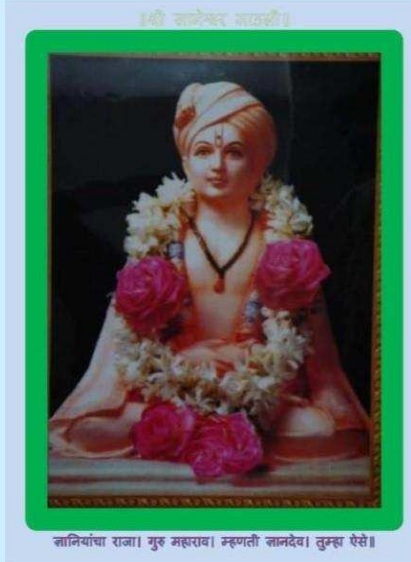


**YOGA OF GITA Expounded by
Saint Dnyaneshwar**



**RAJAYOGA
CONSUMMATION
[KUNDALINI]**

KARMA-JNANA-BHAKTI-DHYANA



**SWAMI YOGESHWARANANDA
[VIBHAKAR LELE]**



YOGA OF GITA

Expounded by *Saint Shri Dnyaneshwar*



Rajayoga Consummation
[Kundalini]
Karma-Jnana-Bhakti -Dhyana

BOOK-1.
Splendour of *Bhakti* and *Yoga*
***Kundalini* in Action**

BOOK-2
Essentials of *Rajayoga*
[Bhakti and Yoga]

BOOK-3
Epilogue
[Rajayoga of Gita and Dnyaneshwari]



VIBHAKAR V. LELE

[*Swami Yogeshwarananda*]



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Chakras In Various Systems			
System-1	System-2	System-3	System-4
Ajna Chakra 		Ajna Chakra Trikut	Ajna Chakra Triveni Chakra [Bhroomadhya-sthana]
Chandra Chakra	Lalata Chakra	Shrihatta	Chandra Chakra [Lalata-sthana]
Brahma-randhra	Sahsradala-kamala		Brahma-randhra Chakra [Murdhni-sthana]
Talu Chakra	Talu chakra		Urdhwa-randhra Chakra [Talu-sthana]
Bhramara-guha	Bhramara-guha		Bhramara-gumpha [Alakshya Chakra]
Brahma Chakra			Punyagara Chakra
Kolhata Chakra		Kolhata	Kolhata Chakra
		Autapitha	
		Bhramara-gumpha	
		Brahma-randhra	

Paschhima Path and Shoonyas/Deahas/Samadhi/Mukti							
Samadhi State	Vishnu-teertha	Gopinath	Woodroff	Dnyanehwar	Deha		Mukti
Samprajnata	Ajna	Ajna	Ajna	First Shoonya - Trikuti	Sthoola		Salokata
	Bindu [Samrajnata Savitarka]	Bindu	Bindu	Second Shoonya – Shilhata	Sookshma		
	Ardhendu [Samprjnata Savichar]	Ardhendu	Ardhendu	-			Samipata
	Nirodhika [Samprajnat a Nirvitarka]	Rodhini	Bodhini	-			Saroopata
	Nada	Nada	Nada	-			Sayujya
	Nadanta	Nadanta [Mokshad wara]	Mahanada	-			
	Shakti	Shakti	Shakti				
	Vyapika [Sananda]	Vyapika	Vyapika	Third Shoonya - Golhata	Karana		
Samani [Sasmita]	Samani	-	-				
Asamprajnata	Unmani	Unmana	Unmani [Shiva-tattwa-related]	Fourth Shoonya	Maha-karana	Bhramara-gumpha	Jeevan-mukti
	Pratishthta	-	-	Autapitha			
	Guhya-chakra	-	-	-			
	-	Maha-bindu	-	-			
	Sahasrara Chakra		-	-			
	Brahma-randhra	Brahma-randhra	Brahma-randhra	Maha-shoonya			
			Para Bindu [Parama Shiva]	-			
Nirashoonya				Kaivalya-Deha		Videha	

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Expounded by *Saint Shri Dnyaneshwar*



Rajayoga Consummation
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Author
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RAJAYOGA CONSUMMATION [KUNDALINI]

Karma-Jnana-Bhakti-Dhyana

CONTENTS

PREFACE.....	- 1 -
What Some Erudite Readers Say	- 4 -
1. Mr. Sunil Hasabnis	- 4 -
2. Prof. R. Y. Deshpande	- 4 -
3. Mr. Madhavrao (Suresh) Ranade.....	- 5 -
INTRODUCTION.....	1
Way to Sakshatkara of Atman	1
<i>Yoga-central - Ishwara-pranidhana</i>	2
Stepping Stone to Temple of <i>Bhakti</i>	3
BOOK - 1	
Splendour of <i>Bhakti</i> and <i>Yoga</i>	
<i>Kundalini in Action</i>	5
Prologue.....	5
Review of Ninth Chapter of <i>Gita</i>	5
<i>Ajnanin Bhakta</i>	5
Ananya Bhakta	6
Ajnana-bhakti	6
Ananya Bhakti	6
Central Theme of <i>Gita</i>	8
On <i>Gita Shloka</i> , 9-34.....	9
Coexistence of <i>Karma</i> , <i>Yoga</i> , <i>Bhakti</i> and <i>Jnana</i>	10
Abheda-bhakti-yoga	10
Next Topic	11
Vishwaroopa Darshana.....	11
Amazing and Fearsome <i>Vishwaroopa</i>	13

Vishwaroopa From Vedas	15
<i>Vishwaroopa of Purusha-sookta</i>	17
<i>Vishwaroopa From Mundakopanishada</i>	17
<i>Rigveda and Vishwaroopa</i>	17
<i>Rudra, Yajurveda and Vishwaroopa</i>	18
<i>Vishwaroopa in Atharvaveda</i>	18
Vishwaroopa in Upanishadas	18
<i>Ishopanishada</i>	18
<i>Katthopanishada</i>	18
<i>Mandukyopanishada</i>	18
Other Upanishadas	19
<i>Brihadaranyaka Upanishada</i>	19
<i>Shvetashvatara Upanishada</i>	20
<i>Uchchhishta-sookta</i>	20
Opinion of Pt. Satavalekar on <i>Vishwaroopa Darshana</i>	21
Purpose of Terrible <i>Kalaroopa</i>	22
Yogic Principles Behind <i>Vishwaroopa Darshana</i>	23
<i>Dharmamegha Samadhi</i>	23
<i>Vishwaroopa Darshana, Pashchima Marga and Patanjali</i>	24
Important State in <i>Yoga Sadhana</i>	24
Summation	25
Critical Perception of <i>Vishwaroopa</i>	26
Arjuna in Praise of <i>Vishwaroopa</i>	26
Apology and Request by <i>Arjuna</i>	27
The Roopa of Lord Shri Krishna	28
Roopa Darshana from Abhangas of Saint Dnyaneshwar	28
<i>Saguna or Nirguna</i>	29
Enchanting Field of <i>Yogic</i> Experiences	29
'He is <i>Sanatana Parabrahman</i> '	30
Lovely <i>Gopala</i>	31

Unique Swaroopa, beyond <i>Dwaita</i> and <i>Adwaita</i>	31
Lamp of Light of <i>Atmajnana</i>	32
The <i>Avataras</i> From <i>Vishwaroopa</i>	33
The Maximal <i>Swaroopa Darshana</i>	33
<i>Yogic Angle</i> of <i>Yajna</i> etc.....	33
Equipotential <i>Vishwaroopa</i>	34
Secret of <i>Triputi</i> in <i>Saguna</i> and <i>Nirguna Sakshatkara</i>	35
<i>Ashtanga Yoga</i> , <i>Navavidha Bhakti</i> and <i>Pantharaja</i> (Rajayoga)	36
Finale of the <i>Vishwaroopa</i>	37
<i>Lord Shri Krishna's Original Form</i>	37
Rarity of <i>Vishwaroopa</i>	37
Ananya <i>Bhakti</i> , <i>Vishwaroopa Darshana</i> and <i>Dwaita</i>	37
Climax of <i>Yoga</i> and <i>Adwaita</i> Philosophy.....	38
Analysis of the <i>Yoga</i> Experiences	39
Real Importance of <i>Vishwaroopa</i>	39
Importance of the <i>Saguna</i> Form of <i>Ishwara</i>	42
Next Topic	43
Sagunopasana	43
Worship of <i>Vyakta</i> and <i>Avyakta</i>	43
Worship and <i>Ishwara-pranidhana</i>	44
<i>Soham</i> and <i>Ananya Bhakti</i>	45
<i>Ananya-yoga</i>	46
Commentary of <i>Acharya Shankara</i> on <i>Gita Shlokas</i> , 12-1 to 7	46
<i>Upasana</i>	48
Secret of <i>Upasana</i>	49
<i>Ananya-yoga</i>	49
Chief Guiding Principle of Worship - <i>Gita Shloka</i> 12-12	50
Elucidation of <i>Gita Shloka</i> , 12-12	51
Conclusion of <i>Upasana-kanda</i>	51
<i>Ishwara-pranidhana</i>	52

Saint Dnyaneshwar on <i>Ishwara-pranidhana</i>	52
Shvetashvatara Upanishada and Para Bhakti.....	53
Patanjala Darshana.....	53
<i>Ishwara-pranidhana</i>	53
Swaroopa of <i>Ishwara</i> as per Pys	54
The <i>Pancha-kleshas</i>	54
<i>Ishwara</i> and the <i>Vipakashaya</i>	55
<i>Ishwara</i> and Guru	56
Pranava and <i>Ishwara's</i> Saguna Form.....	57
Basic Principle of <i>Ishwara-pranidhana</i>	57
<i>Ishwara-pranidhana</i> Overcomes Obstacles in <i>Yoga</i>	58
Central Theme of <i>Gita</i>	59
Tests of <i>Mimamsa</i> School	59
<i>Ishwara-pranidhana</i> and the seven Tests.....	59
<i>Gita</i> and <i>Ishwara</i>	63
<i>Ishwara's</i> Names in <i>Gita</i>	63
<i>Ishwara's</i> <i>Avatara</i>	63
<i>Jagadguru</i> and <i>Ishwara</i> of <i>Gita</i>	64
<i>Ishwara</i> and the World (<i>Vishva</i>).....	65
<i>Atma-roopa</i> of <i>Ishwara</i>	66
Way to <i>Mukti</i>	67
<i>Ishwara-pranidhana</i>	67
<i>Ishwara</i> and <i>Maya</i>	68
Dominion of <i>Ishwara</i>	68
<i>Ishwara-pranidhana</i>	69
<i>Brahman</i> , <i>Karma</i> etc.	70
<i>Avyakta</i>	70
<i>Vibhootis</i> of <i>Ishwara</i>	71
<i>Ishwara</i> and <i>Bhakti</i>	71
<i>Ananya-bhava</i>	72

<i>Ishwara-pranidhana</i> in <i>Jnana-marga</i>	72
<i>Vibhootis</i> and <i>Ishwara</i>	73
Worship of <i>Vyakta</i> and <i>Avyakta</i>	74
Nature of <i>Kshetra</i> and <i>Kshetrajna</i>	75
State of <i>Gunatita</i>	75
<i>Gita</i> and <i>Parama Purusha</i>	77
Various Terms for <i>Ishwara</i> and Other <i>Tattwas</i> in <i>Gita</i>	78
<i>Purushottama</i>	78
<i>Ishwara-pranidhana</i> in <i>Gita</i>	79
Conduct in Tune with <i>Shastras</i>	79
<i>Karmas</i> following <i>Ishwara-pranidhana</i>	79
<i>Nama-japa</i> and <i>Karma</i>	81
Worship of <i>Ishwara</i> by <i>Svakarma</i>	81
<i>Ishwara-pranidhana</i> in <i>Gita</i> in a nutshell	82
<i>Yoga Sadhana</i>	84
<i>Yoga Falam</i> (Fruit)	84
<i>Yogin</i> and Death	85
Summary of <i>Ishwara-pranidhana</i>	85
Epilogue on <i>Ishwara-pranidhana</i>	87
Departure and State at Time of Death	88
What One Remembers When Dying	88
State of <i>Bhaktas/Yogins</i> at Death	89
Importance of remembering the <i>Lord</i> All the Time	89
Result of <i>Abhyasa</i>	89
Meditation at the Time of Death	90
<i>Adi Shankaracharya's</i> Thinking	90
<i>Saint Dnyaneshwar</i> on Death	93
<i>Onkara-smaranam</i> While Leaving Body	94
Last Stop of <i>Pantharaja</i>	95
<i>Pantharaja</i> and <i>Yogic</i> Process at the Time of Death	96

Clarification <i>Arjuna's</i> Doubts	99
The State of Others	100
The Akshara Sanatana Tattwa	100
Shukla and Krishna Gatis	101
<i>Shukla Gati</i>	101
<i>Krishna Gati</i>	103
<i>Sanatana</i> (Age-old) <i>Gatis</i>	104
Ultimate <i>Yoga Path</i>	104
The <i>Vedas</i> on <i>Gatis</i>	104
<i>Adi Shankara</i> in <i>Gita-bhashya</i> on <i>Gati</i>	110
Synthesis of Opinions on <i>Gatis</i>	111
Other Thoughts on <i>Gatis</i>	112

BOOK-2

Essentials of *Rajayoga*

[*Bhakti and Yoga*]

Introduction	114
Sanjeevana Samadhi	114
Sanjeevana Samadhi and High State of Yogin.....	115
<i>Parabrahman's</i> Replicas.....	115
Why <i>Sanjeevana Samadhi</i>	116
Two States of <i>Sanjeevana Samadhi</i>	117
Greatness of <i>Samadhi</i> of <i>Dnyaneshwar</i>	117
<i>Namadeva's Abhangas</i> on <i>Samadhi</i>	122
'Na Tasya Prana Utkramanti'	124
Divine Bodies of Yogins	125
Saint Ramadasa on Samadhi	125
<i>Gati</i> of Saints and Others	126
<i>Saguna Bhakti</i> and <i>Ishwara-pranidhana</i>	127
Saint <i>Dnyaneshwar's</i> Samadhi	128
Yoga Aspects	129

Mudra and Shoonyas etc.	129
Saint Ekanatha on Dnyaneshwar	130
Epilogue	131
Remainder of Yoga Subject.....	132
Preface	133
Niruddha Chitta and Yoga	133
One Yoga; Different Alambanas	135
Yogabhrashta (Swerved from Yoga)	136
No Ending of Yoga Sadhana	137
Pantharaja Again.....	138
Greatness of Yogin.....	139
Next Topic.....	139
Yoga and Bhakti	139
The Triputi-laya and Adwaita.....	139
Characteristics of Bhaktas	140
Free of Duals	141
Bhakti as Essentially Yoga	141
Flow of Elixir	142
Bhakti Through Literature.....	142
Narada Bhakti-sootras (Nbs) and Bhakti.....	143
Nirodha in Bhakti	143
Fruition of Bhakti Through Ishwara-pranidhana	143
Signature of Bhakti	144
Sadhana of Bhakti.....	145
Compassion of The Greats (Mahatsanga).....	146
Obstacles to Bhakti and Remedies.....	146
Commonality Between Gita and Nbs	148
Ever Increasing.....	148
Dnyaneshwari and Bhakti of Narada.....	149
Varieties of Bhakti.....	149

Easy Attainability and Axiomatic Nature of <i>Bhakti</i>	150
Conduct of <i>Bhaktas</i>	150
Dialectical Discussions.....	150
The Different <i>Bhaktis</i> and Their Unitary Nature	151
Nature of <i>Parama Bhakti</i>	152
Bhakti Shastra Synthesis by Narada.....	152
Shandilya Bhakti Sootras	153
<i>Bhakti, Jnana and Karma</i>	153
Synthesis of <i>Yoga and Bhakti</i>	153
Saguna Bhakti.....	154
Bhakti and Layayoga.....	154
Haripatha.....	155
Uncovering <i>Krishna Kripa</i> Gem	155
Meditation Upon <i>Ishwara</i> and <i>Nama</i>	156
Fruit of Nama-smaranam.....	157
<i>Smaranam</i> Easiest Method	158
Hari's Swaroopa.....	159
That <i>Nama</i> is Different!.....	159
'Maha-purusha-samshrayah'	160
Benefaction by Saints	161
Haripatha Sadhana.....	162
Rare Gift of <i>Nama</i>	163
Adwaita Through Saguna Dhyana.....	164
Infructuous <i>Sadhana</i>	166
Saguna Leads to Nirguna.....	166
Adhyatma and Dwaita	167
Shiva and Haripatha	168
Dhyana of Hari	168
<i>Unmani</i> Attainment by <i>Haripatha</i>	169
Greatness of <i>Hari-nama</i>	169

Haripatha is <i>Yoga</i> Path	169
Mysticism of <i>Harivamsha</i>	170
Weapon of <i>Hari-nama</i>	170
Essence of Every <i>Marga - Hari-nama</i>	170
<i>Hari Nama</i> - Emancipator	171
<i>Nama</i> More Expansive Than <i>Akasha</i>	171
Ajapa, Dwaita and <i>Nama</i>	172
Origin of <i>Onkara</i>	173
<i>Vaikunttha</i> is Everywhere.....	173
<i>Rama</i> chants <i>Japa</i>	173
Sanjeevana Samadhi by <i>Nama</i>	174
Essence of <i>Ishwara-pranidhana</i>	175
Saint Ekanatha	175
Saint Namadeva.....	176
Saint Tukarama.....	177
<i>Darshana</i> of Lord <i>Vitthal</i>	178
Saint Nivrattinatha	179
Reconciliation of <i>Pantharaja</i> and <i>Bhakti</i>.....	180
Abhangas on <i>Yoga</i> and <i>Bhakti</i>.....	180
<i>Yoga Marga</i> of <i>Gita</i>	181
Ganesha in Abhanga.....	181
Untying the Knot of <i>Linga-deha</i>	181
Mysticism of <i>Nivrattinatha</i>	182
<i>Nama</i> and <i>Vitthal</i> in Heart.....	182
Hoarding <i>Hari</i> in Heart	183
Eternal Dhyana of <i>Vitthal</i>	184
Beyond <i>Unmani</i>	184
<i>Bala Krishna</i> (<i>Krishna</i> in Child's Form)	185
Chidananda Swaroopa	186
Friend Close to Heart.....	186

Love <i>Him</i> Like <i>Gopikas</i>	186
Dark Blue <i>Swaroopa</i> Beyond <i>Para</i>	187
The One Who Lures Them All	187
Essence of Philosophy and Worship	188
<i>Gopi</i> - Philosopher and <i>Yogini</i>	188
In the Bliss of Shri Hari	190
Separated from <i>Him</i>	190
'Look! The Crow is Crowing'	191
'Oh! Dream Came True!'	192
Swaroopa Darshana of Ghanashyama	192
Uniting in Dark-blue <i>Krishna</i>	193
Incarnate <i>Krishna</i>	193
'Lost Wax Casting'	194
Dark-blue Complexioned Child at Heart	194
'O! I Am Your Seal'	195
Epilogue on <i>Bhakti</i>	195
Essence of <i>Yoga</i> and <i>Bhakti</i> - <i>Kramayoga</i>	195
<i>Kramayoga</i>	195
Beginning of <i>Kramayoga</i>	196
<i>Karma</i> - Beginning of <i>Yoga</i>	197
<i>Yoga</i> Siddhi by Triad of <i>Yoga</i> - <i>Bhakti</i> - <i>Jnana</i>	197
Acharya Bhashya	198
Summary of Acharya's Opinion	200
Svakarma	200
Svadharm	201
<i>Sadguru</i> and Destruction of <i>Ajnana</i>	201
Naishkarmya Siddhi	202
<i>Krama Marga</i> For Rest	202
The <i>Path</i> of Common <i>Sadhakas</i>	204
Essentials of <i>Kramayoga</i>	204

Saundarya-lahari and <i>Yoga-taravali</i>	206
1. <i>Saundarya-lahari</i>	206
2. <i>Yoga-taravali</i>	207
<i>Poorva and Pashchima Marga and Yoga Chakras</i>	212
Important Note	213
Back to <i>Margas</i>	215
<i>Nada-brahman</i>	216
<i>Layayoga and Manonmani State</i>	216
<i>Amanaska Samadhi</i>	217
Sahajamanaska and <i>Yoga-nidra</i>	217
<i>Turiya Sleep and Bed of Avyakta</i>	217
Final <i>Yogic State of Manolaya</i>	218
<i>Nirvikalpa Samadhi</i>	219
<i>Dnyaneshwar's Abhanga on Anahata Nada</i>	220
<i>Pantharaja - Remaining Details</i>	220
<i>Saint Ekanatha's Chakras' Order</i>	221
Synthesis of <i>Yoga and Bhakti</i> by <i>Saint Ekanatha</i>	222
Last Stage of <i>Rajayoga</i>	224
Annihilation of <i>Ahankara</i>	224
Destroying Arrogance and Desires.....	224
<i>Krodha and Parigraha</i>	225
Reaching Destination.....	225
End of <i>Sadhana</i>	225
State of <i>Shanti</i>	225
Conclusion of <i>Kramayoga</i>	226
True <i>Sadhana of Gita</i>	227
Essence of <i>Kramayoga</i>	228
Light Upon <i>Gita Shloka, 12-12</i>	230
Synthesis of <i>Sankhya and Yoga Nishtthas</i>	231
Extensive Synthesis of <i>Yoga, Karma, Jnana and Bhakti</i>	232

Essence of <i>Gita</i>	233
Singular <i>Sadhana</i> of <i>Gita</i>	233
Remaining <i>Shlokas</i> of <i>Gita</i>	234
<i>Acharya</i> on <i>Gita Shlokas</i> , 18-65 and 66	235
Best on <i>Ishwara-pranidhana</i>	236
Only Way to <i>Moksha</i> - <i>Kramayoga</i>	237
<i>Gita</i> , <i>Ishwara-pranidhana</i> and <i>Kramayoga/Pantharaja</i>	237

BOOK – 3

EPILOGUE

[*Rajayoga* of *Gita* and *Dnyaneshwari*]

Concluding <i>Gita</i> Discourse	240
<i>Arjuna</i> and <i>Gita</i>	240
<i>Prakriti</i> and <i>Ishwara</i>	241
<i>Parama Pada</i>	241
<i>Swa-samvedyatva</i> (Experience of Self)	243
Greatness of <i>Kramayoga</i>	244
Why <i>Gita</i>	244
<i>Gita's</i> Supreme Doctrine	245
<i>Arjuna's</i> Reaction to <i>Gita</i> Discourse	245
Sampradaya of <i>Gita</i>	246
Who is <i>Abhakta</i>	247
<i>Gita</i> and Its Worship	247
Epilogue of <i>Divine</i> Discourse	248
<i>Sanjaya</i> At the End of <i>Gita</i>	250
<i>Dhritarashtra</i>	250
<i>Sanjaya's</i> Parting Words	251
Other Matters	251
<i>Saint Dnyaneshwar</i> and <i>Ekanatha</i>	252
What We Learnt	253
<i>Saint Dnyaneshwar</i> - the Universal Mater	253

Stupid Words of a Child 254**SYNOPSIS****RAJAYOGA*****Yoga of Gita*****Expounded By Saint Dnyaneshwar***Gita, Dnyaneshwari* and Their Purpose 256**The Synopsis 257**

Running Commentary of Philosophies 257

Commentary on *Gita* 258

Kripa (Grace) 258

'OM, Salute to Thee' - *Mahavakya* 258

Attention to What He says 259

Subject of *Gita* 260

Extra-sensory Experiences 260

Worship of *Adi Purusha* 261*Pasayadana* of *Adwaita* 262*Vibhootis* 262

Avatara Karya of Lord Shri Krishna 263

Yoga of Gita 263

Sadguru 264

Commentaries on *Gita* 265Debt of *Guru* 266*Chidvilasa* 267*Gita* Analysis 267Way to *Atman* 268*Gita* and Patanjala *Yoga-sootras* 269*Yoga's* Main Theme in *Gita* - *Ishwara-pranidhana* 270*Pantharaja* - Saint Dnyaneshwar's *Yoga of Gita* 270Eligibility for *Pantharaja* 272Basic Preparation for *Yoga* 272

<i>Yama-Niyamas</i>	272
<i>Jnana</i> Characteristics.....	273
Characteristics of <i>Ajnana</i>	275
<i>Daivi Sampatti</i>	276
<i>Asuri Sampada</i>	278
<i>Sadhana Marga</i>	279
<i>Chidvilasa-vada</i> of Saint <i>Dnyaneshwar</i>	279
Secret of <i>Gita</i>	280
Seven Great Questions of <i>Arjuna</i>	280
<i>Yajna</i>	282
Working of the World	282
Specialties of <i>Dnyaneshwari</i>	283
Other subjects	284
<i>Gita-Dnyaneshwari</i> - Philosophy of God Realisation	284
Intent of <i>Gita</i>	285
<i>Ksharakshara</i> and <i>Vairagya</i>	285
Uprooting Root of World - Sword of <i>Jnana</i>	286
Swaroop of Jeeva.....	286
Co-ordination of Four-fold <i>Sadhana</i>	287
Philosophical Narration of <i>Gita</i>	288
Broad View of <i>Sadhanas</i> of <i>Gita</i>	289
Karma and Sannyasa	290
Karma	290
Karma and <i>Ishwara-pranidhana</i>	291
Four Kinds of <i>Bhaktas</i>	291
Sanctum Sanctorum of <i>Bhakti</i>	292
Who is <i>Bhakta</i>	292
Rajayoga of <i>Gita</i> - Adwaita Bhakti	293
Indication of <i>Chidvilasa</i> in Worship of <i>Saguna Sakara</i>	293
<i>Aishwarya Yoga</i> of <i>Ishwara</i>	293

Essence of <i>Gita</i> -Dnyaneshwari	294
<i>Amritanubhava</i>	294
<i>Ishwara's Anusandhanam: Pranava and Onkara</i>	296
<i>Vibhooti-yoga</i>	296
<i>Pantharaja - Pivotal Yoga</i>	297
<i>Karma-samuchchaya</i>	297
Second Chapter of <i>Gita</i> - Beginning of <i>Gita</i> Discourse	298
<i>Naishkarmya Yoga</i>	298
<i>Jnana-Karma Samuchchaya</i> - 3rd and 4th Chapters of <i>Gita</i>	299
<i>Gita</i> and <i>Pravritti-Nivrittipara Dharma</i>	300
Synthesis of <i>Bhakti-Yoga-Jnana-Karma</i>	300
<i>Karmayoga</i> - Path of All	301
<i>Ananda</i> Everywhere	301
<i>Pantharaja</i>	302
<i>Yoga Science Behind Mystic Actions of Kundalini</i>	302
Mysticism of <i>Yoga</i>	303
<i>Adwaita Bhakti</i>	303
'Manmana Bhava Madbhakto'	304
Lamp of <i>Bhakti</i>	305
Concept of <i>Vishwaroopa</i>	305
<i>Yogic</i> Significance of <i>Vishwaroopa</i>	306
Two Handfuls of Flowers for <i>Saguna</i>	306
<i>Sadhana</i> Methodology	307
<i>Ishwara, Ishwara-pranidhana</i> and <i>Gita</i>	307
<i>Bhakta</i> and Death	307
<i>Bhakta</i> and the Lord	308
Invaluable <i>Bhakti</i>	309
Deep Pool of <i>Mahashoonya</i>	309
Unitary Nature of <i>Karmayoga</i> and <i>Kramayoga</i>	310
Essence of <i>Kramayoga</i>	310

<i>Adwaita State of Arjuna</i>	310
Fruition of <i>Gita</i>	311
Saint Dnyaneshwar and Essence of <i>Gita</i>	311
<i>Chakras and other Systems</i>	313
<i>Vihangama-Marga</i>.....	314
BIBLIOGRAPHY AND RELATED BOOKS IN ENGLISH ON THE SUBJECT	319
<i>Gita</i> and Dnyaneshwari	319
Patanjala <i>Yoga-Sootrani</i>	319
<i>Yoga-Shastrani</i>	319
<i>Tantra And Mantra Shastrani</i>	320
Saints' Biographies, etc.	320
Upanishads	321
Glossary of Terminology and Matters Related to <i>Yoga</i> and <i>Adhyatma-shastras</i> (From <i>Yoga of Gita, Kundalini Yoga</i>)	322
DEAR READER	- 0 -

PREFACE

Dear Readers,

I am publishing this print-book on i. Pothi.com; and ii. Createspace; to be distributed through Amazon.com and its stores worldwide. This book bears an appropriate title of **'RAJAYOGA CONSUMMATION [KUNDALINI] - Karma-Jnana-Bhakti-Dhyana'**.

It is a three-in-one book of its own kind. The books being covered under this title are: 1. Splendour of *Bhakti* and *Yoga - Kundalini* in Action; 2. Essentials of *Rajayoga* [*Bhakti* and *Yoga*]; and 3. Epilogue [*Rajayoga* of *Gita* and *Dnyaneshwari*]. Thus, it will be a complete presentation of the subject of these three books in nutshell.

The readers will be taken through the various aspects of ***Rajayoga*** via the basics that are expounded in the *Great Shrimad Bhagavad Gita*, and its mystic erudite commentary '***Dnyaneshwari***' - by the greatest Indian *Yogin*, devotee and *Jnanin* - *Saint Dnyaneshwar*, of the 13th century India.

He was the preceptor of the *Kundalini Yoga* line of the *Natha Siddhas* to which I belong. This book is an exposition of the ***Rajayoga*** - the ***Kundalini Yoga***, as explained by him, the *Master Rajayogin* of the medieval times. It has bearings upon the theoretical knowledge and practical experience gained by me over more than three decades of perfected *Rajayoga* practice. It is born out of the secret knowledge that all the *Rajayogins* do possess.¹

This book will systematically introduce the readers to various concepts of the *Rajayoga* in the generalist *Yogins'* methodologies and thinking, along with special practices of *Yoga* discipline inherent to the *Natha Siddha's* traditional ways as expounded through the writings of the *Yogin Saint Dnyaneshwar*. At its end, it has a '**Synopsis**' on '*Rajayoga - The Yoga Of Gita* Expounded By *Saint Dnyaneshwar*', of all the books published in this series, which is referred to as 'this work', generally, unless the context is otherwise:

Volume 1: Autobiography of A *Natha Siddha Yogin* - A Mystique's Travails.

Volume 2: Inner Secrets of *Rajayoga* - *Saint Dnyaneshwar* On *Kundalini Yoga* Practice * Processes And Methods [*Pantharaja*]

Volume 3: *Ishwara* And Worship [*Upasana*] - Central Theme of *Gita*

Volume 4: *Rajayoga* Of *Gita* [*Kundalini*] *Karma-Jnana-Bhakti-Dhyana*

Volume 5: *Rajayoga* Consummation [*Kundalini*] *Karma-Jnana-Bhakti -Dhyana*

The finest knowledge of the *Kundalini Yoga*, along with its aspects of *Bhakti*, *Karma* and *Jnana*, is presented in this book which is rarely found in other books on this subject. The presentation of the matter in this book is made almost independent of the other books in this series. However, I would urge my readers to read all the books in this series, noted above, for a keen understanding of the subject matter.

I had earlier published an introductory e-book of this series viz., '**Philosophy and Yoga of Gita and Dnyaneshwari**'. I had sent its copy to a scholar friend, Prof. Dr. Rosalind O'Hanlon of Oxford, for her comments. She gave a favourable opinion on it.

From: "Rosalind O'Hanlon"

Professor of Indian History and Culture,
Oriental Institute, Pusey Lane, Oxford OX1 2LE

I have now had a chance to go through your most interesting and informative work on the *Gita* and the *Dnyaneshwari*. I must say that I enjoyed the work enormously, and learned a very great deal from it.

In the second portion, you have brought together and presented to the reader, in an accessible form, all of the different streams of Hindu religious and philosophical thought, and the great scholars and thinkers who devised the various schools. Not only that, but you have in the most painstaking and clear way, mapped out how these Schools relate to one another. What an achievement!

It is the sort of overview that can only be produced by deep reading and learning over many years. And yet you have succeeded in writing in a way that sparks the reader's interest and draws him in, without too much baffling technical detail. If only our regular academics could write in this approachable way!

I also much enjoyed the second part of the work, in which you make the case for your own '*Yoga*'-centered perspective on these works. I do not have the competence to offer any judgment on the argument, but it seemed to me clear, and plausible.

It is always good to have the personal perspective of the author, I feel, and that certainly came across very clearly. Altogether, it was the most enjoyable and stimulating read.

From the point of view of style, I cannot suggest improvements - it reads very well indeed as it is, with a clear and correct English style. You are to be congratulated on an all-round fine achievement!

Rosalind O'Hanlon

The reason to request for her comments was to find out how far my first book in English on *Gita* and *Dnyaneshwari*, with its *Yoga* and philosophical background, is amenable to the proper English speaking persons. By the way, fortunately, I also got a detailed critical appreciation from her. I express my heartfelt thanks to Prof. Dr. Rosalind O'Hanlon for all that.

Enthused by her more than positive response, I started publishing my other books on *Gita* and *Dnyaneshwari*, on their *Yoga* and philosophical aspects. By now, I have published all parts of the English language series, and also, all the twelve parts of the Marathi language series, on the said subject as e-books; and one mega-book in Marathi under the title of '**Yogada Shri Dnyaneshwari**'. These are variously available as e-books, and in print, at Pothi.com/Createspace.com/Amazon.com/Kindle e-books.

I had undertaken this voluminous work of commenting upon *Dnyaneshwari*, basically from the *Yogic* angle that I deem is at its core, like *Gita*.

Dnyaneshwari, too, like its preceptor *Gita*, has found a vast audience of scholars and pundits who have delved into its various aspects like poetry, philosophy, *Yoga*, *Karma*, *Jnana* and *Bhakti*, etc. As you may be knowing, *Jnana* means knowledge and *Bhakti* means devotion to God.

As we know, *Jnana* is the attribute that bestows upon one the knowledge of one's identity with the *Brahman*.

The salient background of the philosophy and *Yoga* of *Gita* as expounded by *Saint Dnyaneshwar* has been covered in this series '*Yoga of Gita Expounded by saint Dnyaneshwar*'. A glossary of various terms used in this series, and not explained in the text proper, is attached at the end of this book, along with a very useful bibliography of books related to the subject of *Rajayoga/Kundalini Yoga etc.*

I have made it a point to present the works of *Saint Dnyaneshwar*, including his *Abhangas* and *Amritanubhava*, basically from a *Yogin's* standpoint that sees a unique thread running through them. It is the thread of the *Rajayoga* which unites into one singular combination the four-fold

path to liberation, each known individually as *Bhakti*, *Dhyana*, *Jnana* and *Karma*, weaving them through the mystic *Kundalini*.

It appears that there is a rising demand for hard copies of my books and I am trying to meet it. Therefore, I have made arrangements to print my books on Pothi.com and at Createspace.

What Some Erudite Readers Say

There have been some highly satisfied readers of the underlying book '*Yogada Shri Dnyaneshwari*' which hosts this work in Marathi language. Their impromptu reviews are reproduced below in brief:

1. Mr. Sunil Hasabnis

'I am actually close to end of the volume-I of *Yogada Shri Dnyaneshwari*. In my view so far, your book gives very in-depth understanding of *Dnyaneshwari* and *Bhagavad-Gita*. It also establishes very proper logical thread that runs back and forth in these books.'

'I am eager to continue to the volume II, to learn how it links to the individual's urge towards enlightenment.'

'One advantage I found of using your book as compared to normal editions of *Dnyaneshwari* is that as I am progressing I find that I can get gist of *Saint Dnyaneshwar's* language and essence very easily. With only pure *Dnyaneshwari* edition that I am having traditionally at home, it was somehow always difficult. Perhaps your book came at the proper time. Most places I find that *Saint Dnyaneshwar's* elaboration is even more reader-friendly than in the *Gita Shlokas*. I am no expert but these are just some of my observations.'

'To end this unsolicited comment, I must say that I was attracted to your book as you have said in your books that you have experienced various spiritual stages by yourselves; and for which I have lot of curiosity which aroused even further as I come to the end of volume I.'

Mr. Sunil R. Hasabnis, from Pune, is a senior engineer and a CEO-MD in a Swedish company. He came in my contact on reading the free e-book of '*Autobiography of a Natha Siddha Yogi*'.

2. Prof. R. Y. Deshpande

Your book '*Yogada Shri Dnyaneshwari*' is priceless. It is the result of erudite studies. Its depth ever increases as one delves deeper and deeper.

Presently I am reading the portion on ‘Philosophy and *Yoga of Gita and Dnyaneshwari*’. It’s non-compare! It reads like an eloquent thesis. Your book is an invaluable addition to the literature on *Dnyaneshwari*. Congratulations and thanks!¹

You have done yeoman service to the society as a whole, and to the posterity, in particular. That indeed is true, a landmark work on *Jnaneshwari*. I wish it also comes out in English in due course of time, if not as it is, but with an approach suitable for this audience.

Prof. R.Y. Deshpande was a senior scientist in BARC, India, for twenty-five years. His specialty is Physics. For the past thirty years, he is at Aurobindo’s *Ashram* at Pondicherry. He was a senior faculty there, a Professor in Physics. He is devoted to *Dnyaneshwari*; and written many good books, including the topmost, ‘**Wager of Ambrosia**’ on *Dnyaneshwari*. He has studied *Mahayogi* Aurobindo’s books in depth, especially ‘*Savitri*’ that is his life’s love. He maintains his blog on esoteric subjects which is food for thoughts.

The author values his opinion the most. He is a very senior and really a well-studied person in *Dnyaneshwari*; and Aurobindo’s *Integral Yoga* and other works. To me, his opinion is equivalent to that of my venerable ex-professor, had he been alive today to see my books on *Dnyaneshwari* and other constructs of *Saint Dnyaneshwar* - the late *Dr. V.R. Karandikar*, Ex-Chair for *Saint Dnyaneshwar's Studies*, Poona University, the foremost authority on *Saint Dnyaneshwar's* literature.

3. Mr. Madhavrao (Suresh) Ranade

I personally met Mr. V. V. Lele on 26th April, 2016. I am amazed to see his Herculean efforts in bringing about/publishing ‘*Yogada Shri Dnyaneshwari*’. He has done yeoman service to the society as a whole and to the posterity in particular.

Mr. Ranade is a retired officer of the rank of Commandant from BSF, India, equivalent to that of a Colonel in Indian military. He hails from the extended family of the Desais of *Pawas*, Ratnagiri, deeply associated with the late *Saint Swami Swaroopananda* of *Pawas*. He received the *Deeksha* from the venerable *Swamijee*. His studies of *Dnyaneshwari* and the books of the *Swamijee* are erudite. He knows *Dnyaneshwari*, line-by-line. He

¹ [Rendered into English from original Marathi]

maintains his blog under ‘*SwamiMhane.com*’ on esoteric subjects. His blogging and books are thought-provoking.

He has voluntarily conveyed the blessings of *Swami Swaroopananda* to me. His review as above is impromptu. He contacted and met me in April 2016 after he got to read my book, *Yogada Shri Dnyaneshwari*, with this book as a portion in it.

There are many satisfied readers of my books, both in English and Marathi languages, who contacted me and some of them met me to discuss the subject matter.

My Dear Readers, I hope that I am able to add to your knowledge of *Yoga* and *Gita-Dnyaneshwari*, especially of *Rajayoga*, aka *Kundalini Yoga*; and my efforts bear at least a modicum of fruit.

This is my literary tribute to *Lord Shri Krishna* and my patron *Saint Dnyaneshwar*, and I hope that they would kindly accept it, howsoever good or bad my efforts may have been.

With this, this author would like to close this *Preface* to the book with a small prayer to the *Almighty* with great humility!

O Govinda!
This Work is Thy Own.
I offer it
To Thee.
By doing so,
I pray,
May I Forever,
Dwell in The Lotus
At Thy Feet!

With Best Wishes to All for their spiritual progress and uplifting, let us turn to the book proper ‘*Rajayoga of Gita [Kundalini] Karma-Jnana-Bhakti-Dhyana*’.

Vibhakar Lele
[Swami Yogeshwarananda]
Author



INTRODUCTION

Until now, in this series², we have learnt about many topics of *Gita-Dnyaneshwari*. We have been well-acquainted with the three facets of *Yoga*, viz., *Jnana*, *Karma* and *Pantharaja Yoga*. We have been following *Gita* through *Saint Dnyaneshwar's* erudite commentary upon it, namely, *Dnyaneshwari*. To acquaint the new readers, we will review the entire matter in a nutshell, before proceeding further in our enquiry into *Gita-Dnyaneshwari*.

Way to Sakshatkara of Atman

Dnyaneshwari is a touching *Darshana* upon *Gita*, highlighting the pathway to God; i.e. the philosophy and the methods of Realisation of the Atman. For the experience of the Ultimate, it extolls the unique importance of the Grace: of the Ishwara/the Guru. *Dnyaneshwari* is a self-contained epitome on *Adhyatma-shastra*. Arjuna of *Gita* represents the mindset of the person who turns to the *Adhyatma*.

Lord Shri Krishna is the *Jagadguru* - the Guru of the entire humankind. *Gita* is narrated by Him for the benefit and upliftment of the masses. All the topics from it are dealt with in *Dnyaneshwari*; and also those complementary to *Gita's* main discourse: like, the state of the attained persons; the state of *Samarasya*; the merger of the *Jeeva* with the *Shiva*; the prowess of the Saints and the *Mahatmans* to bestow their Grace upon the needy; the traditional Guru lineage of *Saint Dnyaneshwar*; the philosophy and *Yoga* of the *Natha* sect; the intention behind revealing the *Adhyatma-shastra* in *Dnyaneshwari*, of helping the *Jeevas*, plagued by the woes of the *Kaliyuga*; etc.

Other topics it deals with are: The greatness of *Gita*; *Adwaita-bhakti*; the state of the *Bhaktas*; the infinite love of the *Ishwara* towards His *Bhaktas*; the sequence of the subjects in *Gita*; etc. It also considers the manifestation of the Lord into His *Vibhootis*.

The secret of the *Karma-yoga* is the cornerstone of *Gita*; and stands fully revealed in *Dnyaneshwari*. There is a consonant view in it of the triad of the *Karma*, *Jnana* and *Yoga*. This work has delved into all the above aspects of *Dnyaneshwari*, in the main.

The *Patanjala Yoga-sootras* were used from time to time to illustrate the *Yogic* angle behind those three, along with that behind *Bhakti*, also. The coordination of the three *Yogas*, viz., the *Patanjala-yoga*, the *Pantharaja*

of *Saint Dnyaneshwar*, and the *Yoga* of *Gita*, was done simultaneously in the work.

The concept of *Yajnas* of *Gita*, and the special place of the *Brahma-yajna* in it, was examined in details in the work. The gist of *Dnyaneshwari* was seen through the *Nityapatha Dnyaneshwari* of *Swami Swaroopananda* of *Pawas*, while correlating the four paths of the *Karma*, the *Jnana*, the *Bhakti*, and the *Yoga*.

The concept of the *Guru*, and the preeminent position he occupies in the appreciation of *Gita* by *Saint Dnyaneshwar*, has been seen by us in the work.

Yoga-central - Ishwara-pranidhana

Gita-Dnyaneshwari has the Yoga as their central focus, all other subjects being secondary to it. We have been examining this core of these Celestial Books. The way to the Sakshatkara of the Atman is through the Pantharaja Yoga, with its Kundalini-awakening-centric path of the Chakra-bhedana.

While at it, we followed the philosophy of *Gita* to understand the nature and the relationship of the triad of the *Jeeva-Jagat-Ishwara*, through the *Chidvilasavada* of *Saint Dnyaneshwar*, in the previous parts of this work. Incidental subjects, like the *Daivasurasampada*, were perused in that context, with a view to be able to earn the merit by relinquishment of the *Rajoguna* and the *Tamoguna*, and to accentuate the *Sattvaguna*, that is so necessary for the path to tread upon.

The method of surrendering the *Karmas* unto the *Brahman* was learnt by us by understanding the concepts of the three *Gunas*, the *Prakriti*, the nature of the *Karmas*, and the attributes of the three *Gunas* in the psyches of various persons ruled by them. The key to attaining the *Shuddha Sattvaguna* by the sublimation of the *Sattvaguna* lies in surrender to the *Ishwara*, as seen by us.

For that purpose, we have been examining the concept of the *Ishwara-pranidhana*, and trying to fathom its secret. This subject is of the topmost importance from the point of the students of *Gita*, and the *Sadhakas*, also. Hence, we are going into great details of it.

For the *Ishwara-pranidhana* to become lively, one has to have the eyes of *Jnana*. For that, we familiarised ourselves with various subjects, like: The *Purushottama-yoga*; the *Swaroopa* of the *Ishwara*; the nature of the *Jeeva-Jagat-Ishwara* triune from the point of view of various philosophies; the *Jnana* and the *Vijnana* behind *Gita*; the nature of the *Ajnana*; the divisions

of the *Kshetra* and the *Kshetrajna*, and the *Prakriti-Purusha*; the *Genesis* of the *Brahmanda*; the eightfold nature of the *Prakriti*; the *Sankhya* philosophy and the *Jnana-marga*; and allied matters.

At the same time, the nature of the *Karmas* and the *Sannyasa* has been examined in details by us, to understand what the recommendation of *Gita* is on them. ***We discovered that the relinquishment of the Karmas is not the true Sannyasa; but the relinquishment of the desire for the fruits of the Karmas is the real Sannyasa that earns merit on the Path.*** While at these subjects, we perused the relevant matter from *Amritanubhava*, to sharpen our understanding into these allied subjects.

Stepping Stone to Temple of Bhakti

The *Amritanubhava* is the experience of the taste of the *Elixir of Immortality*. In our sojourn into *Gita-Dnyaneshwari*, in the context of the *Yoga of Gita*, we turned inevitably to the sixth chapter of *Dnyaneshwari*: to the *Mahayoga*. ***It is the Pantharaja of Ishwara-pranidhana. It is the lively idol in the temple of Bhakti of Gita.*** We were having the *Darshana* of it from the stepping stone of *Ishwara-pranidhana*; and ultimately, we got its *Sakshatkara* in the Light of the *Abhangas* on *Yoga of Saint Dnyaneshwar*.

Right now, we are at the entrance to the temple of *Bhakti* in our hearts, anxious for the fruition of the *Ishwara-pranidhana*; and to scale atop the highest peak of the mountain of *Bhakti-yoga*, awaiting the *Gem of Bhakti* to manifest before us; waiting for the *Bhakti* in *Adwaita* that *Saint Dnyaneshwar* sings aloud!

It is now the time that the *Jeeva* meets the *Shiva*; the songs of *Anahata* tunes are sung; and for the final stage of *Yoga-composite of Jnana-Karma-Dhyana*, with *Bhakti*, to appear before us.

We are, therefore, poised to enter into the inner precincts of *Gita* to meet the *Ishwara* in *His* abode; and to immerse ourselves into the *Para-bhakti*; to finally land into the *Sweet Home* of the *Yogins* and the *Bhaktas* that is the *Parama Pada*: *Avyaya* (non-depleting); *Akshaya* (without decay); *Anadi* (Primordial); and *Ananta* (Infinite).

Those precincts of the *Maha-shoonya* will be lighted up before us, so that we can reach there through the steps of *Bhakti*. The way to it is lighted by the *Ananya-bhakti* of the ninth chapter of *Gita*. Although, the pundits have named it loftily as '*Rajavidya Rajaguhya*', the Saints call it *Ananya-bhakti*. *Saint Dnyaneshwar* highlighted its importance in *Dnyaneshwari*. While entering into the state of the *Sanjeevana Samadhi*, it was this chapter of

Dnyaneshwari that was kept open in front of him. It is the treasure-house of *Ananya-bhakti*.

Few parts of the said ninth chapter of *Gita-Dnyaneshwari* were perused by us in this work earlier while dealing with the subjects of: *Jnana-Vijnana*; *Vibhootis*; *Swaroopa* of *Ishwara*; *Daivi* and *Asuri Sampadas*; *Pantharaja*; and *Jnana-yajna*; etc. Now we will turn to the other subjects in it, including the difference between the *Bhaktas* and the *Abhaktas*.

So, let us now turn to the subject-proper of this book: ***Rajayoga Consummation [Kundalini] Karma-Jnana-Bhakti-Dhyana***; to its ***Book-1: Splendour of Bhakti and Yoga - Kundalini in Action***.



BOOK - 1

Splendour of *Bhakti* and *Yoga* *Kundalini in Action*

Prologue

We had examined in great details the facets of *Karma* and the *Dhyana*; and the *Kundalini-yoga* aka *Pantharaja*; in the last part of this work: '*Rajayoga Of Gita [Kundalini] Karma-Jnana-Bhakti-Dhyana*'. we will examine the major aspects of *Bhakti*, and the composite of the *Karma-Jnana-Bhakti-Dhyana* of the *Kramayoga*, aka *Pantharaja*, in this book under the series '*Yoga Of Gita Explained By Saint Dnyaneshwar*'.

Review of Ninth Chapter of *Gita*

The *Lord* told *Arjuna* that the entire universe is *Him*. That is the root of the *Chidvilasa* of *Saint Dnyaneshwar*. But men do not see it thus. That distinguishes the *Abhaktas* from the *Bhaktas*. Those who know this *Chidvilasa* to be the truth are the *Bhaktas*; and those who do not know it thus are the *Abhaktas*. They regard the world as eternal and run after ephemeral pleasures. *Ajnana* is the characteristics of the *Abhaktas*.

The good deeds done are in vain if not done for the *Ishwara*, knowing *Him* for what *He* is. One who worshipped God, devoid of the *Jnana* of *His Swaroopa* is *Ajnanin*. Another way to look at this is that the one who is not united with *Him* is the *Abhakta*; and the one who is united with *Him* is the *Bhakta*. The *Karma* done in the state of the *Abhakta* is void. It keeps one away from *Him*. The *Abhaktas* doing the *Vedic Karmas*, like the *Yajnas* etc., remain unfulfilled. Their maximum attainment is the *Heavens*; but they do not attain to the *Lord*.

Ajnanin Bhakta

Lord Shri Krishna says that the knowers of the three *Vedas* become purified by the *Yajnas*. But because they do not know *Him*, they ask for the *Heavens*; and drinking the *Soma*.³ The *Yajnas* are to be performed for attaining to the *Ishwara*. But lacking this knowledge, they settle for much less: the *Svarga-loka*, and the pleasures it offers.

Once the merit earned by the *Yajnas* etc. is exhausted, they are reborn into this world. This cycle continues indefinitely for the followers of the mere *Vedas*.⁴

On these *Shlokas* of *Gita*, *Saint Dnyaneshwar* comments that the sin (*Papa*) is of two kinds: One with merit (*Punya*), viz., *Yajnas*, *Karma-kanda*, *Bhajanam-Poojanam*, *Archana* (worship of the *Lord*), and other *Upasana* etc. These lead to the attainment of the *Svarga*. But since, the aim is so narrow, the person does not attain to the *Lord*. The other kind is the sin proper - desertion of the duties and the *Karmas* as appointed by the *Shrutis*. Its fruit is the hell (*Naraka*).

Ananya Bhakta

The *Lord* says that, on the other hand, the *Bhaktas* who have fully surrendered everything unto *Him* (i.e. the *Ananya Bhaktas*) are different from the *Abhaktas*. They immerse themselves in the *Ishwara-pranidhana*; and remain united with *Him*. *He* looks after their welfare.⁵

Saint Dnyaneshwar says that the *Lord Himself* serves them. *He* is not ashamed of doing even the menial services for them. *He* fulfils whatever be their wants.

Ajnana-bhakti

However, there are the *Bhaktas* who do not recognise the *Lord* for what *He* actually is. *Lord Shri Krishna* says that they are having the *Shraddha*, but worship other Gods and Goddesses. Really speaking, the *Bhakti* of the other *Devatas* is also *His Bhakti*. But their action arises from *Ajnana* of this; that *He* alone is the one who is worshipped in the *Yajnas*, and who enjoys them. Because of their *Ajnana* of the *Lord's Swaroopa*, they cannot attain to *Him*; and continue to sojourn in the cycles of births and death.⁶

The *Lord* further says that those who worship the *Devatas*, go to their *Lokas* after death. Those who worship the *Pitaras* (Forefathers), go to their *Lokas*. But, those who worship the *Lord*, become one with *Him*.

Ananya Bhakti

Lord Shri Krishna signifies that those who wish to have the *Jnana*; who desire the *Sakshatkara* of the *Lord*; who wish to go to the Ultimate Home (*Parama Dhama*); and who wish to be with *Him*, should worship *Him* with their soul. *He* accepts anything given by them for *Him*, without distinguishing whether it is just a leaf, a flower, a fruit, or simply water that they are offering to *Him*. *He* only sees the *Bhava* (intent) of those *Nishkama Bhaktas* behind it; and is thoroughly satisfied by it.⁷

Such a *Bhakti* is natural. The way of doing it is told by the *Lord* thus: 'Whatever *Karma* one does; whatever one eats; whatever *Yajnas* one

performs; whatever *Danam* one gives; and whatever *Tapasah* one performs; it should all be surrendered unto the *Lord*.⁸

This is the simple method of *Ananya-bhakti*. The *Lord* accepts whatever little any *Bhakta* can offer to *Him*: Let him be a *Vaishya*, a *Shoodra*, or even a woman. *He* does not distinguish between the social status of a *Bhakta*. *He* is amenable to the *Bhava* of the *Ananya-bhakti*. There are many examples of such *Bhaktas* in the *Puranas*.

In this *Ananya Bhakti* of *Gita*, we find the triad of the *Jnana-Karma-Yoga* included. This can be seen from the *Gita Shlokas*: 9-13 - (*Jnana* and *Bhakti*); 9- 24, 27, 28 - (*Karma*, *Jnana*, and *Sannyasa*); etc.⁹ That is the gist of the remaining portion of the ninth chapter of *Gita*. The intimate relation between *Bhakti* and *Yoga* can thus be understood in this context.

The supreme importance of the *Ishwara-pranidhana* in the *Yoga* of *Gita* can be seen from the *Gita Shlokas*: 9-14, 9-22, etc.¹⁰ From the *Gita Shloka*, 9-26 onwards, the close relationship between *Yoga* and *Bhakti* can be seen once again, via the concept of the *Ishwara-pranidhana*, common to both. The continuous *Dhyana* of the *Ishwara*; constant meditation upon *Him*; witnessing *Him* everywhere and in everything; performing all the *Karmas* for the sake of the *Ishwara*, and surrendering their fruits to *Him*, without expecting the fruits of the action, are the facets of *Ishwara-pranidhana*. Their manifestation to the maximum level is the *Ananya Bhakti*. This is the *Jnana-yoga*, too, because the *Bhakta* sees the *Lord* everywhere as a result of it ('*Vasudevah sarvamiti*'). This is the *Jnana* that is attained by the *Ananya Bhakti*.

The *Karma-yoga*, too, is attained by the same principle of doing the *Karmas* for the sake of the *Ishwara*, and surrendering its fruits unto *Him*. *Ishwara-pranidhana* is its base. We have dealt with this in the work from time to time, also referring to the *Pys*, 1-23, '*Ishwara-pranidhanadva*'. This attitude towards *Ishwara-pranidhana* is called the *Nishkala Bhakti-tattwa* (*Bhakti* without attachment to fruits, etc.) by *Saint Dnyaneshwar*. By it, one attains to the *Moksha*.¹¹

The renunciation/surrendering of fruits of the *Karmas* is *Sannyasa/Karma-sannyasa/Karma-fala-sannyasa*. The *Karmayogins* endeavour to attain it. The *Karmas* lead to two kinds of results: *Shubha* i.e. those leading to *Punya*; and *Ashubha* i.e. leading to *Papa* (sin). The former yields the *Svarga-loka* and many celestial pleasures; and a rebirth with good fortune. The latter yields the hell, and a rebirth, with bad prospects.

The *Lord* says that one who adopts the *Nishkala Bhakti-tattwa* is freed of all the bondages of *Karmas*. He attains the *Sannyasa* and *Yoga*. Ultimately, he merges into the *Lord*.

The *Gita Shloka*, 9-28, along with *Shlokas* 9-26 and 27, are important from the point of the triad of *Karma-Bhakti* and *Yoga*. The *Bhakta*, offering anything to the *Lord*, even if insignificant, but with full devotion; and following the *Karmayoga* by surrendering everything that he does unto the *Lord*, attains the *Karma-sannyasa*. It indicates that the methods adopted by the *Bhaktas*, the *Yogins* and the *Karma-yogins* are not much too different in principle.

The *Bhaktas* are really the *Jnanins* because they know the real *Swaroopa*. Even the evil persons become the *Sadhus* - pious souls, the moment they turn to the *Lord*, full of *Ananya Bhakti*. His *Bhaktas* never meet a bad end, like the *Mrityuloka*, or the hell.¹² The famous example of such a *Bhakta* is *Valmiki Rishi* who composed the *Ramayana*. He was a robber in early life. Upon being accosted by *Narada Muni*, he turned Godward. His later life is well-known as a great devotee of *Lord Shri Rama*.

Apart from the sinners, the lowly persons, having *Tamoguna* as their major make-up of personality: like the women, the *Vaishyas*, the *Shoodras*, are entitled to the same state of unity with the *Lord*, if they are *Ananya Bhaktas*.¹³

As it is so, it is certain that the *Brahmins* and the *Rajarshis*, born with preponderance of the *Sattvaguna*, will attain to the *Lord*, by being the *Ananya Bhaktas*. The *Lord* says that this is the *Mrityuloka*, where nothing is guaranteed except death. It is not permanent. Hence, everyone born here ought to worship the *Lord* as *Ananya Bhakta*, and be rid of death and decay of the soul.¹⁴

Central Theme of *Gita*

We thus arrive at the close of the ninth chapter of *Gita*, on *Ananya Bhakti*, the *Rajavidya Rajaguhya* of *Gita*. The central theme of *Gita* is *Ishwara-pranidhana*, aka *Ananya Bhakti*.

In the words of *Lord Shri Krishna*: 'Those who are born into this *Mrityuloka* (world, literally the world of death) have only one way to be rid of it. It is by the *Ananya bhakti*. One should keep in mind *Me* (*Ishwara*) always; and become *My* (*His*) *Bhakta*. One should do the *Yajnas* for *Me* (*Him*); perform the *Poojanam* of *Me* (*Him*) alone. Witnessing *Me* (*Him*) everywhere, and in everything, one should bow down to *Me* (*Him*).

Becoming thus attuned to *Me (Him)*, one would surely reach *Me (Him)* in the end; and be emancipated from the *Mrityuloka*, and the cycles of births and death.' This is the *Divine* message of *Gita*.¹⁵

This, then, is the one, and the only one, Yoga of Gita. This method of Yoga is being told by Lord Shri Krishna as the topmost secret of Gita, called the Rajaguhya, and the Rajavidya. This is the Brahmaidya that Gita teaches and practises. It has been expanded and told in various chapters of Gita, in different words and in various contexts.

In fact, the discourse of *Gita* really ends with its ninth chapter, upon this central note. The remaining chapters of *Gita* (the 10th to 18th) are basically an expansion of this first part: its chapters the 1st, to the 9th. *Saint Dnyaneshwar* has hinted at this in *Dnyaneshwari* when he eulogises its ninth chapter.

The final *Shloka* of the ninth chapter of *Gita* (9-34): ('*Manmana bhava...*') is again seen with some variation in its eighteenth chapter (18-65). Yet their purport is the same.¹⁶

In the eleventh chapter of *Gita*, after the *Vishwaroopa-darshana*, the Lord says that it is only by the *Ananya Bhakti* that one can witness *His Vishwaroopa*. It is not amenable even to other high *Upasanas* like *Yajnas*, *Danam* and *Tapasah*. *Ananya Bhakti* alone is capable of granting the *Jnana* of the *Ishwara*. One witnesses *His Swaroopa* by *His Sakshatkara* through it; and one enters unto *Him* by it alone.¹⁷

There also, the nature of the *Bhaktiyoga* is revealed in *Shloka*, 11-55, *Gita*. It comprises of doing everything, every *Karma*, for the sake of the *Ishwara*; retiring the *Chitta* from the sensory objects; keeping aloof from the worldly involvements; doing the *Karmas* without expectation of fruits; not having animus towards any being; seeing the *Paramatman* in everything with equanimity; etc. This is the *Ananya Bhaktiyoga* of *Gita*.¹⁸

On *Gita Shloka*, 9-34

Let us presently see the meaning of the *Gita Shloka*, 9-34. *Shrimat Shankaracharya* comments upon it thus: 'Keep your mind in *Me*. Do the *Yajnas* for *Me*. Pay obeisance to *Me*. You will thus attain *Samadhi* of the *Chitta*; and become one with *Me*.'¹⁹

'Then your *Chitta* will rest in *Samadhi*; and you will unite with *Me*. *I* am the *Atman* of all the beings, and their last resort. You will come unto *Me*, who is so. You will thus attain the fruit of worshipping *Me* by the *Ananya Bhakti*; and be fulfilled thus. That is what the Lord means by this *Shloka*.²⁰

We are examining this *Shloka* in more details because of its central importance. It is the key to *Gita*. Once it is applied, the secret of *Gita* is revealed before us. It is regretted that many scholars have not given it the due importance as they ought to have. When we understand its centrality to the theme of *Gita*, *Gita* unfolds itself beautifully and coherently, like never before. *Shrimat Shankaracharya's* comments upon it tell us this in his own words, but probably without laying the stress that is laid herein by us.

Coexistence of Karma, Yoga, Bhakti and Jnana

In the said *Gita Shloka*, 9-34, we witness the essence of the *Ananya-bhaktiyoga*. In '*Manmana*', there is hint of the *Laya*yoga of merging the mind into the *Ishwara*. In '*Madyaji*', it is the *Karmayoga* that is inherent in the *Yoga* of *Gita*. In '*Madbhakto*', there is the *Jnanayoga* element as revealed in '*Vasudevah sarvamiti*'.

The element of '*Manmana*' is related to the *Hathayoga/Rajayoga*, with *Laya* as their principle objective that is attained by the *Dhyana*yoga, with the awakening and ascension of the *Kundalini*, to consummate the element of *Ishwara-pranidhana* to perfection, central to *Gita*. '*Mam namaskuru*' has the element of *Bhakti*. Thus, this *Shloka* of *Gita* signifies the coherence of the four facets of the *Yoga* of *Gita*, namely, *Jnana*, *Karma*, *Bhakti* and *Yoga*. It is the *Pantharaja*, in other words. The combined effect of these four facets leads the *Sadhaka* to the most desirable state; and his objective, as set out by the Lord, in: '*Mamevaishyasi*' ('*Mam eva eshyasi*'); '*Yuktvaivamatmanam*' ('*Yukta evam atmanam*'); and '*Matparayanatva*' ('*Aham parayanam yasya, sah*').

This *Yoga* is known as the *Pantharaja/Kramayoga* in *Dnyaneshwari*, which combines the *Karmayoga*, *Bhaktiyoga*, and *Dhyana*yoga. Its other popular name is *Rajayoga/Kundaliniyoga*. The goal of this *Yoga* is attaining the *Niranjana/Nijadhama*: merger with the *Paramatman/Sanjeevana Samadhi*. This goal is absolutely clear from the *Gita Shloka*, 9-34, '*Mam eva eshyasi yukta evam atmanam*', by means of '*Matparayanah*'.

Abheda-bhakti-yoga

The tenth chapter of *Gita* is an aid to the *Ishwara-pranidhana* of the ninth chapter. It primarily narrates the chief *Vibhootis* of the *Ishwara* that are conducive to *His Dhyana*, thus aiding in the *Ishwara-pranidhana*, which is the basic principle of *Bhakti*. *Bhakti* is *Ishwara-pranidhana*. The Lord says that to establish in the *Yoga*, one should know the *Vibhootis* of the

Ishwara.²¹ Saint Dnyaneshwar renames the *Yoga* as the *Abheda-bhakti-yoga/Mahayoga*, (Dny, Ovi 10-107), in the tenth chapter of *Dnyaneshwari*.

The *Lord* explains emphatically that this is the *Jnanayoga*, too. Thus, we can see the equivalence of the various *Yoga* names from *Dnyaneshwari* viz., *Bhaktiyoga*, and *Jnanayoga*, etc.

Lord Shri Krishna says that everything in the world arises from *Him*. They are *His Vibhootis*, right from the *Brahmadeva* to the smallest ant. One who is seeped in this knowledge does not distinguish between the beings and things; whether big or small. He unites with *Him* definitely by this *Mahayoga*. This, in fact is the *Adwaita-bhakti-yoga*.

The *Samadhi* state of the *Bhaktas* is described further by *Lord Shri Krishna*: The *Jnanins* that the *Bhaktas* are, they understand full well that everything owes its existence from *Him*, with its nature. Knowing thus, they worship *Him* with their *Chittas* full of *Bhava* (rapture, intensity). They keep their *Chittas* attuned to *Him*. They are ever eager to enlighten each other of *Him*; and singing praises of *His Swaroopa*. They derive great pleasure in all this.²²

Next Topic

Now let us turn to the next topic i.e. *Vishwaroopa-darshana* from the 11th chapter of *Gita*. *Arjuna* was already acquainted with the nature of the *Ishwara* and *His Bhaktas'* states. The *Lord* had explained to him *His* purest *Swaroopa* and the *Vibhootis*. From the discourse of the *Lord*, he understood the relation of *His* pure pristine state and the world, that is known as the *Chidvilasa*. He became curious to see the actuality of the relation. This the *Lord* fulfilled by showing him *His Vishwaroopa*.

In its 10th chapter, *Gita* narrates the chief *Vibhootis* of the *Lord*. When asked to recount all of them, the *Lord* said that there was no end to *His Vibhootis*. One should know that they are infinite. One may meditate on any of them. The *Lord* further says that *He* pervades the entire universe by just a fraction of *His Swaroopa*.

Vishwaroopa Darshana

Arjuna then reacts by saying that with the words of the *Lord*, his *Ajnana* is destroyed. He has understood how the *Bhootas* are created out of *Him*; and are ultimately absorbed in *Him*. He has heard from the *Lord* about *His Avyaya* and *Avinashi Swaroopa*. Therefore, now he desires to witness that *Swaroopa* of the *Lord*, if it be possible for him to see it.²³

The *Lord's* infinite *Swaroopa* is called the *Vishwaroopa* in *Dnyaneshwari*. The *Adwaita* between the *Atman* and the *Brahman* that had been narrated earlier can be experienced, by seeing the *Lord* everywhere and in everybody. That *Swaroopa's* experience is the *Vishwaroopa Darshana*.

The so-called differentiation between the *Jnanins*, the *Yogins*, the *Bhaktas*, and the adherents to the *Karmas*, vanishes, once for all, when the *Vishwaroopa* is seen.

The *Vishwaroopa* phenomenon is assertive of the *Chidvilasavada*. It is exhibited in *Gita* in its tenth and the eleventh chapters. It is often attributed to *Saint Dnyaneshwar*. However, it is the originality of *Gita*. It belongs to it. Many commentators might have just ignored it; or neglected it to further their own various philosophies. That may be the reason why nowadays it is reckoned as owing to *Saint Dnyaneshwar* who clearly recognises it in *Gita*.

The world is full of the *Chaitanya*; it pervades it through and through. There is nothing than the *Chaitanya* anywhere. Whatever other one perceives in it is not the '*Sat*' but the '*Asat*'. This is the relationship between the world and the *Chaitanya*, as averred by the *Ishavasyopanishad*.²⁴ The world is the play of the *Chaitanya*; and it is as real as the *Chaitanya* is; rather it is indistinguishable from it. This is the *Chidvilasavada* in a nutshell.

We have seen that *Arjuna* requested the *Lord* to show to him the *Vishwaroopa*, if possible for him to behold. *Lord Shri Krishna*, very happy at his request, says that *Arjuna* should now witness the *Vishwaroopa*. *He* started exhibiting as soon as the request was heard by *Him*. *He* asks him to see the various *Lokapalas* (Governors of the three worlds) like the *Vasus*, *Aditya*, *Ashwinikumaras*, and *Maruts* etc. in *His* form of the *Vishwaroopa*. *He* says that *Arjuna* can see whatever he wishes to see in the world in this form, including many wonders never witnessed by anyone before. All these are stationed in *His* form, *He* says.²⁵

However, despite the *Lord* displaying the grand show of the *Vishwaroopa* before *Arjuna* eager to see it, he cannot see it with his ordinary humanly eyesight. It requires clairvoyance to see what the *Lord* showed. Recognising this difficulty, upon seeing the perplexed *Arjuna* who could not see a single thing out of those being shown, the *Lord* says that *He* will endow him with the clairvoyant vision to see the *Divine Swaroopa* of the *Lord* being displayed. With it, *He* endows him with the *Divine* vision to see the *Vishwaroopa*; and *Arjuna* starts to behold it with great wonder.²⁶

The *Lord* displays *His Swaroopa* to *Arjuna* in all its splendour and glory, as the *Ishwara* that *He* is.

We come to know more about the *Vishwaroopa* as we go through the 11th chapter of *Gita*. It comprises of everything in this world, the *Chetan* and the *Achetan* (*Jada*) *Creation*, the *Vyakta* and the *Avyakta* forms, the trivial to the loftiest objects and beings, the formless and the tangible things, and the insects to the Gods etc. *Gita* speaks of these in its *Shlokas* to create the pictorial view of the *Vishwaroopa*.²⁷

However, the *Lord's* intention is not limited to this depiction alone. He wants to portray before *Arjuna's* eyes the *Primordial Swaroopa* of *His*. He desires him to understand the *Swaroopa* that is at the base of it all, the extensive picture of the *Vishwaroopa* that is being unfolded before his eyes. Seeing it, *Arjuna* is amazed beyond imagination.

Gita describes in a number of *Shlokas* the extent of the *Vishwaroopa* that is thus being shown to *Arjuna*. It says that he saw the *Lord* with many mouths, many eyes, magnificent sights, and spread in all the directions variously to infinity.²⁸ The *Lord* had many hands in which *He* was holding many glamorous weapons. *He* was bedecked in garlands of divine flowers. It was the wonder of all wonders ever witnessed by any, including even the Gods! *Arjuna* was seeing it in all the directions surrounding him. It was brilliant as if thousands of Suns had appeared all of a sudden.²⁹

Arjuna was privileged to see the *Brahman* as described in the *Purusha-sookta* as having a thousand heads, a thousand eyes and a thousand feet.³⁰ Seeing it thus, the hair upon his body stood up in ecstasy. We are yet to see some more amazing aspects of the *Vishwaroopa* that he was seeing.

Amazing and Fearsome *Vishwaroopa*

Arjuna was witnessing the *Vishwaroopa* of the *Lord* having many aspects. It was having manifold dimensions and showing numerous views. It contained many universes, and wonderful things and objects. He was overcome by the aspects of the *Vishwaroopa* and he bowed down to *Lord Shri Krishna* in all humility.³¹

He was momentarily united with the *Vishwaroopa*. But afterwards came to his senses and spoke to the *Lord* thus: 'O *Lord*! I am seeing all the Gods and the *Bhootas* in this body of your *Vishwaroopa*. I can see in this body of yours *Lord Brahmadeva*, seated upon the lotus and all the *Rishis*, together with all the divine serpents of *Creation*. You have many arms, many torsos, many mouths and innumerable eyes. I cannot see where this

Vishwaroopa begins, which is its form and where it ends. I am seeing you, *Lord Shri Krishna!* in this *Vishwaroopa* as a fraction of it.'

'The many universes I see in it are as if the *Maha-shoonya* has expanded so vastly. I understand now that you who are driving my chariot is the one who has become this entire *Vishwaroopa*. I am convinced that your *Swaroopa* must be like this. But for bestowing your *Grace* upon us *Bhaktas*, you assume the beautiful loving figure of *Shri Krishna*. That dusky-complexioned figure of yours, having four arms, is most beloved to us. It fills our minds with great ecstasy. It satisfies our eyes. We can embrace it tightly.'¹³²

He further says, 'I understand that you are the same *Lord Shri Krishna*, holding the mace, the *Chakra* and the crown upon the head who has taken up this *Vishwaroopa* beyond imagination which is the most brilliant like the Sun, spreading its light in all the directions, which is impossible to behold by the ordinary eyesight.'¹³³

The *Vishwaroopa* is being further described in all its grandeur and glory by the astounded *Arjuna*. He says, 'O Lord! You are the *Supreme Truth* to know. You are the *Akshara Brahman* and the succour of the universe. You are the *Avyaya*. There is neither the *Origin*, nor the state of being, nor the ending phase of you. You are the holder of the primordial state. You have infinite arms. The Sun and the Moon are your eyes. The *Celestial Fire* is your mouth. Your mighty *Vishwaroopa* is agitating the whole universe because of its unbearable brilliance.'¹³⁴

'You have occupied the heavens and the earth; and all the space between them, from the skies and the earth. You have pervaded into all the directions. All the people of every *Loka* are frightened and anguished because of the display of this exclusive and terrible form of yours - this *Vishwaroopa*.'¹³⁵

The *Devas* (Gods) are entering into your *Vishwaroopa*. Some of them are frightened. They are praying to you to stop this terrible display of your frightening form. Many *Maharshis* and *Siddhas* are offering praises to you by the *Mantras* and the *Stotras*. The other higher beings like the *Rudras*, *Adityas*, *Vasus*, the *Sadhyas*, the *Rakshasas*, the *Ashvinikumaras*, the *Marudganas*, and the *Pitaras* are beholding your terrible form with astonishment.'¹³⁶

Arjuna himself is now touched by the fear of this terrible form. He says, 'O Lord! Your form with its innumerable mouths, eyes, arms, thighs, torsos

and terrifying teeth is creating fear amongst all the *Lokas*. It is also causing great distress and fear to me. It is reaching out to the heavens. It is so terrifying, with its bloodshot eyes and aggressiveness, that I am losing my courage to behold it further any longer. I have lost the peace of my mind because of it. Seeing its terrible fire-emitting mouths and the clenched teeth, I have lost all the sense of the space and time. O *Lord!* Kindly bless me with peace of mind again. I am greatly terrified by your frightening *Vishwaroopa* form.³⁷

Vishwaroopa From Vedas³⁸

We have had a glimpse into the *Vishwaroopa* in *Gita* which was spread all over the universe; and looked as if it would devour the entire *Creation* that left *Arjuna* spellbound, yet horrified. The *Lord* had endowed him with the *Divine Vision* to behold it since it could not have been seen by the ordinary vision.

The philosophy of *Gita* supports the *Adwaita* in the form of the *Chidvilasa*. There is but one and only one *Atman* that pervades throughout the universe and beyond.³⁹ It abides in every *Mahabhoota* and the entire world comprising of all the moving and the non-moving objects, *Chetan* and the *Achetan* (*Jada*), and all the beings. The universe exists because of it. The *Atman* is unique, beyond any comparison with the known and knowable things. It is the source of the *Chetana* behind the universe and its beings. These and the likes of such ideas are implied in this philosophy. We have already delved into their various details while dealing with the concepts of the *Pinda* and the *Brahmanda* in general; and especially in the topic of the *Kshetra* and the *Kshetrajna*, with reference to the thirteenth chapter of *Gita*, in '*Inner Secrets Of Rajayoga*'.

As saint *Dnyaneshwar* says, this *Atman* is *Swa-samvedya*. Since it is like this, it is possible to experience its *Sakshatkara*. It means that one can experience one's own *Swaroopa*. The *Vishwaroopa Darshana* of *Gita* is, in a way, a facet of the *Sakshatkara* of the *Atman*, albeit in a somewhat different perspective.

Apart from the reflection of the *Vishwaroopa* in its eleventh chapter, the *Vishwaroopa* is alluded to, or described elsewhere, in *Gita*. It has been at the idea of the *Vishwaroopa* in its various chapters as shown below:

1. *Gita*, *Shloka* 2-24⁴⁰: The *Atman* is *Sanatana*. It exists everywhere. Even then, it cannot be sensed by the ordinary multitude of the humanity. *Lord Shri Krishna* had to endow *Arjuna* with the *Divine Vision* so that he could

have a glance of it. It is permanent (*Nitya*), *Achala* (Non-moving), *Achintya* (impossible to meditate upon).

2. *Gita Shloka 3-15*⁴¹: The *Brahman* is all-pervading. The entire *Creation* owes its existence to it.

3. *Gita, Shloka 4-24*⁴²: The *Yajna* is the *Brahman*. All the objects used in the *Yajna* are the *Brahman*. The *Karma* is the *Brahman*. The intellect that arrives at this conviction attains to the *Brahman*. The entire universe is the *Brahman*.

4. *Gita, Shloka 6-29*⁴³: One whose *Atman* has become united with the *Paramatman* by *Yoga* experiences equanimity towards all the beings. He sees the beings as himself and in the *Atman*, together with himself. He gains this intrinsic attitude because of *Yoga*. This experience is the *Sakshatkara* of the *Swa-samvedya Atman*. This is the experience of the *Swaroop*.

5. *Gita, Shloka 7-19*⁴⁴: The *Mahatman* experiences that all this entire existence is the *Lord Vasudeva*. This experience of the *Vishwaroop* is indeed very scarce.

6. *Gita, Shloka 9-29*⁴⁵: The *Atman* has equitable relationship with every being. None is either nearest to it, nor the farthest. One who is imbued in its *Ananya-bhakti* goes on the right path. He experiences eternal peace and the *Brahman*.

7. *Gita, Shloka 10-42*⁴⁶: The *Atman* pervades the infinity. The entire world is just but the smallest fraction of its eternal existence. Whatever the world holds is imbued with it. Everything is the *Atman*.

8. *Gita, Shloka 11-16 and 11-40*⁴⁷: The *Atman* has infinite forms. The universe (*Vishva*) is its form. It is the *Atman* that is at the core of everything. It is everything.

This is how *Gita* reflects upon the *Vishwaroop* of the *Atman* in its various *Shlokas*. The students will find many more such places in *Gita* disclosing the *Vishwaroop* of the *Atman* since *the entire philosophy of Gita is centred upon this Swaroop of the Atman i.e. the 'Sarvagata Atman' - the Atman that is in everything and everywhere, from the beings to the world; and to the infinity.*

The *Vishwaroopa* as described by *Gita* also appears in the *Vedic* literature, though with various differences.⁴⁸ Let us have a look into it briefly to acquaint ourselves with the idea that the *Vishwaroopa* is.

Vishwaroopa of Purusha-sookta

We find a parallel to the *Vishwaroopa* of *Gita* in the *Purusha-sookta* (*Rigveda*, 10-90 and *Atharvaveda*). The *Vishwaroopa* of the *Purusha* is described therein which has thousands of heads, thousands of feet, and thousands of eyes, occupying the entire world and still beyond. Whatever has been there, is there, and will be there in the future, is the *Roopa* (form) of the *Purusha*. The Moon is his mind. The Sun is his eye. His mouth is *Indra* and *Agni*. His *Prana* is the *Vayu*. His navel is the *Antariksha* (Space); and head is the *Dyu-loka*. His feet are the Earth and the ears are the directions. All the *Lokas* and the *Bhuvanas* are his other limbs. This is how the *Purusha-sookta*⁴⁹ clearly describes the *Purusha*. It is of importance to the students of *Gita* as it reveals the special dimensions of the *Vishwaroopa*.

Vishwaroopa From Mundakopanishada

There is a *Mantra* similar to the *Purusha-sookta* in the *Mundakopanishada*.⁵⁰ It says that the *Agni* is its *Murdha*; the ears are the directions; the *Pranas* is the *Vayu*, the *Vishva* its *Hridaya* (heart); and the feet are the Earth. This is the form of the *Vishvantaratman* that the *Rishis* of the *Mundakopanishada* see it as. This description at once tallies with that in the *Purusha-sookta*. Whether it is a *Sookta* of the *Vedas*; or the *Upanishadas*, the *Rishis* and the seers have poured into their heart their own experience of the *Atman*, which is unique. No doubt, their experiences tally with each other's. In other *Vedic* literature, too, we find similar parallel descriptions of the *Vishwaroopa Atman*.

Rigveda and Vishwaroopa

'It is but the One that has become all these - *Agni*, *Aditya*, *Vayu*, Moon, *Shukra*, water, *Prajapati* and the *Brahman*.⁵¹ 'The *Agni* is the Lord of our house. It is the one who does the *Yajna* (*Yajamana*); as also the one who is the doer of every *Karmas* of the *Yajnas*.⁵²

The above *Richa* of the *Rigveda* is akin to the *Gita Shlokas*, 4-24 and 9-16.⁵³ The *Rishis* who saw the *Brahman* in the *Yajnas* have transmitted their knowledge to us through various *Richas* and the *Shlokas*, *Mantras* etc. They are the seers who saw the *Vishwaroopa* in the *Yajnas*.

Rudra, Yajurveda and Vishwaroopa

The chief deity of the *Yajurveda* is *Rudra*. The *Rudra* (collection of numerous *Richas* on *Rudra*, popularly called the *Rudrapatha*) is revealed in a *Swaroopa* that is akin to the *Vibhootis* idea of *Gita*. It can be said that it is indicative of the *Vishwaroopa* of *Rudra*. The intention behind this is to give a glimpse of the *Vishwaroopa* of *Rudra* to the reciter of the *Rudrapatha*. Merely reciting the *Rudrapatha*, without getting the experience of the *Sakshatkara* of *Rudra*, is rather insignificant from this point of view. The students may refer to the vast body of the *Rudra Richas*, from the original, for more details of the description of *Rudra* in them.

Vishwaroopa in Atharvaveda

Let us now turn to the brief details of the *Vishwaroopa* from the *Atharvaveda*. It says that: 'Whichever forms are sensed by the senses are all of the *Vishwaroopa*'.⁵⁴ The *Prithivi*, the *Antariksha*, the *Dyuloka*, the *Devas* and all the *Lokas* and *Bhuvanas*; the beings in them and everything else, are the *Vishwaroopa*. This *Vishwaroopa* is the *Creation* of the *Ishwara* who entered into them after creating them.⁵⁵ 'These all things are but one in that sense.'⁵⁶

Thus, we can see that the concept of the *Vishwaroopa* is almost identical in the *Atharvaveda* and the other *Vedic* literature.

Vishwaroopa in Upanishadas

Ishopanishada

Ishopanishada says that the *Atman* has become all the beings. One who recognising this, experiences it, who has the *Sakshatkara* of it, will not be afflicted by sorrow and lust.⁵⁷ This is alike *Gita* which says that the enlightened soul recognises that all the world, its beings and everything in it, are the manifestations of the *Ishwara* - *Vasudeva*.⁵⁸

Katthopanishada

Katthopanishada also says that there is nothing other than the One here.⁵⁹ This has to be recognised by the mind. For that, one needs to be endowed with the *Divine* vision. We see the same theme of the *Vishwaroopa* in the *Prashnopanishada* and the *Mundakopanishada*.

Mandukyopanishada

The *Mandukyopanishada* says it unequivocally thus⁶⁰: 'The single letter *OM* signifies the entire universe. *OM* is all that was in the past, is in the present, and will be there in the future. The One that is beyond the times - the past, the present and the future, that which is timeless, is also the *OM*. All this is the *Brahman*. This *Atman* is also the *Brahman*. The *Atman* is

just but one for everyone. The propitious *Atman* is the same everywhere; and in everything.'

This is the experience of every *Rishi*. This is nothing other than the *Vishwaroopa Darshana* from their thoughts.

Other Upanishadas

The *Taittiriyanishada* describes the *Ultimate Reality* in words similar to the *Purusha-sookta*. 'The *Onkara* is the *Brahman*. All this is the *Onkara*.'⁶¹ This averment of the *Taittiriya* is similar to that of the *Mandukyopanishada*.

The *Aitareyanishada* (1-1-4) describes the *Atman* as being but unique, and One only, at the beginning; and that it became everything. Another *Mantra* clearly says that the *Atman* is the *Brahman*.⁶²

The *Chhandogyopanishada*, too, says that whatever is here is but the *Gayatri*. The *Gayatri* is the deity of the *Pranas*. These all are the *Brahman*.⁶³ Later in the *Sootra*, 6-8-7⁶⁴, this is fully clarified. It says: 'You are That! That is, It! That is, I! That is but the All! This all is That only!'

We have seen a few references from the *Vedic Sooktas* and the *Upanishadas* to the *Vishwaroopa*. *Arjuna* was obviously desirous to see the same form of the *Lord*. He did show it to him. But upon the background of the imminent war at hand, it might have reflected in it its grossly destructive facets. *Arjuna* appears to have lost his peace of mind, instead of gaining it. We will delve into the reasons behind it later on from the point of view of the *Yoga-shastra*. Right now, let us see some more description of the *Vishwaroopa* from the *Vedic* literature.

Brihadaranyaka Upanishada

Brihadaranyaka Upanishada also says that initially, there was the *Brahman* alone. It recognised itself as being the *Brahman*. Because of that knowledge, it has become all this. This is the reference to the *Swa-samvedya Swaroopa* of the *Atman* in the form of the *Vishwaroopa*.⁶⁵ The *Brahma-jnana* means the experience of this *Swaroopa* i.e. the *Sakshatkara* of the *Brahman*. One who has this unique experience becomes the *Brahman*.

It must have dawned upon the readers that *Arjuna*, well-learned in the *Vedas*, too, wished to become the *Brahman*; and he had requested the *Lord* to show the *Vishwaroopa* owing to this desire. Other *Sootras* viz. 3-7-3 to 22 of the *Brihadaranyaka Upanishada* remind one of the *Purusha-sookta*.

The students are urged to see the original *Mantras* from the said *Upanishada* viz. '*Yasya prithivi shariram, yasya aapah shariram,*'; etc.

Shvetashvatara Upanishada

The *Shvetashvatara Upanishada* explains the relationship between the *Isha-Jeeva-Prakriti* and the *Brahman*. It says that the One is the *Jnata*; and the Other is the *Ajnanin*.⁶⁶ One is the *Ishwara*; and the Other the incapable (*Jeeva*). But both these are eternal and primordial, without birth. The Third is the *Prakriti*. It is for the enjoyment of the *Sukha-Duhkhas* by the *Jeeva*. Accordingly, there are these three entities Viz. the *Isha*, the *Jeeva* and the *Prakriti*. There is one *Akarta* (non-acting) *Vishwaroopa Atman*. Their merger together is known as the *Brahman*. The *Atman* is the *Brahman*. This is the definition of the *Brahman* as per the said *Upanishada*.

The *Mantras* of this *Upanishada*, from 3-14 to 21, depict the *Vishwaroopa* of the *Atman*. The students may see it from the original. It tallies with similar description of the *Vishwaroopa* in the other *Vedic* literature.

Uchchhishta-sookta

Let us now examine one of the most important *Sooktas* from the *Atharvaveda*. It is known as the *Uchchhishta-sookta*. This *Sookta* runs parallel to *Gita*. Pt. V.D. Satavalekar has drawn the attention of *Gita* students to it in his book. (c.f.). It is not possible to quote it fully here. The students may refer to it in the original from respective books. We will just take a review in brief of the same.

The said *Sookta* portrays the details of how the deity named *Uchchhishta* holds this universe. The *Sookta* begins thus⁶⁷: 'In the *Uchchhishta*, there are all the *Nama-Roopas* (names and forms). The *Indra*, the *Agni* and the entire universe, and all the *Lokas*, are contained in it. The *Dyuloka*, the *Bhooloka*, and everything, is contained by it. The Waters, the Oceans, the Moon, the *Vayu* and everything, is in it. All these are in it. The *Rigveda* and all others are in the *Uchchhishta*.'

'The *Rita*, the *Satya*, the *Tapasah*, the Nation, the labours, the *Dharma*, the *Karma*, the *Tapasah*, the Future, the *Veerya*, *Lakshmi*, the Might, the occupation, the might of the *Kshatriyas*, the six *Bhoomis* (lands), the *Samvatsara* (year), the *Vani* (speech), the *Danam*, the planets, the *Havi* (sacrifice), all the *Yajnas*, the *Homa*, the months, the seasons, the solstices, the stones, the sand, the medicines, the plants and trees, the four *Hotas*, the clouds, the lightning, the gains, the expanse, the end, the full spread (*Vistara*), the progress, the prosperity, and all the rest, everything resides in the *Uchchhishta*.'

'All those who live by the *Pranas*, who see by the eyes, and those *Devas* who abide in the *Dyuloka*, everyone is created from the *Uchchhishta*. The *Rigveda*, the *Samaveda*, the *Chhandas*, the *Puranas*, the *Yajurveda*, the *Pranas*, the *Apana*, the eyes, the ears, the Eternity, the *Bliss*, the Joy, the satisfaction, the pleasures, the Gods, the *Pitaras*, the humankind, the *Gandharvas*, the *Apsaras*, etc. are created out of the *Uchchhishta*.'

We have enumerated many of these things to give an idea of what the *Sookta* says is in the *Uchchhishta*. In short, everything that is, and would be, and ever was, is from the *Uchchhishta*. The *Sookta* says that all these are created by the *Uchchhishta*; and are in it, and supported by it. It means that all these are the *Brahman*; they abide in the *Brahman*; and are created from it.

The nature of the Universe that is described in the *Uchchhishta Sookta* does not appear to be different from that portrayed by *Gita* and *Dnyaneshwari*. This description is closely linked with that of the *Vibhootis* in the tenth chapter of *Gita*. Hence for the students of *Gita-Dnyaneshwari*, this *Sookta* is very useful to understand the nature of things.

Opinion of Pt. Satavalekar on *Vishwaroopa Darshana*

The opinion about the nature of the *Vishwaroopa* of *Gita*, expressed by Pt. V.D. Satavalekar, is worth noting in brief. He means that the *Vishwaroopa* described in *Gita* is not in its entirety. It only reflects the destructive nature of the *Vishwaroopa*. Hence one may not regard the description of *Gita* as perfect, and as a whole, portrayal of the *Vishwaroopa*. The *Ishwara* has many actions like the *Creation*, the supporting, and the destruction etc., of the world; and *He* appears in various forms to suit the action at hand. All of them are included in the *Swaroopa* of the *Ishwara*; and only when the *Yogin* sees all of them in the *Vishwaroopa*, one can say that he has had the *Darshana* of the *Vishwaroopa*, truly speaking.

From the above, it will be clear that the *Vishwaroopa Darshana* of the eleventh chapter of *Gita* is that of the destructive form of the *Ishwara*. This is the gist of the view of Pt. Satavalekar. One cannot describe the *Vishwaroopa* in its entirety. Hence one may learn more about it from the other sources i.e. from the *Vedic* literature wherever it is described. Even then, it is impossible to describe and know the *Vishwaroopa* fully. One should endeavour to acquaint oneself with it as much as possible. It can probably be described by words, like *Vishva*, *Sarva* (the Whole). All other efforts to describe it would always portray it partially.

We should value this opinion of Pt. Satavalekar duly since it will come in handy for further narration when we will be examining the *Yogic* background of when one gets to see the *Vishwaroopa* and how.

Purpose of Terrible *Kalaroopa*

After this note, let us revert to the topic of the eleventh chapter of *Gita* from where we diverted into this review of the *Vishwaroopa* from the *Vedic* literature.

We have seen *Arjuna* who has had the terrible *Vishwaroopa Darshana* that was even more fearsome than the *Rudra* God - the most terrible of all the Gods! He freely acknowledges how it created great fear in his mind. On seeing it, he says,⁶⁸ 'Look there! All the kings with their *Kshatriya* warriors, all the sons of *Dhritarashtra*, *Bhishma*, *Drona* and *Karna*, together with all the chief warriors on our side, are entering fast into your terrible mouths. The heads of some of them are getting crushed under your teeth. Like the waters of rivers flooding speedily into the ocean, these all warriors are entering speedily into your fiery mouths.'

'Like the moths that enter into the flame lunging towards it, all these persons are entering into your fearsome mouths to embrace their deaths. You are licking your tongues for devouring them all. Your terrible brilliance is spread all over the world. Its heat is harassing all the three *Lokas*; and they are being singed in it.'

There is the spectre of the looming war at the back of this scene. A terrible war is at hand. Large armies have gathered upon the battlefield with resolve to kill; or be killed. Many great warriors with innumerable elephants, horses and warriors, are shouting loudly, with war drums beating harshly, eager to fight in the ensuing great battle. There is the harsh and loud din of battle cries; and pipes, and horns etc. blowing before the actual destructive war begins.

All warriors have gathered there with a resolve that either the *Kauravas* alone, or the *Pandavas*, will survive the ensuing hard-fought battle. The oceans of blood are going to rage there shortly. The all-destructive death (*Kala*) is going to manifest there soon in its maximum ferocious form. *Arjuna's* mind is imbued deeply in these thoughts. Against this backdrop, it is no wonder that he is witnessing the most horrible all-too-destructive *Vishwaroopa*, personifying the *God of Death* himself.

He is totally distraught by this grotesque show arranged by *Lord Shri Krishna* before him. Losing his heart and courage before the non-receding

horror of the *Vishwaroopa* before his eyes, he says⁶⁹ to the *Lord*: 'Please tell me who you are holding this horrific form, O *Lord* of All! I am bowing to you! Kindly bestow your grace upon me. I wish to know who you are. If you are the *Adi Purusha* (Primordial *Purusha*), please tell me why you have assumed this fearsome form here and now. I cannot understand anything at all about all this.'

The *Lord* says, 'O *Arjuna*! You are asking *Me* who *I* am and why *I* have assumed this terrible form. Listen then.⁷⁰ *I* am the Death incarnate which has appeared here in its vast magnificence to annihilate the people. *I* am here to kill all those warriors who are standing here from both the rival armies. Even if you do not take up your arms, all of them are going to die.'

Seeing that *Arjuna* became even more distraught at his speech, the *Lord* assured him, 'Do not fear but! You, the *Pandavas*, will survive this vast destruction and death. Therefore, O *Arjuna*! Dextrous with wielding weapons by both the arms (*Savyasahin*)! Stand up! Win the war and earn renown for yourself. Conquer your foes and enjoy the Earth's kingdom prosperous with wealth. These armies have already been slain by *Me* in *My* Grand Plan. You will be just the instrument of their death. Thus, engrave your name in valiance for ages to come.'⁷¹

In this manner, *Lord Shri Krishna* informs *Arjuna* the purpose of *His* assuming the terrific form of the Death vast (*Kala-swaroopa*).

Yogic Principles Behind Vishwaroopa Darshana

Dharmamegha Samadhi

Till Now, we have observed the nature of the *Vishwaroopa* shown to *Arjuna* by *Lord Shri Krishna*; and its dreadful form in the context of the terrible war at hand. We had intended also to examine the background of *Yogic* principle behind the *Vishwaroopa Darshana* that *Yogins* have during their *Sadhana*'s progressed stages. Let us now turn to that subject.

We had referred to certain *Abhangas* (*Abhangamala*, *op.cit.*) in the previous part of this series on '*Yoga Of Gita*' - '*Rajayoga of Gita*' in connection with the subject of the *Dharmamegha Samadhi*. It was noted then that the *Divine Roopa Darshanas*, and clairaudience, etc. are experienced by the *Sadhakas* in the states of *Samprajnata Samadhi*. The *Divine Roopa* (vision), *Rasa* (tastes), and *Gandha* (smell) etc. manifest after the awakening of the *Prajna*. The *Sadhaka* is able to experience these because of the *Prajna*.

At the *Nirodhika*, the *Nirodha* of the *Roopa* is attained i.e. thereafter, the *Sadhaka* ceases to have the *Divine* experiences of *Roopa* (the non-manifest sights). Ahead lies the region only of the *Nada*. The *Muktis* like the *Salokata*, the *Sameepata*, and the *Saroopata*, are attained only up to the stage of the *Nirodhika*. The *Sadhaka* enjoying the *Salokata Mukti* enters into the *Divine Lokas*.

This is happening at the *Bindu* above the *Ajna Chakra*. The region of the *Sthoola Deha* ends at the *Ajna Chakra*; and that of the *Sookshma Deha* begins therefrom. At the *Ardhendru*, the *Sadhaka* enjoys the *Sameepata Mukti*. In the *Nirodhika*, there is the *Saroopata Mukti*. This is what we had learnt then.

Vishwaroopa Darshana, Pashchima Marga and Patanjali

The *Vishwaroopa Darshana* is the manifestation of the *Divine Roopa-Rasa* etc. Since it is the *Darshana* of the *Lord*, it rightly belongs to the region of the *Sameepata* and the *Salokata Muktis*. *Arjuna* was beholding that he was next to that *Swaroopa*. Also, he was able to converse with the *Vishwaroopa* like with a friend. Hence, this experience of the *Vishwaroopa* is with reference to the *Salokata* and the *Sameepata Muktis*, yet it is before the region of the *Saroopata*.

The *Yogic* centres where the *Vishwaroopa Darshana* is experienced are in the region from above the *Ajna Chakra* to the *Bindu*; and from the *Ardhendru* to the *Nirodhika*, on the *Pashchima Marga*. The *Yogin* has the *Darshana* of the *Devas* and *Devis* (Goddesses) etc. in the *Bindu*. Also, the various divine objects of pleasure like the *Roopa*, and the *Rasa* etc., are experienced in the *Bindu*, as per the *Yogins*. This is verily the region of the *Vishwaroopa Darshana*. But it is the region before the attainment of the *Mahavideha Vritti* (of *Pys*). When the *Yogin* follows the *Alambana* of the *Vishva*, he has the experiences the *Vishwaroopa*. It leads, later on, to the *Mahavideha Vritti*.

Important State in Yoga Sadhana

Now let us consider for a moment why *Arjuna* beheld the *Vishwaroopa* in its grotesque form. It is related to the *Desha* (space) of the *Alambana*. The *Desha* in his case was the battlefield of *Kurukshetra*; and the incipient war; along with the assemblage of the great warriors with their vast armies, etc. Hence, he must have witnessed the divine *Vishwaroopa* in its all-devouring *Kala-swaroopa*.

The Desha of the meditation of divine subjects of the Dharana-Dhyana-Samadhi etc. determine the vision a Yogin will be having on its fructification.

Therefore, we find the variety in the description in the *Vedic* literature of the *Vishwaroopa* beheld by various *Rishis*. The reason for the various facets of the *Vishwaroopa* beheld by *Arjuna* lies in the mental and supramental processes of his mind at that time.

The distinction between the three *Muktis* Viz. *Salokata*, *Sameepata* and *Saroopata*, arises on account of the same processes of the mind of the *Sadhaka*. Someone witnesses the *Vaikunttha*, other beholds the *Kailasa*; yet another beholds one's own *Ishta Devata* and its *Loka*, and the *Sameepata* and the *Saroopata* with it.

In principle, these are all the states of the *Vitarka-Vicharanugata* (pertaining to *Vitarka* - imagination, and *Vichara* - thought) *Samadhis*. Hence, their experiences are in relation to the *Triputi*, that is yet extant, even though the subjects of their meditation are divine, and of some splendour. Therefore, the Saints and the *Mahatmans* do not lend much importance to these states of the four *Muktis*, Viz. the *Salokata*, the *Sameepata*, the *Saroopata* and the *Sayujya*.

However, the *Vishwaroopa Darshana* experience has to be treated as somewhat different from these *Muktis*. It is because thereafter, the *Yogin* attains the *Mahavideha Vritti*; and the complete attenuation of the veil occluding the Light of the *Sattvaguna*, as *Patanjali* puts it in his *Sootras*.⁷²

The Vishwaroopa Darshana is the precursor stage of the stages of the attenuation of the veil over the Sattvaguna; and the manifestation of the Shuddha-sattvaguna. It is a very significant and potent stage on the Yoga Path. The most important experiential state of the 'Vasudevah Sarvamiti' of Gita is attained at this state of the Vishwaroopa Darshana; and its attendant Mahavideha Vritti.

Gita enshrines its monumental eleventh chapter in order to highlight the pathway of the *Sakshatkara*, which manifests the fruition of the process of the *Ishwara-pranidhana*, thus revealing the stages of the *Ananya Bhakti*.

Summation

Until now, we have examined the terrible *Vishwaroopa* revealed by *Lord Shri Krishna*, and *Arjuna's* reactions on beholding it. We have also noted how the *Lord* has assuaged the fears of *Arjuna*, assuring him of his and the other *Pandava's* safety, in spite of the massive destruction of the entire armies in store. The background of the *Vishwaroopa* manifestation from the angle of the *Yoga-shastra* is also seen by us.

Upon this background, we will now take up the subject of the *Vishwaroopa Darshana* in its critical perception. In addition, it is proposed to examine and understand the sum and substance of the generality of the *Saguna* and the *Nirguna Swaroopa*, along with certain contextual *Abhangas* of *Saint Dnyaneshwar*. Let us now turn to that matter.

Critical Perception of *Vishwaroopa*

We have seen the different aspects of the *Vishwaroopa* earlier. We will now go into its theoretical aspects and analyses of its experiential dimension. Also, we have to find out what are the desirable aspects of the *Vishwaroopa* for *Ishwara-pranidhana*. Let us first turn to the experience of *Arjuna* about the *Vishwaroopa*.

Arjuna in Praise of *Vishwaroopa*

On hearing about the purpose behind the display of the *Vishwaroopa* in its form of deadly Death; and assurance of safety from it, *Arjuna* folded his hands reverently and bowed to the *Lord*, trying to overcome his fears.⁷³ Touching the *Lord's* feet again and again, he praises *Him*.⁷⁴

He says, 'O *Lord Hrishikesha*⁷⁵! All the world is pleased to hear your ongoing discourse on your incomparable attributes of the *Vishwaroopa*. It loves you. The congregation of the *Siddha Sanghas* are bowing to you. Being afraid of you, the *Rakshasas* are running helter-skelter in all the directions. This is but natural. O *Mahatman*! You are the one before *Lord Brahmadeva*, his ancestor. He, too, bows before you! O *Lord Ananta*! O *Lord* of Everyone! O *Lord* residing in this world in the heart of everybody! You are the *Akshara*, *Avinasha Brahman*. You are the holder of the entire universe. You are the real *Jnata* and the *Jneya*. You are the *Parama Dharma*. O Infinite *Swaroopa*! It is but you who pervades this entire universe. You are the *Sat* as well as the *Asat*; and also, beyond them.'

This Lord thus portrayed by Gita is, in fact, the Primordial, Onkara-swaroopa, venerable, Swa-samvedya Atma-roopa that the Vedas have extolled, as made out by Saint Dnyaneshwar. Arjuna was having *His Sakshatkara*. *Arjuna* is now realising the true nature of the *Vishwaroopa*.

He further says,⁷⁶ 'O *Lord*! You are the *Vayu*, the *Yama*, the *Varuna*, the Moon, the *Prajapati*; and the grandfather of this universe. I bow before you, thousands of times, again and again. I bow before you from the front, from the back, and from all the sides. You have infinite *Veerya* and valour that is incomparable in the entire universe. You are pervading all the world and beyond. I bow before you many a time!'

Thus, *Arjuna* sees all the *Vibhootis* of the *Lord* in the *Vishwaroopa*. He is now at the same level of the *Vishwaroopa Darshana* as that portrayed in the *Vedic* literature. He is now really able to appreciate the significance of the *Vishwaroopa* of the *Lord*. He is experiencing what the *Upanishada* say: 'This all is That!'⁷⁷

Apology and Request by *Arjuna*

He now says apologetically,⁷⁸ 'O *Lord Shri Krishna!* I did not know your magnificence. I used to behave as a friend would, with you Almighty! O *Lord!* Whatever I might have said to you in jest or disregarding *Your Majesty*, addressing you in the singular like O *Krishna!* O *Yadava!* etc. kindly condone it all. Kindly condone all such of my condescending behaviour, jest and insulting attitude, whether it was while taking food together, or while playing together, or while relaxing together; whether while we were alone or with other people.'

Further *Arjuna* acknowledges that the *Lord* has most graciously shown him *His Vishwaroopa* that was not heard of even by the likes of *Lords Brahmadeva* and *Mahesha*; and which was not discovered even by the *Upanishadas*. He had given to *Arjuna* the rarest thing that the *Lord* keeps nearest to *His* heart! He had shown *Arjuna* the *Vishwaroopa*, in spite of his condescending attitude of treating *Him* like any ordinary human being.

Arjuna goes on entreating the *Lord* thus: 'O *Lord!* You are the *Father* of the world. You are the only one worth reverence. There is none like you in the entire universe. None is superior to you in might and glory. You are the teacher to all, even the *Gurus*. Therefore, I again bow before you. Kindly bless me like a father would a son; a beloved to a lover - forgetting his misdeeds.'⁷⁹

Now *Arjuna* is thirsting to see the beautiful form of *Lord Shri Krishna* that he used to behold normally. He requests to the *Lord*,⁸⁰ 'O *Lord Shri Krishna!* I am over-delighted to see your *Vishwaroopa* that has been never seen by anyone before. But my mind is fraught with great fear seeing its terrible nature. O *Lord!* Kindly fold back this fearsome *Vishwaroopa*; and show me your beautiful form as before. O *Lord* of the Universe! Kindly bless me with your form, holding the mace, and the *Chakra* in the hands; and with the bedecked crown upon your head. I desire to see that form only. O *Lord* with the thousands of arms! Kindly revert to that *Swaroopa* of yours for which everyone craves; and which the *Yogins* and the *Bhaktas* worship in their hearts.'

Arjuna finds that he cannot worship and love the *Vishwaroopa* form of the Lord. That *Vishwaroopa* form cannot be embraced lovingly, nor can one converse with it. He is anxious to see the Lord's usual divine form which is the one in which the *Bhaktas* can take refuge. The divine four-armed form is what the *Yogins* admire. The *Yajnas*, the *Danam*, and the *Tapasah*, are performed to be blessed with its *Darshana*. That form is the enjoyment as well as the *Moksha* for the worshippers. It is dusky-complexioned, yet bright with light. The dusky complexion is dark-blue like the blue lotuses. It is the repose of the minds of all who love the Lord.

The Roopa of Lord Shri Krishna

These words of *Arjuna* remind one of many *Abhangas* of Saint *Dnyaneshwar* on the *Saguna Bhakti*. He sees the *Saguna Roopa* of the Lord at times, while he also sees *His Nirguna Swaroopa* at some other times. Yet each of the forms, whether the *Saguna* or the *Nirguna*, is extremely pleasing and full of bliss. Let us review in brief a few of such *Abhangas* of Saint *Dnyaneshwar*. All the *Abhangas* cited below bear the number as it is from the *Abhangamala* of *Shri P.N. Joshi*; yet their exposition is according to the understanding of this author.

Roopa Darshana from Abhangas of Saint Dnyaneshwar

Abhangas 1 and 4: In this *Abhanga*, the Saint says that the form of the Lord is most pleasing to him. It is Lord *Vitthal*, as also the Lord *Madhava*. He is Lord *Shri Krishna* who is the storehouse of every bliss. It is his great good fortune and the worship of many previous births that has yielded this fruit of *His Darshana* in this Divine form. He has deep craving for it since past births.

Saint *Dnyaneshwar* further says that *His* form is enchanting. *He* has worn the *Pitambar* (a yellow coloured silken garment). He wears the anklets of the gold of the love for the *Bhaktas*. The Gold of this *Swaroopa* has been already attested as the purest by the *Yogins*. The Saint sees it in his eyes. He is the Lord *Vitthal* who bestowed *His* grace upon *Bhakta Pundalika* while appearing at *Pandharpur*, on the banks of the river *Bheema*. In this, there is an analogy of the *Yogic* states beyond the *Ajna Chakra*. The Saint's eyes are satisfied by seeing this *Swaroopa* of the Lord.

In yet another *Abhanga*, 5, he says that he beheld the Lord *Shri Hari* who does not have the attributes of the *Roopa*, the *Varna* (colour/hue), and the *Gunas*. The real Truth is *Him*. *He* dons the cover of the sky. *He* is the infinite *Jnana*. *He* stands upon the brick that is the *Jyoti* (Light) of all the *Jyotis* (all light). Saint *Dnyaneshwar* sees it by removing the *Drashta* and the *Drishya* i.e. being in the state without the *Triputi*.

Saguna or Nirguna

Abhanga 18: This *Darshana* of the *Lord* beyond the *Triputi* is very special as compared to the *Darshana* within the *Triputi*. *Saint Dnyaneshwar*, too, appears to be intrigued by it, whether *He* has the *Saguna*, or the *Nirguna Swaroopa*. He thinks that both are the *Swaroopa* of the *Lord Vitthal*. The *Swaroopa* cannot be understood by logical dialectics and inference.

The *Shrutis* also cannot tell about what it is. They just utter the words, '*Neti*', '*Neti*' i.e. neither this, nor that, nor that; ... *etc.* One cannot say whether it is *Sthoola* or *Sookshma*; *Sakara* or *Nirakara*; or, visible or invisible. The *Lord Govinda* is all this and much else. *He* is the *Vyakta* as well as the *Avyakta*. *Saint Dnyaneshwar* says that he has learnt it with the blessings of his *Guru Shri Nivruttinatha* that the *Lord Vitthal*, the *Divine* consort of *Devi Rukmini*, and the *Father* of all, is this all.

In the next *Abhanga*, 19, he says that *He* is the one who plays the flute, awakening the *Nada Brahman*, who is *Sakala* as well as *Nishkala*. *He, Govinda - Gopala*, standing under the *Kalpavriksha*, with one leg folded, is playing the divine flute. *His* dusky-complexioned *Saguna* form, full of bliss, inside and out, is the *Saint's* life-breath. Seeing it, the *Saint* loses his mind into the *Samadhi* state. That form is filling not only the entire world, but also the *Shoonya*. The *Lord Vitthal*, even in *His Sakala* form, fills the *Nishkala*, too. The *Saint* is wonderstruck by it.

In this *Abhanga*, *Saint Dnyaneshwar* tells us the extent and importance of the *Saguna* form. The *Yogins*, as also the *Bhaktas*, say that the *Saguna* pervades the *Nirguna*, as well. The *Sakala* (with the *Kalas*) is the *Nishkala* (without the *Kalas*); and therefore, the *Akala* (beyond the *Sakala* and the *Nishkala*). There is no experience beyond realising this truth, they say. That, too, is the *Saint's* own experience.

Enchanting Field of Yogic Experiences

Revealing the most blissful *Swaroopa* of the *Lord*, in *Abhanga 20*, *Saint Dnyaneshwar* says that the *Swaroopa* of the *Lord* is lustrous beyond imagination. Its light is spreading in all the directions like that of gems. It is *Divine*. It is the most beautiful. *His Swaroopa* is indescribable. *He* is beyond the *Para Vacha* and cannot be understood by ordinary consciousness. *He* has enchanted the *Saint*.

He further says, '*He* has donned the veil of the *Saguna*; and is signalling me to come nearer. But when I called *Him*, *He* is not coming nearer. Does *He* not hear the language of spoken words? If that be so, whom should I appoint as a mediator to speak with *Him* in *His* own language? *He* is beyond the *Para Vacha*. How my words uttered by the *Vaikhari Vacha*

(spoken words) would reach *Him*? If one wants to touch *His* feet reverently, those cannot be seen. But all the same, I am seeing *Him* standing before me. Yet I cannot make out if *He* is facing me; or has turned *His* back towards me. Seeing *His Swaroopa* beyond imagination, my mind has been totally stupefied.'

'I have become anxious to embrace *Him* and my arms have become restless. Yet when I tried to embrace *Him* with my arms, I could not grasp *Him*. I just embraced myself; and Lo! *He* quietly vanished from my sight! My ardent desire to embrace *Him* remained totally unfulfilled.'

'This *Lord Vitthal* is none other than myself, I realise. When I realised this eternal truth, I could see *Him* with my insight; and that has been giving me the greatest bliss. I am now transformed inside out.'

Saint Dnyaneshwar has poured his revelation in this Abhanga in the most potent words. The Swaroopa of the Lord Shri Krishna is revealed by him in his Abhangas, one after the other, which is multifaceted Viz. It is Saguna, as well as Nirguna; It is Swa-samvedya; it is the Atma-roopa; it is the one that the Vedas proclaim to be; and it is Anadi - primordial; etc. His Abhangas open before us the vast vista of the experiential dimensions of Yoga. He is making us experience the Sakshatkara of the Paramatman through the Roopa Darshana (visions) of the Lord through his Abhangas. We can also see the real dimensions of the Vishwaroopa from his revelations, beyond even the Vyakta form.

'He is Sanatana Parabrahman'

Saint Dnyaneshwar praises the *Lord* with many laurels. He says that *He* is the ocean of merits and *Gunas*. *He* is dusky-complexioned, attractive like *Madana* (who bestows attraction between the sexes, the consort of *Rati* Goddess). *He* is called by names like *Kanha*, and *Gopala* etc. *He* is enchanting. *He* is thus very lovable to the *Saint*. (*Abhanga 17*).

Describing further the *Saguna* and the *Nirguna Swaroopa* of the *Chidananda Roopa* of the *Lord*, the *Saint* says that *He* is a *Roopa* of the *Chaitanya*. This repository of bliss enlivens the entire world with *His Chaitanya*. Although *He* is but one, *He* displays many forms with *His* attributes (*Gunas*). Even then, *He* is *Aguna* i.e. beyond the *Gunas*.

Although *He* appears as *Saguna* at the beginning and the end of the world, *He* pervades everywhere in *His Nirguna Swaroopa*. But how one would be able to see *His Nirguna Swaroopa* in the world of the *Trigunas*! It is beyond understanding why this *Nirguna Gopala* should play with the *Gunas* by becoming the *Saguna* when *He* is really the one beyond the *Gunas*.

Yet when one witnesses even *His Saguna Swaroopa*, one's cycle of births and death is annulled. *He* is the son of *Nanda*, the cowherd, my *Father Lord Vitthal*. *He* is one and only one, from the beginning to the end, the *Tattwa* that is *Sanatana* (most eternal, or ancient), the *Parabrahman*. (*Abhanga 21*).

Lovely Gopala

Saint Dnyaneshwar also sees *Gopala* who has worn the peacock feathers upon his forehead, donned the blanket upon *His* shoulder; and taken the cowherd's stick in *His* hand while walking; and playing the flute under the *Kalpavriksha*. *He* is upon the other bank of the river *Yamuna*. Other cowherd boys are with *Him*. *He* is bedecked with the sandalwood paste applied to the forehead and with the rarest beautiful fragrant flowers worn upon *His* body.

His teeth are like diamonds shining with brilliance. *His* lips are red like the precious red coral gems. *His* earrings are cast in the precious juicy *Brahmananda* (*Maximal Bliss*; equal to that of the *Brahman*). *He* is the *Brahman* that the *Yogins* meditate upon - the life's breath of the universe, the essence of everything. *He* is *Lord Shri Krishna* who dwells in the *Gokula*. *Saint Dnyaneshwar* says that by the grace of his *Guru*, *Saint Nivrittinatha*, he has the great fortune to see *Him* thus; and hold *Him* nearest to his heart. (*Abhanga 22*).

In *Abhanga 23*, he says that *His* figure is cast beautifully in brilliant light. The grace of the *Parabrahman* with its transcendent light is emanating from it. Like the sky merges in the skies, its form has merged into the eyes of the *Saint*. That form has eyes like the lotus flowers. It has the fragrance of juice of the pollens of the sweetest of flowers. Its *Darshana* has resulted in the constriction of the *Samsara* for *Saint Dnyaneshwar*. The world has become stationary for him. *He* is enjoying the infinite bliss of the *Brahman* (*Brahmananda*). The *Lord* who is not found even by the sweetest words of the *Vedas* has come to him; and is seated at his heart. *He* has imprisoned *Him* in the prison of his lips, chanting his name all the while, with the *Para Vacha*. The *Lord Vitthal* is to be found in the *Abhangas* of the *Saint* in this form!

Unique Swaroopa, beyond Dwaita and Adwaita

In *Abhanga 24*, *Saint Dnyaneshwar* says that the *Lord Shri Hari* is not perceived by anyone as *He* really is. Hence, the world is confused about *His Swaroopa*. *He* does neither have form, nor shape; neither death, nor attributes. *He only assumes the forms as per the desire of the Jeevas*. *He who is the Adwaita, Nirakara, can be meditated upon in the form of the desired idol*.

Really speaking, He is beyond the Onkara, the Dhvani, the Nada, the Bindu, the Kala and the Chhanda. This Shri Hari, the Lord, is infinite imperishable bliss incarnate! It is also not correct to say that He assumes the Saguna form.

This world is His play, a trickery. How do we see with our ordinary eyes the one who is beyond the beginning and the end of the world? The Lord Vitthal, the divine consort of Devi Rukmini, who is beyond the Pada and the Pinda, beyond the Bhava (things) and the Abhava (nothingness), has filled the entire universe inside out. Saint Dnyaneshwar rejoices seeing Him within his heart.

He further describes the Swaroopa of the Lord which is Dwaita as well as the Adwaita; and even beyond being the Dwaita and the Adwaita, (Dwaitadwaita-vilakshana) in the Abhanga 44. ***The Lord is such that while meditating upon His form, name and attributes, the mind gets lost and annulled; and the Jeeva starts walking upon the footsteps of the experience of the Lord. When it goes on having its experiences and Sakshatkara, it reaches the Chaitanya and Lo! It transforms into the reflection of the Chaitanya itself! The Lord of the Vrindavana - Lord Shri Krishna, is that reflection! That is the Nirguna transformed into the Saguna! Saint Dnyaneshwar is enjoying in his heart the play of the Saguna by the Dwaitadwaita-vilakshana Parabrahman, in the form of the dusky-complexioned Lord Vitthal - the divine consort of Devi Rukmini.***

Blessed by this eternal vision of the Lord, he says in Abhanga 47 that: 'Aha! This is the Golden dawn. The Heavens are pouring ambrosia upon me. I have seen Lord Hari in my vision; I have seen Him! ***The demon-slayer, destroyer of fear of the world, has filled me inside out. Upon the firm pedestal of my mind, He is seated comfortably - the Heavenly Gardener of minds.*** Because of the grace and exalted company of the Saints, He has manifested thus before me, the Solace of my heart. He is the Lord Vitthal, Divine consort of Goddess Rukmini, my Father in the Heavens - the Ocean of Grace and Mercy.'

Lamp of Light of Atmajnana

Saint Dnyaneshwar expresses his Brahmananda in these words in his Abhangas thus. These are the essential dimensions of his Sakshatkara of the Parabrahman. The region beyond the Ajna Chakra is where one witnesses the Roopa Sakshatkara. In Gita, we also witness Arjuna in its eleventh chapter who has become anxious to behold the Saguna dusky-complexioned form of Lord Shri Krishna after seeing the horrors of His Vishwaroopa. He urges the Lord to revert to that form, winding up His Vishwaroopa. Let us now resume the thread of Gita-Dnyaneshwari from where we had left it sometime past.

The Avataras From Vishwaroopa

Lord Shri Krishna did not appreciate the anxiety of *Arjuna* to see *His* usual form in comparison to *His Vishwaroopa*. *He* scolded him for being an *Ajnanin* who failed to recognise the value of *His Vishwaroopa*. That might have been because *Arjuna* had not yet gained the insight that *Saint Dnyaneshwar* displays in his *Abhangas* as we have seen above. The *Lord* starts wondering at *Arjuna's* request to revert to *His* usual form.

He had shown the Vishwaroopa to Arjuna to make him understand that the Avyakta is none other than the Vyakta; the Nirakara none other than the Sakara; the Nirguna the same as the Saguna; the Alakshya (that cannot be meditated upon) no different from the Lakshya (that which can be meditated upon). He was aiming at bestowing the insight of His real Swaroopa that is beyond the Triputi of Drashta-Drishya and Darshana, by showing him His Vishwaroopa.

He tells *Arjuna* that the *Chaturbhuja* form (form with four arms) of the *Lord* is just a temporary *Avatara* for the purpose of the world's welfare. It is the *Vishwaroopa* from which all these forms of *Lord Rama*, *Lord Shri Krishna* and other *Avataras* of the *Lord* ensue forth for the sake of upholding the order in the world. They vanish into the *Vishwaroopa* after their purpose is attained. The *Lord* regrets showing the *Vishwaroopa* to *Arjuna* since he is not able to appreciate its uniqueness and value. *He says that the Vishwaroopa is His Swaroopa beyond the Prakriti. It is beyond the Para Vacha. It is the maximal manifestation of His Swaroopa.*

The Maximal Swaroopa Darshana

It is pure *Jnana* which is the primordial *Swaroopa* of the *Lord* that *He* had never shown before to anyone. No one had ever heard of it before. It cannot be seen by any other means, howsoever great, like the *Yajnas*, *Danam*, *Tapasah*, learning the *Vedas*, or by deeds supreme, etc. The *Lord* has shown it to *Arjuna* as a favour. It is by the power of *His Atmayoga* that *He* is displaying it to *Arjuna*. He alone, the most fortunate soul, is witness to it. The *Lord* advises *Arjuna* to understand its real worth and supreme nature; and not to run after the usual impermanent *Roopas*.⁸¹

Yogic Angle of Yajna etc.

Lord Shri Krishna is implying that the Vishwaroopa Darshana is the highest of the Sakshatkara. It cannot be attained by any other practice than the matured practice of *Dhyana* i.e. *Dharana-Dhyana-Samadhi-Samyama* of *Patanjali*. *This matured state is attainable only by the process of Ishwara-pranidhana. Hence, it would appear that the Yoga of Gita - its most recommended path to Godhead - must be that of the Ishwara-pranidhana, with the core of Saguna Bhakti.*

But this Saguna Bhakti belongs to the path from the Saguna to the Nirguna and vice versa. The maximum fruit from the *Yajnas* is attaining to the heavens. In the light of our discussion upon the *Yogic* path, it can be surmised that the propitious *Karmas* like the *Yajnas* can take the *Bhakta/Yogin* only up to the *Ajna Chakra*. Additionally, by the good deeds, one would reach the up to the *Bindu*. The *Tapasah* can take the *Bhaktas* only up to the *Svadhishthana Chakra*, far away from the *Ajna Chakra*.

Needless to reiterate that the *Yogins* who do not take recourse to the *Ishwara-pranidhana* find it most difficult to go beyond the *Ajna Chakra*. Further lies the hard to traverse *Yoga Path* that is well known amongst the *Yogins* as the obstacle of the '*M'kara*'. The students may look for its details on their own.

The deficiencies of the *Yajnas*, *Karmas* and *Tapasah* etc. are compensated for duly, in the *Rajayoga* (*Pantharaja*) of *Saint Dnyaneshwar*. That is because at its base is the practice of *Ishwara-pranidhana* as we have seen. ***The practice of the Saguna Bhakti in it is in the region from the Bindu above the Ajna Chakra to the Maha-shoonya. We have just examined the nature of the Roopa Sakshatkara that is attained in this region, the object of which is the transition from the Saguna to the Nirguna; and vice versa in this path of Yoga with Bhakti.*** Lord *Shri Krishna* has shown the same *Swaroopa* to *Arjuna* in the eleventh chapter of *Gita*. ***The Avyakta is the Vyakta, the Nirguna is the Saguna,*** is the implication here.

Equipotential Vishwaroopa

Saint Dnyaneshwar's Abhanga 959 reaffirms the above concept of the *Vishwaroopa* as being equipotential. He says that after searching everything, travelling around the globe in his search for the ultimate truth, what he found is that in everyone, there is the self-same *Tattwa*. The *Brahman* is everywhere. Hence, abandoning the *Dwaita*, one ought to remember that one and the only *Tattwa*. None other than the *Lord Shri Hari* abides in this *Pinda* (*Deha*, body, *Kshetra*). There is nothing more to speak about. The *Saint* sees *Him* in the entire *Creation*.

He further says that ***this is the revelation by Lord Shri Krishna to Arjuna. He showed him His Swaroopa that the Saint has magnified in the Vishwaroopa by the light of the lamp of Atmajnana.*** Now he has no more liking and love for anything other than the *Vishwaroopa Lord Shri Hari*. He further says that once this *Vishwaroopa* appears before one, there is no need whatsoever for other *Roopas* of the *Lord* that are nothing but influenced by the *Prakriti*.

Saint Dnyaneshwar has indicated here the non-relative and pure (*Nirupadhika*, without association of the *Prakriti*) nature of the *Vishwaroopa*. Other revelations of the *Roopas* are '*Prakritika*, associated with the *Maya/Prakriti*. He has gone on record in this *Abhanga* that he has revealed in *Dnyaneshwari*, only the purest of the *Roopas* - the *Swaroopa* of the *Atman*.

This nature of the *Vishwaroopa* is reaffirmed thus in this *Abhanga*. The cross-reference in this *Abhanga* to *Dnyaneshwari* is also a vindication of the fact that the individual who composed *Dnyaneshwari* and the *Abhanga* is but only one; and not two different persons, as some of his critics have alleged.

Another *Abhanga*, 875, stresses the importance of the *Ishwara-pranidhana* in attaining the Godhead. *Saint Dnyaneshwar* says that all other paths are worthless other than devotion to *Lord Vishnu*. Having gained the invaluable human birth, one should not waste it on other invalid efforts and paths. If one desires to attain to the *Ishwara*, one ought to surrender oneself in entirety to *Lord Vishnu*. That definitely will lead to the *Divine Home* of the *Lord* - the *Vaikunttha*.

Secret of Triputi in Saguna and Nirguna Sakshatkara

The next *Abhanga*, 222, describes the *Swaroopa* of *Lord Vishnu*, and also the *Vaikunttha*. The *Saint* says that *Lord Vitthal* (*Vishnu*) is both the *Saguna*, and the *Nirguna*. *He* is unique. *He* is the enchanter of the mind. *He* purifies the soul. The *Dhyata*, the *Dhyeyya*, the *Dhyana* (i.e. all the three elements of the *Triputi* of *Dhyana*); and the *Chitta*, are the *Niranjana Brahman*. *Lord Vitthal* is the *Chidananda Sanatana Brahman*.

Lord Vitthal's Swaroopa is *Saguna* with reference to the *Triputi* and *Nirguna* beyond it. *The Triputi consists of the elements of the Dhyata, the Dhyeyya, the Dhyana; and the Chitta, acting in unison. One sees the Saguna Vitthal in it. When the Triputi vanishes, the Lord manifests in His Niranjana Swaroopa.* The *Saguna-Nirguna Vitthal* is unique (*Vilakshana*).

In yet another *Abhanga*, 529, he says that the *Saguna Roopa* (form) that the devotees see is actually the shadow of the *Nirguna Swaroopa*. When the *Tattwas* combine together, one sees the *Saguna* form. Yet that does not disturb *His* original steady *Nirguna Swaroopa*. That *Swaroopa* is primarily different from everything. The *Vedas* do not describe it. *That Ultimate Tattwa pervades the entire region from the Saguna to the Nirguna in the Para; and also, the region beyond it.* The *Saint* sees unseeingly the enchanting *Saguna Roopa*. He reveals the secret of it. *He says that the Nirakara (formless) itself is manifesting in the Saguna Roopa.*

He further says in *Abhanga* 544 that: 'I have seen the God of the Gods who is difficult to be seen even by the *Yogins*. Howsoever much one goes on seeing *Him*, one is never satisfied. On seeing *Him*, the doubts in my mind about *Him* have vanished altogether; the *Dwaita* is destroyed. *I* have seen *Him* bedecked in *His* infinite forms, and in *His* infinite manifestations. *I* know fully well now that *He* is the same *Lord Vitthal* - the *Divine* consort of *Devi Rukmini*.'

Ashtanga Yoga, Navavidha Bhakti and Pantharaja (Rajayoga)

As *Lord Shri Krishna* clearly says, the *Lord* is attained only through the process of intimate *Dhyana*. This *Dhyana* process is the key to see the *Vishwaroopa*. Its path is that of the *Ishwara-pranidhana*. Let us see from another *Abhanga*, 351, that the *Navavidha Bhakti* is the same as the *Ashtanga Yoga*.

Saint Dnyaneshwar says that: 'My mind has transformed into *Lord Rama*. It has become the *Lord Himself*. It has swallowed the *Pravritti*; and attained to the state of the *Nivritti*. Do you desire to know which *Sadhana* I have done for that to happen? Listen! *The Sadhana of the Navavidha Bhakti, which primarily comprises of: Shravanam, Keertanam, Padasevanam, Vishnusmaranam, Archanam, Vandanam, Dasyam, Sakhyatva and Atmanivedanam - is the secret to that state. I meditated upon Lord Rama with Ananya Bhakti, practising the Ashtanga Yoga methods of - Yama-Niyamas, Pranayama, Pratyahara, Asana, Mudra, Dharana, Dhyana and Samadhi. This Sadhana led to my mind becoming the Swaroopa of Lord Rama.*'

Saint Dnyaneshwar traversed the *Yoga-marga* of the *Rajayoga*, aka *Pantharaja* - with *Ishwara-pranidhana*. *He beautifully syncretises the Bhakti with Yoga in his path of Yoga - the Pantharaja/Rajayoga. His path, yielding the fruits of Nivritti under the Pravritti tree, makes the Triputi of Bodha-Bodhin and Bodhi (Triputi of enlightenment: enlightenment, enlightened, and act of enlightenment) disappear. The Lord Vitthal who is beyond the Triputi of the Dhyata-Dhyeyya-Dhyana reduced his Ahankara to nought.*

That royal path which makes the *Sadhaka* to lose the basic ingredient of *Ahankara* from existence is none other than the *Pantharaja*. *We have seen many a time before not only the parallelism but actually the unity between it and the Ashtangayoga, the Ishwara-pranidhana and the Navavidha Bhakti, that are unique to it. In fact, we cannot imagine the Pantharaja, aka the Rajayoga, without the Ashtanga Yoga, and Ishwara-pranidhana with its variants of the Navavidha Bhakti. If one fails to recognise this cardinal principle of the Pantharaja, one dare not say that one has learnt the essence of Dnyaneshwari.*

Finale of the *Vishwaroopa*

Keeping in mind that the *Pantharaja*, aka *Rajayoga*, is the way to earn the maximal wealth of the *Dhyana*, let us now turn to *Gita* to see what the *Lord* says to *Arjuna* on his request to revert to the normal *Roopa*. *He* says that *Arjuna* should not be distraught by the grotesque *Vishwaroopa Darshana*. *He* should steady his mind, leaving aside its confusion. *He* assures him; and asks him to rid his mind of fear. Lastly, *He* says that *He* is now reverting to *His* normal *Roopa* that delights *Arjuna's* mind.⁸² *He* reminds him again that *His Vishwaroopa* is the real *Swaroopa*; and he should never forget it; and to keep its *Alambana* always.

Lord Shri Krishna's Original Form

Saying this, the *Lord* assumes *His* older self. Showing it to *Arjuna*, he removes the fear of the *Vishwaroopa* from his mind; and assures him again and again.⁸³ *Saint Dnyaneshwar* says that such *Gurus* like the *Lord* are the rarest to find who would assume a form to the liking of their disciples.

On seeing the old familiar former self of the *Lord*, *Arjuna* was overjoyed, thinking that the vicious curtain of the *Vishwaroopa* that was occluding it from his sight was luckily gone for ever, thus revealing again the *Lord's* lovely form. He started seeing the battlefield with all its arrayed armies and paraphernalia of war.

Rarity of *Vishwaroopa*

He says to the *Lord*: 'My mind has now pacified and is rejoicing the appearance of your mild human form. It has now reverted to its original composed state. I have now regained my poise and peace of mind.'⁸⁴

After assuming the normal *Roopa*, the *Lord* says to *Arjuna*: 'O *Arjuna*! You were indeed the most fortunate to see *My Vishwaroopa* that is most difficult to know and see in reality. The Gods in the heavens remain always anxious to see it. But their wishes are never fulfilled. The *Swaroopa* of *Mine* that you thus witnessed in its fullest glory cannot be had by any means like - the most acidulous learning of the *Vedas*, the severest of the *Tapasah*, the *Danam* of great benefits, or even by the *Yajnas* and other propitious deeds.'⁸⁵

Ananya Bhakti, *Vishwaroopa Darshana* and *Dwaita*

The *Lord* says that even though the *Vishwaroopa* is impossible to behold by all the above highest means, yet it is amenable to *Ananya Bhakti*. It is possible only by it to know the *Lord* as *He* is, in principle, and after so knowing *Him*, enter unto *Him* i.e. become united with *Him*.⁸⁶

Ananya Bhakti leads to the *Sakshatkara* of the Lord in His *Vishwaroopa*. Next to it, the *Ahankara* is destroyed; and simultaneously, the *Dwaita* is erased from before the eyes. The *Bhakta*, the Lord, and the *Vishva*, become one i.e. the Lord in His pristine nature. The *Ananya Bhakta* is assimilated into the *Adwaita Tattwa*.

The Saguna Roopa is the Sakshatkara of the Lord in the region between the Bindu to the Nirodhika. We have already seen its nature through some of Saint Dnyaneshwar's Abhangas. The Vishwaroopa Darshana is the final stage of the Saguna Roopa Darshana; and before that of the Sayujya Mukti.

In the *Sayujya Mukti*, The *Sakshatkara* is in the state of the *Dwaitadwaita*. The *Ahankara* is retained in it, though in a very subtle degree. In the state of the *Mahavideha Vritti*, the *Ahankara* becomes yet too subtle. ***Once the veil of the Avidya occluding the light of the Sattvaguna is removed, one attains to the state of the Shuddha Sattvaguna. Then the states of Sayujya and the Mahavideha give way to the Sananda and the Sasmita Samadhis.***

Thereafter, the Dwaita state of the Sasmita Samadhi dissolves into the Adwaita Samadhi i.e. the state of the Kaivalya arises. This is the Maximal fruition of the Ananya Bhakti i.e. of Ishwara-pranidhana. This is the process that Saint Dnyaneshwar alludes to in His Abhangas and commentary upon the Gita Shloka, 11-54.

Climax of Yoga and Adwaita Philosophy

From the above, we see that the specific stages on the way to the *Adwaita Samadhi* (*Kaivalya*) are as follows: *Saguna Roopa (The 'Krishna' from Bindu to Nirodhika) → Vishwaroopa Darshana → Sayujya - Mahavideha Vritti (Dwaitadwaita state) → State of Shuddha Sattvaguna → Sananda Samadhi → Sasmita Samadhi → Dissolution of Ahankara → Adwaita Samadhi (Kaivalya)*.

In his commentary, *Saint Dnyaneshwar* has described eminently the attainment of the *Adwaita*, aka the *Kaivalya* state, by saying that: ***'Then My Bhakta, Me - the Lord, and the Vishva, which are none other than Me, assimilate each other. It need not be said now that in that state, the Bhakta merges, too, in Me.'***

The Adwaita philosophy postulates the unified nature of the triad of the Jeeva-Jagat and the Ishwara. It is realised by the path of the Ananya Bhakti. This is the climax of Yoga; and the attainment of the final state of the Adwaita.

We have, by now, understood the Lord's statements to the effect that the state of maximal *Yoga* - variously named as the *Kaivalya*, the *Adwaita Samadhi*, the *Videha Mukti*, and the *Sanjeevana Samadhi* etc., is attained by the *Ananya Bhakti*. The state as above is the pinnacle of *Yoga* and

Philosophy of *Adwaita*. This *Ananya Bhakti* has to be understood in the context of the *Karmayoga* that is inherent to it. It shines the lamp of *Jnana*. The rays from it, travelling upon the *Yoga* path, towards the *Infinite*, reach the *Parama Dhama* of the *Lord*.

The *Lord* says that⁸⁷: 'O *Arjuna*! The *Yogin* who does the *Karmas* only for *My* sake (i.e. follows the *Karmayoga*); who remaining in equanimity with all the beings, becomes free of the contagion of enmity (i.e. follows the *Jnanayoga*); who is devoted to *Me* and strives for attaining to *Me* (i.e. follows the *Yoga*); and who is *My Ananya Bhakta* (i.e. follows the path of *Ananya Bhakti*); finally attains to *Me* thus.'

This *Gita Shloka*, 11-55, the last of its eleventh chapter, illustrates very well the unique *Yoga* of *Gita*, its *Rajayoga*, which is a composite of the *Karma*, *Jnana*, *Yoga* and *Bhakti* - all in unison. This is, in fact, the criterion for the *Ananya Bhakti*.

Analysis of the Yoga Experiences

In the light of the discussions we had in the foregoing topics, let us see the Chart (now being modified) given earlier under 'Harmonization of States of *Samadhi* and *Mukti*' - '*Mukti* and *Samadhi*' in the last part of this series on *Yoga* of *Gita*, titled - *Rajayoga* of *Gita*. The modified chart of various states and the points on *Yoga* path where they are attained, along with other specialties is given on the next page.

Real Importance of Vishwaroopa

Saint Dnyaneshwar finishes the eleventh chapter of *Gita* on a reverential note. He says: 'I have collected the beautiful *Ovi* flowers in the cup of my palms of the *Sat*. I am offering these upon the august feet of the *Vishwaroopa* with reverence.'

Thereafter, he takes up the twelfth chapter of *Gita* for narration. **It is devoted almost fully to the subject of *Bhakti*. Hence, it has been named as '*Bhaktiyoga*'.**

Vishwaroopa Darshana is the *Sakshatkara* of the *Chidvilasa* of the *Atman*. This *Sakshatkara* is attained through *Ananya Bhakti*, as we have already noted. We have already seen earlier a part of the twelfth chapter of *Gita* on the *Vyaktopasana* and the *Avyaktopasana*, in the context of the *Gita Shlokas 12-1 to 12-6*, in the last part of this work - *Rajayoga* of *Gita* under the topics of '*Vyakta* and *Avyakta*' and '*Vyaktopasana* and *Avyaktopasana*'.

It is to recapitulate that, according to *Lord Shri Krishna*, those who practise the *Yoga* devoid of *Ishwara-pranidhana*, or who take up the *Dhyana* of

the *Avyakta*, track upon the most difficult path. The *Ishwara-pranidhana* is possible only of the *Saguna Roopa*. For that purpose, *Gita* has narrated the *Vibhootis* of the *Ishwara*. The *Bhakti* upon these lines is easier. The *Yogin* and the *Bhakta* are one and the same. That is the cornerstone of *Gita*, as we have already noted then.

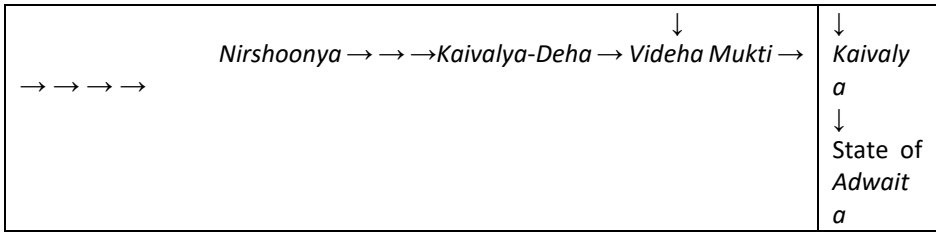
It was also noted that the *Dhyana* of the *Avyakta Swaroopa* is fraught with difficulties for the human beings, since they can only take up meditation of that which is tangible. In fact, it is impossible for us. Hence, for meditation, one has to take up the *Alambana* of the *Vibhootis*, or the *Vishwaroopa*.

It is now seen that *Lord Shri Krishna* is eulogising the *Vishwaroopa* again and again. A partial answer to why *He* is doing so has been already given while reviewing the matter of the twelfth chapter of *Gita* as in the above context. By now, it is clear to us that: **The *Vishwaroopa* is a major transition point upon the path of progress of the *Sadhakas*. It is the experience upon the borderline of the *Vyakta* and the *Avyakta*.**

This will become absolutely clear from the Chart of *Pashchima Path - Places and Shoonyas/Dehas/Samadhi/Mukti/Experience/Process* given hereunder. It is to emphasize that: **The *Vishwaroopa Darshana* is an experience of importance, just before the experience of the *Mahavideha Vritti* which itself is the highest experience of the *Saguna Sakshatkara*.**

<i>Pashchima Path Places and Shoonyas/Dehas/Samadhi/Mukti/Experience/Process</i>							
<i>Sama dhi State</i>	<i>Place</i>	<i>Shoonya as per Dnyaneshwar</i>	<i>Deha</i>	<i>kind of Mukti</i>	<i>Experi ence</i>		<i>Sub-state of Sama dhi</i>
					1	2	
	<i>Ajna</i>		<i>Sthoola</i>	<i>Sa-lokata</i>	S a g u n a	V i s h w a r o o	
	<i>Bindu</i>	First Shoonya - Trikuti					<i>Samp rajnat a Savit arka</i>
	<i>Ardhend u</i>	Second Shoonya – Shrilhata (<i>Shrihata</i>)		<i>Samee pata</i>			<i>Samp rajnat a Savic hara</i>
	<i>Nirodhik a</i>	-	<i>Sookshma</i>				<i>Samp rajnat</i>

[illegible]



The above will become absolutely clear from the Chart of *Pashchima Path Places and Shoonyas/Dehas/Samadhi/Mukti/Experience/Process* given here. It is to emphasize that the *Vishwaroopa Darshana* is an experience of importance, just before the experience of the *Mahavideha Vritti* that itself is the highest experience of the *Saguna Sakshatkara*.

The *Lord* intends that *Arjuna* should recognise the importance of the highest *Sakshatkara* of the *Saguna* in the *Vishwaroopa*; and that he should embrace the experience of the *Vishwaroopa* instead of the *Muktis* - like the *Salokata*, the *Sameepata*, the *Saroopata* etc., which are relatively at the stages previous to it.

In His opinion, the *Bhakti* and the *Yoga* ought to be practised with discretion; and not blindly. Hence, the *Sadhaka* ought to know the signs on the path of the *Ishwara's Upasana*; and he should be able to evaluate those rationally and duly. This is, then, the cardinal principle behind the *Lord's* repeated narration about the importance of the *Vishwaroopa*.

Importance of the *Saguna Form of Ishwara*

Even if it is so, *Lord Shri Krishna* narrates the importance of the *Saguna* form in the process of the *Ishwara-pranidhana*, knowing fully well the attraction and love that the *Bhaktas* have for the experience of the *Saguna* form of the *Lord* - in this case, that of *Lord Shri Krishna*.

Considering the importance from the *Yogic* angle, and the utility and specialties of the *Saguna* form from the beginning of the *Sadhana* to its end, through its various stages, the *Lord* does not devalue the *Dhyana* of the *Saguna* form, in any manner. In fact, while upon the subject of *Vyakta/Avyakta/Saguna/Nirguna Dhyana* in the twelfth chapter of *Gita*, He upholds that very *Dhyana* of the *Saguna* form for the ordinary, and the vast majority of, *Sadhakas*.

We can understand that this narration of the *Lord* runs on the same lines as the *Pys* as seen earlier by us. The *Pys* tells us that the *Sadhaka* progresses on the path of *Dharana-Dhyana-Samadhi* by taking the *Saguna* as the *Alambana*; and he ultimately reaches the state of the *Kaivalya*. Accordingly, it is essential to have the proper *Alambana* as per the progress upon the

Yoga Path. This applies more importantly to the *Alambana* for the *Dhyana*, at the point of the *Vishwaroopa* that is upon the border of the *Vyakta* and the *Avyakta*, than to point of the *Saguna Dhyana*.

The *Lord* has this point in mind when he tries again and again to impress upon *Arjuna* the supreme importance of the *Vishwaroopa*. *He* wants *Arjuna* to track upon the path of *Yoga*: by understanding clearly the entire process of the *Yoga*; and stages of progress upon the path.

That is why, at times, becoming anguished at *Arjuna's* ignorance of these matters, he calls him names like 'O blind *Arjuna*'; 'You are a rustic who does not understand the fine matters of *Yoga*'; etc. That is how *Saint Dnyaneshwar* portrays the picture on this subject in his commentary on the respective *Gita Shlokas*. The *Lord* is trying to imbibe in the mind of *Arjuna*, and indirectly the *Sadhakas*, the supreme importance of insightful *Sadhana*.

Next Topic

We will take forward this subject from the eleventh chapter of *Gita* to the remaining portion of its twelfth chapter to know in details the peculiarities and specifics of the *Saguna* worship. We intend to analyse further this topic.

Sagunopasana

We already have had the critical appraisal of the *Vishwaroopa Darshana* in the preceding pages. We are now going to take up the topic of the worship of the *Vyakta*, the *Avyakta*, and the *Saguna*, for examining. That way, the *Vishwaroopa*, in its ultimate form, is *Avyakta*. Meditating upon it must accordingly be most difficult. Unless the *Sadhaka* has reached the stage of the *Dhyana* of the subtlest *Dhyeyya*, he cannot achieve the *Dhyana* of the intangible.

Worship of *Vyakta* and *Avyakta*

Patanjali has two very important *Sootras* on the *Dhyana* of the *Vyakta* and the *Avyakta* things, (3-44 and 47, Pys).⁸⁸ He has described five stages of the *Alambanas* of an object for the *Dharana-Dhyana-Samadhi* and *Samyama*, from the gross (*Sthoola*) to the subtlest (*Sookshma*). They are: *Sthoola*, *Sookshma*, *Swaroopa*, *Anvaya* and *Arthavattva*. These are more and more subtle, progressively from the *Sthoola* to the *Arthavattva*.

It indicates that the Alambana for the Dharana-Dhyana has to be, at least initially, Vyakta i.e. Saguna. Hence, in the beginning, one should take up the

Saguna tangible form of the *Vibhootis*, and their likes, for the *Alambana* for *Dharana-Dhyana*.

Worship and Ishwara-pranidhana

According to *Gita*, *Shloka 11-55*, doing all the *Karmas* for the sake of the *Ishwara* and seeing the *Ishwara* in every *Bhoota*, appears to be equivalent to the *Dhyana* of the *Vishwaroopa*. This is the way of the worship of the *Vyakta* (*Vyaktopasana*). The *Avyaktopasakas*, instead, attempt to meditate upon the *Avyakta*. They have the *Soham-bhava* (state of *Soham*) towards the *Ishwara*. Yet it may lack the ingredients of worship mentioned above, in the *Gita Shloka*, *11-55*.

The *Avyaktopasana* as above is purely of the *Jnana-marga*; and as earlier noted, its rightful practitioners are but a few. Setting the *Avyakta Niralamba* (unsupported - by image) as the *Alambana* (*Dhyeyya*) is almost impossible for the generality of the *Sadhakas*. Hence, it has to be inferred that: **The most advisable way is to set up one of the *Vibhootis* of the *Paramatman* for the *Alambana*; and adopt the worship with the *Ishwara-pranidhana* as the essential constituent of it.**

Already we have gone into great details of the *Ishwara-pranidhana*, as recommended by *Gita*, too. We know that *Patanjali* prescribes the *Ishwara-pranidhana* for attaining the *Asamprajnata Samadhi*.⁸⁹

The *Swaroopa* of the *Ishwara* for that purpose has been described in *Pys*, *1-24* to *29*. We have noted that it tallies with that of *Gita*. *Pys*, *1-27* and *28*, give directions for the method of the *Ishwara-pranidhana*. The scholarly commentator on *Pys*, *Shri K.K. Kolhatkar*, in his book, '*Patanjala Yoga Darshana*', has valuable tips to offer upon the *Pys*, *1-23*. Aided by the *Vyasa-bhashya* on the *Pys*, and *Sarvadarshana-sangraha*, it is to be deduced that the *Chitta* is in two states: The meditational state and the worldly state. Accordingly, the *Ishwara-pranidhana* in the two states differs.

When in meditational state, one should attempt to see one's unity with the *Ishwara Tattwa*; and practice the *Japa* of the *Mantras*, *Nama*, and the *Pranava*, etc. vocally, or silently (by the three *Vachas* - *Vaikhari*, *Madhyama*, and *Pashyanti*).

The loud vocal chanting is by the *Vaikhari Vacha*. The chanting to self is by the *Madhyama Vacha*. The silent chanting in the mind is by the *Pashyanti Vacha*. When the *Japa* progresses to the *Para Vacha*, it is the fruition of the *Mantra Japa*.

When the *Chitta* is in the worldly state, doing all the *Karmas*, as in *Gita Shloka 11-55*, for the sake of the *Ishwara* is *Ishwara-pranidhana*.

This two-fold approach to the *Ishwara-pranidhana* is the secret of the *Ishwara-pranidhana*, both in *Gita* and the *Pys*. By this method, the *Sadhaka's Chitta* is always engrossed with the *Ishwara*. It leads to the *Asamprajnata Samadhi*; and attendant *Sakshatkara* of the *Atman*, as *Gita* says in the *Shlokas, 11-10 and 11*.⁹⁰

Soham and Ananya Bhakti

While accrediting the views as above, we have also to add here that: **Seeing all the *Bhootas* with equanimity is an essential ingredient of the *Ishwara-pranidhana*. *Gita* calls it by the word - '*Sama-buddhi*' (equanimity). *Gita* lays great stress upon it. It does not much support the identification of the self with the *Ishwara* (*Soham-bhava*).** That is the *Alambana* of the *Jnana-marga*. It appears that *Gita* does not find that *Alambana* as much useful for the *Sadhana*.

Instead, *Gita* lays more stress upon the *Ananya-bhava*: That *Ishwara* is in everyone and everywhere. The *Bhakta* does not, even for a moment, remain aloof from this *Ananya-bhava*. This is the mutual relation between the *Jeeva-Jagat-Ishwara*, as *Gita* sees it.

On its face, this *Bhava* appears to be *Dwaitin* in nature. But the same ultimately leads to the *Adwaita-bhava* by the loss of the identity of the self (*Ahankara*), as seen in the light of various statements in *Gita*; and in the narration of *Saint Dnyaneshwar* upon *Gita*. The *Soham-bhava* appears in the process of *Ananya Bhakti*. *Gita* does not appear to indicate that there is any separate method of meditation like the *Dhyana* upon the *Soham* state.

Similarly, *Gita* does not support the meditation upon the unity of the *Sadhaka* with the *Ishwara* without attributes (*Nirupadhika*, absolute state). **The '*Nirupadhika*, or the absolute state, is the *Swaroopa* of the *Ishwara* that is described in the words like the *Avyakta*, *Avikari*, *Akshaya*, and *Ayaya*, etc. About it, Lord *Shri Krishna* clearly says in *Gita Shloka, 12-5*, that its *Dhyana* entails great deal of torture to *Sadhaka*; and it is almost impossible of attaining to the set goal of *Sakshatkara*.**⁹¹

Although *Gita* does not proscribe this type of *Avyaktopasana* (worship of the *Avyakta*); and though, it too, is a form of worship that conforms to the *Shastras*; it is not meant for the generality of the *Sadhakas*. *Saint Dnyaneshwar* goes a step further; and says that it is the path without *Bhakti* (of the *Vyakta*), impossible of attainment. Rather than being a way of

Bhakti, it is nothing but the craving (*Āsakti*) for the *Niralamba* (*Avyakta*); and it does not yield its fruit to most following it. (*Dny, Ovi 12-60*, etc.).

He further says that this way of those who, meditating upon the *Soham-bhava*, try to embrace the *Niravayava Akshara* (non-manifest, *Avyakta*) *Brahman*; and attain the *Shoonya* state (*Asamprajnata Samadhi*, the *Brahman*); do not gain anything more than what the *Vyaktopasakas* attain. Yet their way is fraught with vast dangers and troublous sojourn. (*Dny, Ovis 40, 58 and 59*). That is what is the fate of the *Sadhakas* upon the path of the *Dhyana* of the *Niralamba*, the *Avyaktopasana*, the *Soham*.

Ananya-yoga

Hence, in the final analysis, it is to conclude that *Gita* upholds the path of *Ananya Bhakti*, i.e. worshipping the *Lord* - merging all the senses with the *Chitta*, the mind etc. unto *Him*; and with full of faith in *Him*. This is the path of *Gita*, of *Bhakti* and *Yoga* (*Gita, 12-2*,⁹²), which *Saint Dnyaneshwar* also elucidates in his own words (*Dny, Ovis 12-38 and 39*).

Accordingly, being a *Bhakta* and a *Yogin* is the same state. **Thus, *Bhakti* and *Yoga* of *Gita* are not different from each other, but the same. This is called the *Ananya-yoga* by the *Lord*.**

He says that: 'Surrendering all the *Karmas* unto *Me* and meditating upon *Me* with the *Ananya-bhava*, the *Yogins* worship *Me* (with *Bhakti*), devoted to *Me* alone, with *Chitta* thus immersed in *Me*. *I* uplift those *Yogins* (*Bhakta Yogins*, or *Yogin Bhaktas*) united with *Me* from this horrendous ocean of the *Samsara* without delay.'⁹³

After this syncretic association of the *Bhakti*, the *Yoga*, the *Jnana*, and the *Karma*, one may call the *Sadhaka* either as a *Bhakta*, or a *Yogin*, or a *Jnanayogin*, or even a *Karmayogin*. Call him by any name, his image that *Gita* portrays to us is that of the *Sadhaka* of the *Ananya-yoga*.

Commentary of Acharya Shankara on Gita Shlokas, 12-1 to 7

The *Gita Shlokas, 12-1 to 7* are very important for understanding the *Bhakti* and the *Yoga* of *Gita*. Let us look into the comments of *Shrimat Shankaracharya* upon these *Shlokas* as they shed light upon the various concepts of *Gita* here: like the *Avyaktopasakas*, the *Vyaktopasakas*, *Bhakti*, *Yoga*, *Jnana*, *Karma*, and *Ishwara-pranidhana* etc., which will help us in understanding them better.

He says⁹⁴: '*Gita* describes the details of worship of the *Paramatman* that is non-qualified *Akshara Brahman*, right from its second to the tenth chapter on *Vibhooti-yoga*. Equally so, these very chapters also describe the

worship of the *Parameshwara* ('You' in *Arjuna's* words; and 'I' in *Lord Shri Krishna's* words) who is endowed with the ultimate of the *Yoga* and *Aishwarya*, *Jnana-shakti*; and associated with *Sattvaguna*. In the eleventh chapter of *Gita*, the *Lord* has displayed *His Vishwaroopa* endowed with the ultimate *Aishwarya*, which is the primordial *Atma-roopa* behind the phenomenal world for worshipping; and advising that *Arjuna* should do the *Karmas* for *His* sake, etc.'

Arjuna poses the question before the *Lord* as to which of the methods of *His* worship is superior. He asks who can be said to be the better *Yogin* out of the two: (1) Those who follow the path of the *Upasana* as described above, do the *Karmas* for the sake of the *Lord*, becoming *Ananya Chitta* with *Him*, worshipping the *Vishwaroopa Parameshwara*; and (2) Those who giving up all desires and becoming *Sarva-karma-sannyasin*, worship the *Brahman* that is: *Parama*, *Akshara*, *Avyakta*, non-qualified (without the *Upadhi*), and invisible to the *Indriyas*.

The *Lord* replies to this: 'We will consider latter the worshipers of the *Akshara*. But the former who keep their mind, tuned to *Me* day and night, all the time, (as said in *Gita shloka*, 11-55 above), are the *Yogins* of merit, the best amongst all (*Yuktatama*).'⁹⁵

Does it mean that the former *Sadhakas* are not *Yogins* of merit? The *Lord* says that their path is troublous and fraught with hazards.⁹⁶ One should pay more attention to the word used by the *Acharya* in his *Bhashya* on *Shlokas* 12-1 and 6-47, which is '*Yuktatama*', as was also used in *Gita Shloka* 6-47.⁹⁷ In it also, the *Lord* says that those *Yogins* who, endowed with *Shraddha*, keep their *Chitta* in *Him*, are the '*Yuktatama*' (the best amongst the *Yogins*). The *Gita Shloka*, 6-47, also indicates clearly that the *Vyaktopasana* is the most superior to all other methods of worship.

The *Acharya* says further that: 'The *Akshara (Brahman)*, being the *Avyakta* in form, cannot become the object of sensing by the *Shabda*, and *Roopa* etc.; and as such, cannot be perceived in a form by any means. It is pervading everywhere like the *Akasha*. Being *Avyakta*, it is *Achintya*; and hence, it cannot be meditated upon by the mind since only the objects that can be perceived by the senses can be contemplated upon. The *Brahman* is the succour of all the *Bhootas*.

'It is the *Kootastha* i.e. stationed in the *Maya*. The *Maya* is called the *Koota*. It, too, has the innate maladies of *Avidya* etc. that are at the base of the *Samsara*. It is the same as is alluded to in *Gita Shloka*, 7-14,⁹⁸ and *Shvetashvatara Upanishada*, 4-10. The One who presides over it and is

stationed in it (*Koota*) is known as the *Kootastha*. Alternatively, since it is stationed like in a heap (*Koota*), it is the *Kootastha*.'

After this longish discourse, the *Acharya* says that: 'Also, those others attain who worship it, in every way, controlling the senses all the time, and remaining devoted to it, in spite of their meditation being upon what is *Achala*, and *Dhriva*: i.e. the *Akshara* (the *Brahman*), which is described above.'

'Need one tell that these worshippers of the *Akshara* also attain! The *Lord* has already said that the *Jnanin* is *His Atman*.⁹⁹ How can one use the words, *Yuktatma* or *Ayuktatama* about those who are one with the *Lord*? But they go through a treacherous path laden with great difficulties and hazards in their *Sadhana* of the *Avyakta*.¹⁰⁰

The *Acharya* further says that: 'Though those who worship him as per *Gita Shloka 11-55*, do have a difficult path, those who tread upon the path of worship of the *Avyakta* face more hardship because it involves giving up the identity with their own bodies.'

Upasana

The *Acharya* says that¹⁰¹ '*Upasana* is being in a state in which the object of worship is made consciously the object of meditation, assimilating its existence by the senses and contemplating upon it for a long time, also, attaining its nearness; and remaining in this state for a long time without wavering of the mind or discontinuity. It entails maintaining the *Chitta Vrittis* upon the contemplated object like a pouring a stream of oil continuously. These are the characteristics of Worship (*Upasana*).'

It means that, according to the *Acharya*, **the practice of the two important facets of the *Ashtangayoga* of *Patanjali Viz. Dharana* and *Dhyana* is worship. The *Samadhi* state is the pinnacle of this process of worship, we may conclude.** The students of *Yoga-shastra* may bear this in mind.

It has also to be noted that the *Patanjala Yoga Darshana* has dealt with this subject of worship (*Upasana*) in a systematic way. **Accordingly, the stages on the path of any system of worship have to be: '*Dharana* → *Dhyana* → *Samadhi* → *Samyama* → Attainment of the *Kaivalya*'. There is no escape from this fact, whether one follows the *Jnana-marga*, the worship of the *Avyakta*, the *Yoga* path, or the path of *Bhakti*!**

The *Acharya* has looked kindly upon the *Sankhya Darshana*, although it is *Dwaitin*, by one reckoning. He adopts its philosophy and *Genesis*, except for the duality of the *Purusha* and the *Prakriti* and the multiplicity

of the *Purushas*, inherent in its one School of the *Sankhya* philosophy. Hence, for us who are interested in the *Yoga-shastra*, with its attendant dimensions of *Karma*, *Jnana* and *Bhakti*, we would be better off the philosophical and hegemonic discussions of the scholars upon the varying philosophical angles.

Needless to say, by the above cited concept elucidated by the Acharya in his Gita Bhashya, it is clear that one must call the practice of the Ashtanga Yoga as per the Pys as the true scientific and systematic way of worship (Upasana). The clear statements of the Acharya on what is the Upasana easily lead to the syncretic view of Bhakti and the Yoga being one and the same. It clarifies that the essentials of even the so-called Bhakti are the Dharana and the Dhyana of the Pys. This is, then, the crucial meeting point between the Bhakti and the Yoga streams, establishing both as one and the same in their individuality and totality.

Once we see this perfect congruence between the *Bhakti* and the *Yoga*, which even the *Lord* has upheld in *Gita* (chapter 12), the only question on the *Bhakti*, aka *Yoga*, that remains is the advisability of the worship of the *Vyakta* or the *Avyakta* object as the *Dhyeyya*. Worshippers of both have to suffer difficulties on the path. Yet the *Avyaktopasakas* suffer a great deal of trouble following their *Path* as compared to the *Vyaktopasakas*. The attainment of the goal is rather impossible for most of the former *Sadhakas* than the latter. This is the main point that *Gita* is making out, as confirmed by the *Acharya*.

Secret of Upasana

In spite of the difficulties portrayed by *Gita* and the *Acharya* on the path of the worshippers of the *Vyakta* forms, *Saint Dnyaneshwar* avows that their path is easy to follow. That is because he has discovered in *Gita* the path of the *Natha Sampradaya* - the *Pantharaja*, aka the *Rajayoga*. It is the path of the *Ananya Bhakti*, aka *Upasana*. (Dny, Ovis 12-75 to 82).

It is the path in which one does all the Karmas, but surrenders their fruits to the Ishwara. It entails keeping their all Bhavas (Feelings, emotions) in the Ishwara, and worshipping the Lord who is Saguna, with attributes (Upadhi), described in Gita by the Lord as 'My worship'. It is the path of the four-fold worship of the Karma, the Jnana, the Yoga and the Bhakti. The Guru Kripa or the Ishwara Kripa is central to it. It incorporates the Dharana-Dhyana-Samadhi and other processes of the Pys. Another cardinal point is the Layayoga in association with Kundalini awakening and its processes.

Ananya-yoga

The *Lord* describes the method of worship by the *Ananya-yoga* thus:¹⁰² *'Keep your mind in Me. Keep your Buddhi steadied in Me. This is the way to abide in Me. There is no doubt about this.'*

Saint Dnyaneshwar amplifies it. He says that one should affix one's mind with all the *Vrittis* of the *Chitta* in the *Lord's Swaroopa*. One should firmly know *His Swaroopa* for this purpose and should remain unwavering about it. One should affix the mind and the *Chitta* with its *Vrittis*, upon *His Swaroopa*, either of the *Vishwaroopa*, or one within it, whichever has been accepted by one's mind.

One should immerse in its *Dhyana*. When the mind and the *Vrittis* of the *Chitta* stabilise in that *Swaroopa*, one would attain to *Him*. The *Dwaita* arises due to the mind and the *Buddhi*. Once these are stationed in the *Swaroopa*, it vanishes. The individuality thus dissolves in the *Swaroopa*.

Further he says that if one cannot attain this in one go, one should do it step by step. That is the *Abhyasayoga* i.e. practise of the *Ananya Bhakti (Yoga)*.¹⁰³

Saint Dnyaneshwar says that in that case one should try to devote oneself entirely to the *Lord* just for a moment. When the mind starts savouring the bliss of such a moment, it would start demanding more and more of it. It is the nature of the mind to become addicted to pleasure. This also applies to the transcendental bliss. As it steadies in that state, it will divert itself from other worldly objects of pleasure. This method is called the *Abhyasayoga*.

The *Lord* says that if one is unable to do this, then one should do the *Karmas* for *His* sake. Doing so, one would attain the goal of the *Abhyasayoga*.¹⁰⁴

From this *Shloka* of *Gita*, we understand that the *Ananya Bhakti* is now turning to its constituent of the *Karma*, as in the *Gita Shloka 11-55* we had seen. We may note that the main import of the *Gita* upon the main constituents of the *Ananya Bhakti (Yoga)* never changes. It always encompasses the four folds of *Karma*, *Bhakti*, *Jnana* and *Yoga*, all in unison.

The *Gita Shloka, 12-11*, informs us that in case the *Sadhaka* finds himself unable to do the *Karmas* for the sake of the *Lord*, he should control the desire for the fruits of the *Karmas* and renounce them.¹⁰⁵

Chief Guiding Principle of Worship - *Gita Shloka 12-12*

From the above narration of *Ananya Yoga*, we arrive at the final *Shloka, 12-12* of *Gita*, that is at the conclusion of *Upasana-kanda* of *Gita* that started with its sixth chapter, in fact, rather earlier, from its fifth chapter

with the *Shlokas* 5-27 and 28. It is, therefore, utmost important to know its summarising purport on the subject of worship i.e. *Upasana*.

The *Lord* says in it that:¹⁰⁶ 'The path of *Sadhana* is such that the practice (*Abhyasa*) is its base. From it, arises the *Jnana*. By the *Jnana*, one can do the *Dhyana* properly. *By the Dhyana, when the state of the 'Sarvabhavadhishthitritvam' arises, then the Karma has no consequences. That leads to the real state of the Karmafalatyaga. It further leads to the state of the Shanti (Brahman), without delay.*'

Elucidation of *Gita Shloka*, 12-12

While earlier on this *Shloka*, 12-12, *Gita*, we had seen that the path of the *Sadhana* is: '*Abhyasa (practice) → Jnana → Dhyana → Karmafalatyaga → Shanti*'. (Ref: *Shanti, Gita and Shanti*, and *Graph of Sadhaka's Progress*, in the part of this work, titled '*Inner Secrets of Rajayoga*'.) That time, it was understood that the *Ovis* of *Dnyaneshwari* (12-141 to 143) that are usually cited against the said *Gita Shloka*, 12-12, do not elucidate the real meaning of this *Shloka*.

Actually, the *Ovis* (*Dny*, 12-137 to 143) are required to be read together to understand the clear purport of the *Saint's* commentary on this *Gita Shloka*. They elucidate and convey the correct meaning of the said *Shloka*. This has been already noted by us in the foregoing part as cited earlier.

Conclusion of *Upasana-kanda*

As pointed out earlier, the *Gita Shloka*, 12-12, is the concluding one at the end of the *Upasana-kanda* (*Devata-kanda*) as per *Saint Dnyaneshwar*. (*Dny*, *Ovis* 18-1430 to 1456). Accordingly, the *Jnana-kanda* commences from the *Gita Shloka*, 12-13. ('*Adveshta sarvabhootanam ...*').

As noted above, the clear-cut path of worship according to *Gita* is: '*Abhyasa (practice) → Jnana → Dhyana → Karmafalatyaga → Shanti*'. This certifies the nature of the worship of *Gita* lucidly. In the reference given earlier, we have already noted the various meanings of the word *Shanti*, and that applicable in the said *Shloka*, 12-12.

Since this *Shloka* covers all the aspects of the *Karma*, *Jnana*, *Dhyana* (*Yoga*) and *Bhakti*, the debates are set at rest, so far as we are concerned, whether *Gita* upholds the *Karmayoga*, the *Bhaktiyoga*, or one of its umpteen so-named *Yogas*. Being at the conclusion of the *Upasana-kanda*, its importance from the point of summarising worship cannot be belittled.

We will not enter here into the polemics on the said *Gita Shloka*, as many scholars have done. Our interest is to understand the *Yoga* of *Gita* in the

light of what *Saint Dnyaneshwar* says. That objective is already attained so far as the said *Gita Shloka* and its purport goes.

Ishwara-pranidhana

Now we will turn our attention to another important topic, very much essential to the *Yoga of Gita*: that of the *Ishwara-pranidhana*. We will look into certain remaining aspects of it. Similarly, it is desirable to consolidate the overview of *Gita* and *Patanjala Yoga Sootras* that we had discussed earlier, from time to time. We have already noted the congruence in these two sciences of *Worship*. We have to give the final touch to various concepts that were examined last.

Saint Dnyaneshwar on Ishwara-pranidhana

Saint Dnyaneshwar has highlighted the congruence of the *Ishwara-pranidhana* with the *Yoga of Gita* variously. He says that *Lord Shri Krishna* initiates the *Sadhana* for attainment to the state of the *Moksha* state for the *Ajnanins* in the third chapter of *Gita*. That way, the *Dehahankara* (conviction that 'I am this body') is loosened.

For that, one should desist from doing the *Kamyas* (with intention of gaining the fruits) and *Nishiddha* (proscribed) *Karmas*; and one ought to do the *Vihita* (appointed by the *Shrutis* and *Smritis*) *Karma* diligently. For such *Karmas* to yield the annihilation of the *Ajnana*, the *Lord* has prescribed the method of surrendering them, along with desire for their fruits, to the *Brahman* (*Brahmarpanam*). ***One should do every Karma that is performed by the body, Vacha and mind for the sake of the Ishwara.***

The method of worshipping the *Ishwara* by the *Karmayoga* is narrated by the *Lord* in the later part of the fourth chapter of *Gita*. From that point onwards, until the end of the eleventh chapter of *Gita*, and further *Shlokas* of its twelfth chapter up to *Shloka, 12-12*, *Lord Shri Krishna* narrates the methods of worship of the *Ishwara* by the *Karmas* one performs. These eight chapters are the *Devata-kanda, aka Upasana-kanda*, of *Gita*. This is what the *Saint* has clearly said.

By following this path of the worship and adhering to the *Guru Sampradaya* (tradition), one begets the blessings of the *Ishwara* (*Ishwara-prasada*) and the *Jnana*. *Dnyaneshwari* summarises what is the *Ishwara-pranidhana* and worship. This method of *Gita* of the *Ishwara-pranidhana* leads to the goal of *Yoga* i.e. attainment of the state of the *Kaivalya*. These *Ovis* - (*Dny, Ovis 18-1430 to 1456*), coming in the last chapter of *Dnyaneshwari* are very important to summarise the method of the *Yoga of Gita*.

Shvetashvatara Upanishada and Para Bhakti

Just like *Saint Dnyaneshwar*, the *Shvetashvatara Upanishada*, too, regards the *Guru* as very important and instrumental in attaining to the *Ishwara*.¹⁰⁷ The truth is revealed to the *Mahatman* who is devoted to the *Ishwara* and the *Guru*, in its *Para Bhakti* state. The *Yogin* becomes free of all the bondages of the *Prakriti* when he experiences the *Brahma-tattwa* that is lighted up like the lamp, through the *Atma-tattwa*. He becomes the *Tattwa* itself i.e. *Aja* (beyond birth and death), *Dhriva* (stationary), the purest and pristine of all, knowing the *Paramatman*.¹⁰⁸

The above *Mantras* of the *Shvetashvatara Upanishada* indicate that *Yoga* and *Bhakti* are names of the same path, leading to *Moksha*. The final goal attained by each is the same i.e. the *Sakshatkara* of the *Brahman*. The words - *Ishwara*, *Paramatman*, *Parameshwara*, *Deva*, *Guru*, *Atma-tattwa* and *Brahma-tattwa* - represent the same entity. *The Upanishada also clearly indicates the Adwaita of the Jeeva with the Shiva; and advises the Para Bhakti for its Realisation.*

Patanjala Darshana

We have already noted the take of the *Pys* from time to time upon the concepts of *Ishwara* and *His Pranidhana*. It recommends the path of *Yoga* for the *Sakshatkara* of the *Kaivalya*. That state is attained as soon as the equality of the *Chitta* and the *Purusha* is attained in respect of the purity i.e. the primordial state (*Shuddhi-samyavastha*).¹⁰⁹ *This state of purity is the same as the state of the Para Bhakti as in the Shvetashvatara Upanishada. Saint Dnyaneshwar calls it as the final object of Yoga. (Dny, Ovi, 2-273).* This is obviously attained on the *Jeeva* attaining the state of equality with *Shiva* in full congruence and unity.

Ishwara-pranidhana

Ishwara-pranidhana as the worship for attaining that state is included in *Pys*. We have considered all these aspects previously, at various places in this work. {*Gita and Patanjala Yoga (Inner Secrets of Yoga)*; *Rajavidya Rajaguhyam and Amritanubhava and Shiva-Shakti; (Ishwara and Worship)*}.

We are trying to consolidate all the concepts related to the *Ishwara* here. The *Ishwara* appears in the *Pys* in its *Sootra*, 1-23.¹¹⁰ *Patanjali* clearly says that the *Asamprajnata Samadhi* can as well be attained by the method of the *Ishwara-pranidhana*, like other methods stipulated in *Pys*. *Ishwara-pranidhana is the Nama-smaranam (reciting the name of the Lord), meditation and contemplating upon the Lord, with a mind without any desires and pure in all respects; and doing all the Karmas for the sake of the Ishwara. This is verily*

the much-touted Bhakti-marga. The Pys includes this path of Bhakti eminently in their Sootras thus.

Swaroopa of Ishwara as per Pys

The *Swaroopa* of the *Ishwara* as per the *Pys* is contained in the *Sootras*, 1-24 to 27. The worship of the *Ishwara* (the method of *Ishwara-pranidhana*) is detailed in the *Pys*, 1-28. The result of the *Ishwara-pranidhana* is stated in the *Pys*, 1-29. In this manner, the *Sootras*, 1-23 to 29 of the *Pys* are related to the concept of the *Ishwara* and *His Pranidhana*. Their import has been earlier noted at various places in this work by us.

The Pancha-kleshas

The *Pys* describes the *Ishwara's Swaroopa* in minimum words.¹¹¹ According to *Pys*, 2-3, the five *Kleshas* are *Avidya*, *Asmita*, *Raga*, *Dvesha*, and *Abhinivesha*. The *Avidya* is the cause of the remaining four *Kleshas*. (2-4, *Pys*).

Avidya

The *Avidya*, according to *Pys*, 2-5,¹¹² is responsible for the *Jeeva* to regard the impermanent as the permanent; the *Samsara* as the reality; the unholy and impious as the holy and pious i.e. to regard the body (*Deha*) as real; to take pleasure in the thing that is actually the cause of sorrows untold i.e. to take pleasure in the enjoyment of the sensory objects; and to regard that which is not the *Atman* as the *Atman* i.e. to treat the body (*Anatman*) as the *Atman*. Another name for the *Avidya* is *Ajnana*.

Asmita

It is defined in the *Pys*, 2-6,¹¹³ *Drigshakti* means the *Drashta*. *Darshanashakti* means the *Chitta* by which the *Jeeva* views the world and its affairs. *Asmita* means the knowledge of being 'I'; because of which one sees oneself at one with *Drashta*, *Chitta* and *Atman*, though they are different from each other. That leads to the pulsation in the *Jeeva* of '*Asmi*' i.e. '*I am*'. This is the effect of the *Asmita Klesha*. This is also known as the *Ahankara*. Identification of the *Ahankara* with the *Atman* is the *Klesha* of *Asmita*.

***Raga-Dvesha*¹¹⁴**

Raga is the desire for more pleasures after the experience of a pleasure. Similarly, *Dvesha* is the aversion to the experiences of *Duhkha* after experiencing it once.

Abhinivesha¹¹⁵

The clinging to the body and the wish not to die, found in both the learned and the ignorant, is associated with this *Klesha* of *Abhinivesha*. The conviction that this body is 'I', flowing like a river's waters, is the nature of this *Klesha*. It is alternatively known as *Dehatmabhavana*.

Ishwara and the Vipakashaya

The *Kleshas* are of two types: *Sthoola* (gross) and *Sookshma* (subtle). *Dhyana* leads to the destruction of the *Sookshma Kleshas*. These five *Kleshas* are at the root of the *Karmashaya* (repository of *Karmas* in the *Chitta*). The *Karmas* are also of three types: good, bad and mixed. The *Kleshas* like *Avidya* etc. are the causes behind the birth (*Janma*), death (*Mrityu*), *Ayu* (life; longevity) and the experiences of the *Sukha* and the *Duhkha*. (1-24, 2-10 to 13, Pys).

The *Jati* (birth), *Ayu* (life; longevity), and the experiences of pleasures and sorrows, are together known as the *Karmavipaka*. Their base is the dormant repository of the desires in the *Chitta* (*Vasanashaya*). The *Ishwara* is aloof from, and does not have, the *Kleshas*, the *Karmavipaka* and the *Vasanashaya*. This is how *Patanjali* describes the *Ishwara* who is the *Unique* amongst the *Purushas*. A stream of the *Sankhya* philosophy regards that there are as many *Purushas* as there are the *Jeevas*.

The aloofness of the *Ishwara* from the *Kleshas* and the *Vipakashaya* means two things: the first is that *He* is unaffected by the five *Kleshas* (*Pancha-kleshas*); and second, that *He* has nothing to do with the *Pancha-kleshas*, *Sukha-Duhkhas*, and the *Karmavipaka* of the *Jeevas* i.e. with the other worldly *Purushas*. The *Ishwara* has nothing to do with the ideas that the *Ishwara* gives the *Sukha-Duhkhas*, and makes the *Jeeva* enjoy and suffer the fruits of its *Karmas*, etc.

Gita, too, in its own way (*Gita Shlokas*, 5-14 and 15)¹¹⁶ says that the *Ishwara* is not the one who is responsible for the actions of the *Jeeva*, *His Karma* and the experience of the *Karmafala*. *He* does not have anything to do with the good and bad deeds of any being. The *Jeevas* undergo the experiences of the fruits of the *Karmas* and *Karmafalas* because of the *Ajnana* that occludes the *Jnana*. The *Prakriti* (*aka*, *Svabhava*, *Maya*, *Avidya*) alone is responsible for all that. That is what we learn from the *Gita Bhashyas* of the *Acharya* and the others. The above cited *Shlokas* of *Gita* show how closely the *Ishwara* of the *Pys* is related to the *Ishwara* of *Gita*.

The *Ishwara* that is the *Unique Purusha* is called the *Uttama Purusha* of *Gita*. We have already gone into the details of that topic of *Gita* and *Dnyaneshwari* in the topics under '*Swaroopa of Paramatman*' - '*Ashvattha Tree and Holistic Darshana of Atmatattwa, (Chapter 15)*', etc. in this work in '*Ishwara and Worship [Upasana]*'. The nature of the *Ishwara* is further disclosed in 1-25, Pys.¹¹⁷ It says that the seed of the *Sarvajnata* is in the *Ishwara* i.e. *He* is the *Sarvajnanin*. The characteristics of *Sarvajnata* remains in *Him* in the seed form in all the three stages of the *Vishva* i.e. *Creation* (*Vishwotpatti*), *Sthiti* (world) and *Pralaya* (destruction of *Creation*).

Sarvajnata means *Brahma-jnana*. This *Jnana* is inherent to the *Ishwara*. The *Brahma-jnana* is the root of every kind of *Jnana*. It is called the *Sarvajnana* here in this *Sootra*. It is never lost. **Hence Patanjali says that the *Ishwara* is the ace amongst the *Jnanins*; and *He* is the seed of all the *Jnanas*.** We had examined the subject of the *Jnana* and the *Ajnana* at the time of studying the thirteenth chapter of *Gita*. If we take it all into consideration, we find that **the *Sarvajnanin Ishwara* of *Patanjali* is congruent with the *Ishwara* of *Gita*.** The *Swaroopa* of the *Brahman* is *Jnana*. **Hence this *Sarvajnanin Ishwara* of the *Pys* must have the *Swaroopa* of the *Brahman*.**

Ishwara and Guru

Patanjali explains further about the *Ishwara*. He says that:¹¹⁸ The *Ishwara* is beyond *Time* (*Kala*) and *Space* (*Desha*). He is the *Guru* of all the *Gurus*, of all the times. In another system of philosophy, *He* is called as the *Guru-tattwa*. *Arjuna*, too, recognises *Lord Shri Krishna*, the *Ishwara* of *Gita*, as the *Guru*, while accepting to be *His* disciple, as we have already seen.¹¹⁹

This *Ishwara* of *Patanjali* who is the *Guru* of the *Gurus* can be recognised in *Gita* from the *Lord's* utterances. *Lord Shri Krishna* says to *Arjuna* that *He* has preached the *Yoga* to *Vivasvana* in the earlier ages who had passed it down to *Manu*, from *Manu* to *Ikshvaku*, and on to the *Rajarshis* (kings who were *Rishis*).¹²⁰

The *Yoga* that leads to the attainment of the *Brahman* was disseminated by the *Lord Himself*. It was transmitted in the line of '*Vivasvana* → *Manu* → *Ikshvaku* → *Rajarshis*'. Hence, the *Ishwara* of *Gita* is also the *Guru* of the *Gurus*, just as in the *Pys*.

The *Ishwara* of *Patanjali* is beyond *Time* and *Space* (*Dikkalateeta*). That is also the averment of *Gita* about the *Ishwara*.¹²¹ According to *Gita*, *He* is the *Ishwara* of all the beings. *He* is without birth. *He* is the *Avyaya Atman*. *He* takes *Avataras* by *His Maya*, by controlling *His Prakriti*.

Such *Avataras* of the *Lord* and *His* deeds are indeed divine. ***He assumes the Avataras for the sake of re-establishing the Dharma which is righteousness; and for spreading His message that He has to as the Adya (primordial) Guru.*** He had done it after the *Creation*, by way of sermon to *Vivasvana*. His sermon i.e. message is the *Dharma*. The *Lord* takes births as *Avataras* to re-establish it; and to rid the earth of the villains; and to protect the righteous.

Pranava and Ishwara's Saguna Form

After establishing the *Swaroopa* of the *Ishwara* in *Pys*, 1-24 to 26, *Patanjali* connects it with the *Saguna Sakara* by saying that the *Pranava* symbolizes *Him*.¹²² It is already noted that the *Ishwara* is the *Guru* of everyone; and is beyond Time and Space. The unity of the *Ishwara* with the *Guru* is seen from it, as well as, the nature of the *Guru* in the *Adhyatma*.

The Pranava is the connecting cord between the Saguna Sakara World and the Guru that is the Ishwara who is ever ready to discharge His duty as such. That is why Patanjali says, connecting the Ishwara with the Saguna Sakara, that the Pranava denotes Him. The Pranava is His manifested Swaroopa, His name!

The *Pranava* comes from its *Para* form into the *Vaikhari* form by the utterance of the syllable *OM*. *OM* is the manifestation of the *Pranava* for the *Sadhakas*. We have already seen the nature of the *Pranava* and the *Onkara* revealed by *Gita*, and the *Vedas*, and the *Upanishadas*. ('Book – 6, *Pranava and Onkara*', in '*Ishwara and Worship*', of this work). The readers may refer to it again for the sake of understanding the dimension of the *Pranava* from the *Sootra*, 1-27, of *Pys*. It is enough for our purpose here just to mention that from its *Saguna Sakara* form to its *Nirguna Nirakara Swaroopa*, the *Pranava* comprises of the *Brahma-nada*.

Basic Principle of Ishwara-pranidhana

In the next *Pys*, 1-28, the *Sadhana* of *Ishwara-pranidhana* is defined.¹²³ One should do the *Japa* of the *Pranava* i.e. *Onkara*, by all the three *Vachas* Viz. the *Vaikhari*, the *Madhyama* and the *Pashyanti*. One should practise the *Japa* of the *Soham*, tuning it to the breathing cycle. While at the *Japa* like that, one should fixate one's mind upon the *Ishwara* that is in all the objects of the world, and its beings (*Bhootas*), etc. It implied the notion of '*Vasudevah Sarvamiti*' of *Gita* i.e. the *Lord Vasudeva* is everywhere; and in everything, every being, in the entire world. These are the implied *Sadhanas* by this *Sootra*.

There are many a way in which the *Ishwara-pranidhana* can be practised. But at their base is this *Pys*, 1-28. Keeping the mind tuned to the *Ishwara*, one should meditate upon *His Swaroopa*. The *Japa* of the *Onkara* and this

Dhyana, with attuning to *His* nature, is the essence of the *Ishwara-pranidhana*.

As this practice of the *Japa* matures and the meditation deepens, one goes through the various stages of the *Dharana*, *Dhyana*, *Samadhi*, and *Samyama*. The *Ishwara* ultimately manifests in the *Sakshatkara* before the *Sadhaka*. The *Adhyatma Prasada* is bestowed by the *Ishwara*; and the *Nirbeeja Samadhi*, including other progressive stages of *Yoga* and *Kaivalya*, are accomplished.¹²⁴

Ishwara-pranidhana Overcomes Obstacles in Yoga

Patanjali says that because of the practice of the *Ishwara-pranidhana*, the obstacles in the path of the *Yoga* are overcome; one attains the *Sakshatkara* of the *Ishwara*; gains the *Jnana* of the *Ishwara's Swaroopa*; and attains the *Nirvikalpa Samadhi* without hassles. It leads to the *Sakshatkara* of the *Atman*; and attaining to the state of the *Kaivalya*.¹²⁵

In *Gita*, too, *Lord Shri Krishna* gives the assurance of accomplishment of the *Yoga* by *Bhakti* aka *Ishwara-pranidhana*.¹²⁶ This effect of the *Ishwara-pranidhana* is identical in the *Pys* and *Gita*, as can be seen from the above citations.

The term, '*Ananyashchintayanto mam*' of *Gita*, means 'by constantly meditating upon *Me* i.e. upon the *Ishwara*'. It is equivalent to the term, '*Tajjapastadarthabhavanam*' of *Pys* which means to do the *Japa* of the *Ishwara*, constantly meditating upon *Him* i.e. *His Swaroopa*. The words, '*Apvantarabhavashcha*' means the removal of the obstacles in the path of the *Yogin*, in practising the *Yoga*. It is equivalent to the assurance of the *Lord* in *Gita* i.e. '*Tesham nityabhiyuktanam yogakshemam vahamyaham*', which means that the *Lord - Ishwara* - ensures the fruition of the *Yoga*.

The directions for doing the *Ishwara-pranidhana* are given in *Gita Shloka*, 9-34. The lord says that '*Manmana (bhava)*' i.e. 'Keep your mind in *Me*'; '*Madbhakto (bhava)*' i.e. 'Be My *Bhakta*'; '*Madyaji (bhava)*' i.e. 'Practice all the *Yajnas* for *My* sake'; and '*Mam namaskuru*' i.e. 'Worship *Me* and bow before *Me* alone'. The worship thus performed leads to '*Yuktaivamatmanam matparayanah*' i.e. 'One will become united with *Me*, who has thus been worshipping *Me*'.

Practice of Meditation on One Tattwa

The practice of the Ishwara-pranidhana is a specific application of the method told in the Pys, 1-32: To meditate upon any one Tattwa; and attain the Samyama

upon it.¹²⁷ *The meditation and practice of the Dhyana upon the Ishwara Tattwa is the practice of the Ishwara-pranidhana.* It is clear to us by now that *Gita*, too, regards this as the chief method of attaining the *Yoga* it prescribes.

Central Theme of *Gita*

The great Indian patriot and freedom-fighter, late *Shri Lokamanya Tilak* has cited in his book on *Gita* - the *Gita Rahasya* - some of the tests by which one can deduce the central theme of a book. They are the tests that the *Mimamsa School* prescribes for determining the substance of any book, or any argument etc.

Tests of *Mimamsa School*

In the chapter of the *Gita Rahasya*, titled '*Vishaya Pravesha* - Introduction', the relevant Sootra of the *Mimamsa School* has been cited.

¹²⁸ The seven tests to be applied to a book for this purpose are:

1. *Upakrama* i.e. Introduction, opening message of the book;
2. *Upasamhara* i.e. the epilogue of the book;
3. *Abhyasa* i.e. what is repeated in the book as essential;
4. *Apoorvata* i.e. what is new in the book's propositions;
5. *Fala* i.e. what is the effect of the book on Thought;
6. *Arthavada* i.e. unrelated subjects in the book - like obiter dicta in a judgement, which are external to the book's propositions; and
7. *Upapatti*, or *Upapadana* i.e. the logical arrangement of the evidential part in propounding the thesis of the book. To derive the substance, or the central theme (i.e. the *Linga*) - the thesis of a given book, one should apply all these tests to it.

We often come across their applications by great writers like the *Acharyas* and others in their commentaries and *Bhashyas* on *Gita* and other books. For example, *Shrimat Adi Shankaracharya* uses the *Arthavada* test at times in *Gita*, either to abut or to reinforce a given proposition. We also know that the commentators rarely, if ever, agree upon any point.

Ishwara-pranidhana and the seven Tests

Gita often deals with the subjects like explaining the *Swaroop*a of the *Ishwara*; clarifying *His* relationship with the World (*Jagat*) and the beings (*Jeeva*); and how to do the *Ishwara-pranidhana*, and the ways to recognise its fruition. In fact, we may note that the entire *Gita* is devoted to the main subjects of the *Ishwara* and *His Pranidhana*. Let us look further into what we find as the central theme of *Gita* by applying to it the above cited tests of the *Mimamsa School*, and reviewing the topics in the light thrown by *Dnyaneshwari* upon its subject.

1. Upakrama:

The *Upakrama* of *Gita* is its first *Shloka*, the question by King *Dhritarashtra* to his charioteer - *Sanjaya* - about what was taking place at the *Kurukshetra* battlefield where his sons - the *Kauravas* - and the *Pandavas* had assembled for the ensuing battle.¹²⁹ It is best to neglect it as the *Upakrama* since it conveys little of the dialogue of *Gita* between Lord *Shri Krishna* and *Arjuna* we next hear through *Sanjaya*.

Instead, let us get at the *Upakrama* of *Gita* through the first *Ovi* of *Dnyaneshwari* that reveals it first-hand.¹³⁰ It is sumptuous with the portent of the revelation that is due through *Gita*. *It clearly designates and describes, in a nutshell, the pristine Swaroopa of the Ishwara, while, at the same time, paying obeisance to Him i.e. an element of the Ishwara-pranidhana, inherent to it.* This has been witnessed by us in '*The First Ovi*', under '*Introduction*' of '*Inner Secrets of Rajayoga*', in this work. This *Ovi* details the *Upakrama* of *Gita*, in our opinion.

2. Upasamhara:

The last *Shloka* of *Gita* is its *Upasamhara*.¹³¹ That, too, has been considered in details by us in '*Adwaita State*', under '*The State of Mukti*', in '*Inner Secrets of Rajayoga*', in this work.

The *Upasamhara* of *Dnyaneshwari* is by the *Pasaya-dana*, which beseeches the granting of the unification with the *Ishwara*. This need not be repeated. It has been made abundantly clear in '*Pasaya-dana*' under '*The Avatars of The Lord*', in '*Inner Secrets of Rajayoga*', in this work.

The imagery of Gita about the existence of the Lord Shri Krishna and Arjuna, ever together, ('Yatra yogeshwarah krishno, yatra partho dhanurdharah') indicates the unification of the Ishwara and the Bhakta. That is the fruition of the practice of the Ishwara-pranidhana. As such, both Gita and Dnyaneshwari, lead to the same Upasamhara i.e. the fruition of the Ishwara-pranidhana.

3. Abhyasa:

We observe that *Gita* often ponders over and repeats the subjects like the *Ishwara*; the *Ishwara-pranidhana*, its methodology and process, and its importance; the states of the *Bhakta* and *Yogins*, and their importance; the *Swaroopa* and the nature of the *Ishwara* with respect to the *Jeeva* and the *Jagat*, and His non-qualifiable ('*Nirupadhika*') *Swaroopa*, as apart from it (i.e. the *Aupadhika Swaroopa* - qualified nature). This is the element of *Abhyasa* of the *Mimamsa School* in *Gita*.

Yet, *Gita* is not entirely given just to the description and the related matters of the *Swaroopa* of the *Ishwara*. *While dealing with the subject of the*

Ishwara-pranidhana, it is but natural that the related topics will be narrated Viz. those of the Ishwara, His Swaroopa, the Sadhaka and the Yogins who do the Pranidhana, and other miscellanea.

Hence, the chief subject of Gita, based upon the test of Abhyasa, is essentially the Ishwara-pranidhana. That is, in fact, consonant with the tests of the *Upakrama* and the *Upasamhara*, which are noted above.

4. Apoorvata

It is but only evident that *Gita* enunciates the *Yoga-shastra*. The *Mudra* (ending seal) on every *Adhyaya* of *Gita* is "*Brahmavidyayam yogashastre*" which most clearly indicates and seals this presumption, as we have noted elsewhere, earlier, in '*Adhyatma Vidya*' under '*Brahmavidya and Yoga-shastra*', of '*Inner Secrets of Rajayoga*', in this work.

There are many treatises and books on the *Yoga-shastra*, as pointed out earlier. The *Patanjala Yoga-sootra* is the most authentic and practical exposition of the *Yoga-shastra*. That, too, is from the oldest *Yoga* tradition of *Vedic* literature, as is shown by *Shri K. K. Kolhatkar* in his aforementioned treatise on the *Pys*. ('*Other texts on Yoga-shastra*', under '*Patanjala Yoga and Gita*', under '*Inner Secrets of Rajayoga*', in this work). It includes and condenses all the prevalent methods of *Yoga* and its *Shastras* into one treatise, in the most succinct manner.

But Gita is the work in Mahabharata that follows linearly only the single important Sootra of the Pys. That is "Ishwarapranidhanadva", as seen already by us. This is the element of Apoorvata in Gita. Another element of Apoorvata is that Gita conveys the direct speech of Lord Krishna, the Bhagavana (Ishwara) Himself. This is very singular, since, that is not the case of any other treatise on the Yoga-shastra.

5. Fala

Considering that the effect of learning with Gita is the attainment of the Godhead i.e. the Swaroopa of the Ishwara, as is evident from all the foregoing discussion in this work, it is clearly the element of the Fala, as per the Mimamsa test.

Saint Dnyaneshwar, too, in Dnyaneshwari, prays for the granting of the boon of the Pasaya-dana to him at its end. In it, he entreaties for the enlightenment of the masses who take after Gita and Dnyaneshwari as their life's mission. (Dny, Ovi 18-1800).

The Fala of Gita, as seen from it, is also to transcend the worldly existence; to attain to the state of the Moksha; and to attain to the

Swaroopa of the Ishwara. This, then, is clearly the Fala of Dnyaneshwari, as well as, that of Gita.

Also, in the Dny, Ovis 18-1236 to 1244, the same *Fala* as above is asserted, though in different words. From these *Ovis*, the same *Fala* is manifest as we have been noticing from the above discussion.

The effect of Gita, or its Fala, is unequivocally the state as above, and the Sakshatkara, known variously as the attainment of the Swaroopa of the Ishwara, the Moksha, the attainment of the Atman and its Swaroopa, and the attainment of the Adwaita etc.

Many scholars have been enquiring about why it was that *Saint Dnyaneshwar* had taken up *Shrimad Bhagavad Gita* for commenting upon, though presumably, it was a *Vaishnavite* text, and not one of the texts of importance to the *Natha* tradition.

In this connection, it should be said, rather, that there is no such thing in the *Natha* tradition that it is purely *Shaivaite*; or that it discards the other *Vedic* texts, and the *Prasthanatrayi*, or any other texts important to the *Vedic* and the *Pauranika* traditions. It is a *Sampradaya* that combines the best that is in anything, whether from its traditional great *Gurus* like: *Adinatha*, *Machchhindranatha*, *Gorakshanatha*, or the other *Nathas*; or the *Shaivas*, the *Shaktas*, or the *Vaishnavas*, etc.

The scholars appear to be vastly divided and in great confusion over this point. The author of this work belongs to the purest tradition of the *Natha Sampradaya*, inherited directly through the line of *Gurus* of the *Natha* tradition through *Saint Dnyaneshwar*. Therefore, he is well aware about which texts the *Natha* tradition very open-mindedly accepts and adopts for its purpose of philosophy and *Yoga-shastra* that are conducive to attain the *Fala* as delineated above of *Gita* and *Dnyaneshwari*.

The *Fala* (*Falam*) is of the consequence; and not the exact texts that are used. That is why *Saint Dnyaneshwar* has taken upon himself to comment upon *Shrimad Bhagavad Gita*, a very important text of the *Prasthanatrayi*; and expressed it by his blessed speech, full of the *Prasada* of the *Pasaya-dana* in it.

6 & 7. Arthavada and Upapatti:

When we consider all the above matter and peruse *Gita* with *Dnyaneshwari*, the *Arthavada* and the *Upapatti* of *Gita* stand out clearly before us.

Gita highlights the 'Ishwara-pranidhana' as the best course of action and practice to attain the ultimate state and the Sakshatkara; and it is the subject of its discussion and proposition. This, then, is the thesis of Gita that is its Upapatti, or Upapadana.

Other topics not related directly, or even remotely to it, can be termed as *Arthavada*. This is how we find the substance of *Gita* applying the seven tests of the *Mimamsa* School.

Gita and Ishwara

We have so far been examining the aspects of the *Ishwara* and the *Ishwara-pranidhana* from the *Pys*. Let us now turn to the discussion on the remaining aspects of the *Ishwara* and the *Ishwara-pranidhana* from *Gita* that satisfy the test of the *Abhyasa* of the *Mimamsa* School, as above. Let us see which *Swaroopa* of the *Ishwara Gita* depicts.

Ishwara's Names in Gita

There are many names of the *Ishwara* in *Gita*. *Lord Shri Krishna is Himself the Ishwara. Hence, His various names are also those of the Ishwara in Gita.* Those names that we find in *Gita* are, e.g. *Madhava* (1-11), *Hrishikesh* (1-15), *Krishna* (1-28 and 32), *Govinda* (1-28), *Madhusudan* (1-34 and 2-14), *Keshava* (2-54), *Janardana* (3-1 and 11-5), *Purushottama* (8-1 and 10-15), *Kamalapatraksha* (11-2), *Parameshwara* (11-3), *Prabhu* (11-4 and 14-21), *Yogeshwara* (11-4 and 18-78), *Hari* (11-9), *Deva* (11-14, 15 and 45), *Vishnu* (11-24 and 30), *Jagannivasa* (11-25), *Devavara* (11-31), *Devesha* (11-36 and 45), *Yadava* (11-41), *Vishvamoorti* (11-46), *Mahabahu* (18-1), *Achyuta* (18-73) and *Vasudeva* (18-74); etc. (*Gita*).

Each of the above names is significant; and it discloses the nature of the Lord e.g. *Govinda* means: a cowherd; and also, one who gives pleasure to the senses. If one will go into the fine details of these and many other names of the Lord, one would come to know about various attributes of the *Ishwara*. However, we are not going into that. The students may study this aspect of the names of the Lord, which is a vast topic in itself.

Ishwara's Avatara

Gita speaks of *Lord Krishna* as having the *Panchajanya*. ('*Panchajanyam hrishikesho*', 1-14 and 15, *Gita*). The *Panchajanya* conch-shell is the token of *Lord Vishnu*. It signifies that *Lord Krishna* is *Lord Vishnu Himself*. It indicates that the characteristics of *Lord Vishnu* are inherent in *Lord Krishna*, along with *His* other names and aspects as the *Ishwara*. *Lord Krishna* is specifically called *Lord Vishnu* in the *Gita Shlokas*, 11-24 and 30.

From all these names of addressing Lord Krishna, we surmise that the Ishwara of Gita is also the one who manifests Himself in the Avatara forms. Presently, in Gita, He has manifested in the form of Krishna of Lord Vishnu.

Further, from various *Gita Shlokas*,¹³² we see the *Swaroopa* of the *Ishwara* as in this *Avatara*, *His* work during the *Avatara*, *His* divine nature etc., as well as, *His Aja* and *Avyaya Swaroopa*.

The *Lord* tells *Arjuna* in the eleventh chapter of *Gita* that he ought to recognize the supremacy of the magnificent *Swaroopa*, which is *Avyaya*, *Avinasha*, and the all-pervading *Vishwaroopa* that is beyond the form of the *Avatara*. (*'Roopam parama...'*; 11-47, *Gita*). In the field of *Sakshatkara*, it ranks higher than the form of the *Avatara*. *Saint Dnyaneshwar* has spelt it out explicitly in *Dny, Ovis 11-609 to 615*.

The *Karmas* do not bind the *Ishwara*. He is *Akarta* even when *He* does the *Karmas*.¹³³ This *Ishwara* of *Gita* calls *Himself* as '*T*'. There are many *Shlokas* exemplifying this mode of addressing *Himself* by *Lord Shri Krishna*.¹³⁴ It is noteworthy that even when *He* addresses to *Himself* by '*T*', '*Me*', '*My*', and '*Mine*' etc., *He* is untouched by the *Ahankara*.

This *Ishwara* thus endorses the fact that *Gita* has been propagated through the direct speech of the *Ishwara*, by calling *Krishna* as '*T*'. This is the most significant fact of *Gita*; and very singular at that.

Jagadguru and Ishwara of Gita

Like the *Ishwara* of *Patanjali*, the *Ishwara* of *Gita*, also, is the *Jagadguru* as indicated in the *Shlokas 2-7* and *4-1, Gita*.¹³⁵ The *Ishwara* who takes an *Avatara* has no duties in the world, as such, but *He* behaves like the primordial *Guru* in such a manner as to set up an ideal before the people; and discharging the task of *Loka-sangraha*. This is seen from the *Gita Shlokas, 3-22* and *23*.¹³⁶

Gita thus exemplifies the nature of the *Ishwara* as the *Guru* of the world (*Jagadguru*). Hence, *Gita* very clearly and loudly tells that the preaching of the *Ishwara* that *Gita* portrays ought not to be neglected and looked upon with disdain and condescendingly by anyone. The *Gita Shlokas: 3-31* and *32; 18-4, 6, 13, 36* and *64*, are representative of this averment of *Lord Shri Krishna*.¹³⁷

Lord Shri Krishna also says clearly about those who neglect *His* advice, and look disrespectfully upon *Him*, that the *Shastra* of *Gita* should not be exposed before any person who does not perform penances; who is not *His Bhakta*; who envies *Him*; and one who does not wish to listen to it.¹³⁸

He also says most emphatically that anyone who discloses the secret of His dialogue with Arjuna to His Bhaktas will earn the Supreme (Parama) Bhakti in the Lord; and will, no doubt, attain to Him. There will not be anyone dearer to the Lord than such a person in the entire world who is thus instrumental in spreading the message of Gita. He will be the only person who has rendered the best service to the Lord in this manner.¹³⁹

From this preaching by one to another, the tradition of the Guru-Shishya (Guru and the disciple) emanates. *The one who regards His advice with reverence and practices His worship on the lines as per it is, no doubt, dear to Him. Yet, the one who preaches it to others is dearer to Him. That is clear from His above cited remarks.*

Ishwara and the World (Vishva)

The Ishwara of Gita as above also explains His relationship to the world variously. Gita uses the terms like *Purusha and Prakriti, Maya (Para and Apra), Jeeva, Jagat, Ishwara, Atman, Paramatman, (Para)-brahman, Parama-dhama, Karma* etc. in this connection. We have already gone into its details in this work at various times, especially, in **Book-3, 'The Rajayogi's Mystic Universe'**, in **'Inner Secrets of Rajayoga'**; and in **Book-3, 'Central Theme of Gita', 'Worship and Philosophy'**, under **'Ishwara and Worship'**. We had then classified the Tattwas and illustrated the Genesis with the help of the 'Tree of Genesis' with reference to the Brahmanda and its conceptual understanding, as the readers may remember. ('Strata-wise Nomenclature and classification of the Moola-tattwas', 'Chart of Commonality of the Tattwas and Strata').

Let us review what Gita says on it briefly here. The Karma arises from the Brahman through the Prakriti. The Brahman arises from the Akshara i.e. the Parameshwara. The Brahman is forever stationed in the Yajnas.¹⁴⁰ All the various types of the Karmas arise from the operation of the Trigunas Viz. The Sattvaguna, the Rajoguna, and the Tamoguna.¹⁴¹

The people, deluded by the Gunas of the Prakriti, reckon the association of the Karmas with themselves, instead of to the Gunas. Thus, becoming involved in the Karmas, they take their credit to the self; and become attached to them and the Prakriti. They do not know that they are really the Atman; and not the Prakriti, or its Gunas, or the body (Deha). This is the Dehahankara that binds them. They are the Ajnanins. Only the Jnanins, stationed in the Atman, know this secret of the play of the Gunas; and remain free of the delusion of the Gunas and the Prakriti.¹⁴²

Even when it is so, the force of the *Prakriti* is so invincible that they, as also, all the *Bhootas* act according to the dictates of the *Prakriti*. Even the *Jnanins* behave as per its dicta.¹⁴³

The *Ishwara* of *Gita* tells us that the senses are obvious. But the mind, the *buddhi* and the *Atman* are behind them, in that order. One should recognise them and striving to attain the *Atman*, should emancipate oneself from the bondages of the senses, the mind and the *Buddhi*, so as to reach the *Paramatman*.¹⁴⁴

Atma-roopa of Ishwara

Lord Shri Krishna explains the *Swaroopa* of the *Atman* i.e. His *Ishwara Swaroopa* in the second chapter of *Gita*. It commences from the point on the narration of the *Sankhya* (*Jnana Marga*) principles from the *Gita Shloka*, 2-11.¹⁴⁵ The *Atman* is indestructible (*Avinashi*). The birth and death of the body goes on, yet the *Atman* is not affected by births and deaths. It is neither destroyed, nor born again and again. The *Creation* is perishable, but the *Atman* is imperishable. The *Asat* does not exist, nor does the *Sat* not exist.¹⁴⁶

The one that has occupied this entire world (*Vishva*), is that imperishable *Tattwa* that cannot be destroyed by anything or anyone. That same permanent, imperishable and imponderable *Tattwa* abides in this body. It cannot be killed by anyone, nor does it kill anyone. It is without birth (*Aja*). It discards the bodies like old clothes and dons a new body like wearing new clothes.¹⁴⁷

That *Tattwa* cannot be sundered into pieces by any weapon. It cannot be burnt by fire; and dried up by air or wind. It is apart from and aloof from the *Pancha-mahabhootas*. It is uncleavable, incombustible; can neither be wetted, nor dried away. It is everywhere. It is permanent, stationary, immovable. It is the age-old primordial *Tattwa* (*Sanatana Tattwa*).¹⁴⁸

This *Atman* is *Avyakta*, *Avikari* (immutable), and *Achintya* (unthinkable).¹⁴⁹ All the *Bhootas* owe their existence to it and transit from their *Vyakta* state into the *Avyakta* state.¹⁵⁰

Those who know it thus and experience it actually, become spellbound and go on staring at it; and describe it variously in mystic words. But none can describe that *Tattwa* perfectly.¹⁵¹ The *Swaroopa* of the *Ishwara* of *Gita* is thus indescribable fully, imponderable and unthinkable. That is what *Gita* says in these *Shlokas* of it we have just examined. This description of the

Atman is really wonderful and worth noting as the most important for understanding the concept of the *Atman* of *Gita*.

Way to *Mukti*

The relationship between the *Karmas* and the *Jeeva* is explained by Lord *Shri Krishna* as *Ishwara* in *Gita Shlokas*, 4-13 and 14.¹⁵² The *Ishwara* is not bound by the *Karmas* *He* may perform. *He* does not desire the *Karmafalas*.

It is further clarified in details in the *Gita Shlokas*, 5-14 and 15.¹⁵³ The *Ishwara* does not create the *Karmas* of the people; nor does *He* endow them with the capacity to do the *Karmas*; nor does *He* create their *Karmafalas*. These are all due entirely to the *Prakriti*. *He* is *Vibhu* i.e. all-pervading. *He* does not take the *Papa* (sins) or the *Punya* (credit of good, virtuous and pious deeds). The beings are deluded by their *Ajnana*. This *Ajnana* is owing to the *Prakriti* which occludes the *Jnana* i.e. the *Swaroop* of the *Atman*.

The pleasures and pains are a result of association with the external objects. They lead to eternal sorrow. The *Jnanins* do not associate with the pleasures and pains. As a result, uniting with the *Brahman*, they become *Muktas*.¹⁵⁴

Ishwara-pranidhana

Lord *Shri Krishna* discloses the method of *Ishwara-pranidhana* in *Gita Shlokas*, 5-26 to 28.¹⁵⁵ *He* advises that the *Sadhaka* should give up the desires (*Kama*) and anguish arising out of their frustration (*Krodha*). *He* should control the senses and become endowed with the *Atma-jnana*. One should shun the association of the self and senses with the external objects. Then one ought to keep the eyesight trained upon the centre of the eyebrows and equalise the *Prana* and the *Apana* that flows through the nostrils.

Keeping thus the senses, the mind and the *Buddhi* controlled by the self, one should rid oneself of desires (*Kama*), anguish (*Krodha*) and fears. This is the way to do the *Ishwara-pranidhana*. By doing it, one attains to the *Mukti* and the exit from the self into the *Brahman*. Knowing the *Ishwara* who *He* is - the Lord of all; the best friend of all the *Bhootas*; and the enjoyer of all the sacrifices and *Tapasah*, one attains the eternal peace in the *Brahman*.¹⁵⁶

The readers will remember that we have dwelt upon the topic of *Ishwara-pranidhana* - the central theme of *Gita* - in great details already, with

special reference to the sixth chapter of *Gita*; and also, as related in *Gita* elsewhere. That would suffice all the purposes. Hence, with this note, we will move on to the next topic.

Ishwara and Maya

Even though the *Lord* has given a standard method of *Ishwara-pranidhana*. Although many practise it, there are, at any time, but a few rare persons who really know the *Swaroopa* of the *Ishwara*.¹⁵⁷ The *Narada Bhakti-sootra* agrees with this. ('*Prakashayati kvapi patre*'). Yet the *Lord* goes on revealing *His Swaroopa* thus: The eightfold elements of *His Prakriti* are the *Pancha-mahabhootas* Viz. the *Prithvi*, the *Aapa*, the *Vayu*, the *Agni* and the *Akasha*; and the mind (*Manah*, *Manasa*), the *Buddhi*, and the *Ahankara*.¹⁵⁸ This is commonly known as the *Apara Prakriti*.

Distinct from it, *He* has another *Prakriti* which is called the *Para Prakriti*. It is *Jeeva-roopa* i.e. of the *Chaitanya*. It sustains the world. The beings (*Bhootas*) arise out of the association of the two *Prakritis*.¹⁵⁹ But the origin and the *Laya* of everything, including the two *Prakritis*, is the *Ishwara Himself*. There is nothing other than *Him* in the entire *Creation*. Like the beads strung up in a thread, the entire moving and unmoving, the *Sthoola* and the *Sookshma*, the *Vyakta* and the *Avyakta* objects together with the *Vishva*, are strung up in *Him*.¹⁶⁰

Dominion of Ishwara

The *Ishwara* is everything in this *Creation*. *He* is the *Rasa* (essence) of the *Aapa Tattwa*; the luminance of the Moon and the Sun; the *Pranava* of the *Vedas*; the *Shabda Tanmatra* of the *Akasha*; the manliness in men; the *Gandha Tanmatra* of the *Prithvi Tattwa*; the life stream aka *Chaitanya* in the *Bhootas* (beings); and the *Tapasah* in the pious persons undergoing the rigours of the penances.

The primordial seed of every *Bhoota* is *Him* only. *He* is the Intellect of the intelligentsia; and the brightness and the splendour of the splendid. The might of the mighty that is devoid of the *Kama* (desires) and *Raga* (attraction), is the *Ishwara*. The *Shastra*-regulated desire in the *Bhootas* is *Him* alone.¹⁶¹

All the things arising out of the *Trigunas* and their nature, comprising of various attitudes, also arise from the *Ishwara*. Even then, the *Bhootas* are in the *Ishwara* but *He* is not there in them - in the things and beings. To recognise such an *Ishwara* is not possible for the folks deluded by the *Trigunas*. *Ishwara* is the *Parama Avyaya*. *His Maya* is difficult to recognise. Hence, crossing it; and knowing the *Trigunatita Ishwara*

beyond it, is very difficult for people. But those who surrender to *Him*, with their hearts, body, mind and soul, can swim across the infinite ocean of *Maya* by *His* grace; and reach *Him* who is ashore.¹⁶²

Bhakti of Ishwara

The *Ishwara* is the most superior, *Uttamottama* (the best of the bests), and *Avyaya*. But being clad over in *His* own *Yogamaya*, *His Swaroopa* cannot be seen by people. The deluded *Ajnanin* persons regard *Him* to be manifest – *Vyakta*; and worship *Him* accordingly, in many forms and by many names. Its fruition, too, is because of the *Grace* of the *Ishwara*, even when they thus worship *Him* unknowingly. But that fruit is impermanent.

Only the most fortunate persons worship *Him* in *His* truest *Swaroopa*; and they receive its fruition in the maximal form. Such *Bhaktas* are of four kinds - the *Arta* (desirous of removal of their afflictions), the *Artharthi* (desirous of objects, things, pleasures etc.), the *Jijnasu* (desirous of knowing *His Swaroopa*); and the *Jnanin* (who know *Him* actually by attaining to *Him*). Out of them, the *Jnanin* is the *Ishwara* himself. On the other hand, those who have lost their *Jnana* due to the illusion of the *Maya* cannot recognise the *Swaroopa* of the *Ishwara*. (7-15 to 25, *Gita*)¹⁶³

Ishwara-pranidhana

Ishwara-pranidhana means to be in the state of being united for ever with the *Ishwara* and to worship *Him* alone. It yields the best results i.e. the *Sadhaka* becomes well-stationed in the *Ishwara*. Such a *Bhakta* is the *Jnanin* and his all the past lives, with the present, stand utterly fulfilled. *His* attitude becomes embedded in the state of seeing the *Ishwara* everywhere; and in everyone and in everything. ('*Vasudevah Sarvamiti*'). In the end of his life, he reaches unto and merges into *Him*, the *Ishwara*.¹⁶⁴

Those who are free of the duets of states of enmity and friendship, cold and hot, etc., and of high merit, worship the *Ishwara* thus. They are freed of the cycles of births and death. They, knowing the *Ishwara* as *He* is; along with what are the *Karma*, the *Adhiyajna*, the *Adhibhoota*, the *Adhidaiva*, the *Adhyatma* and the *Brahman*, in entirety; remember *Him* even in the tortuous moments of death.¹⁶⁵ The *Ishwara* is *Trikala-jnanin* (knowing what happened in the past, is happening in the present and would happen in the future). But knowing *Him*, as *He* is, is the most difficult. The *Bhootas*, embraced by the desires, *Dvesha*, *Dvandva* (*Sukha-Duhkha*; pleasure-pain), and *Moha* (delusion), etc., become deluded; and lose the faculty of knowing *Him* in entirety.¹⁶⁶

Brahman, Karma etc.

The *Brahman* is that *Tattwa* that is the most supreme (*Parama*) of all; and *Akshara* i.e. *Avinashi* (imperishable). The *Creation* i.e. the *Visarga* that gives rise to the *Bhootas*, and the world, is known here as the *Karma* in *Gita*. *Adhibhoota* are the things that are *Kshara* i.e. perishing and perishable. The *Purusha* in them, who is the *Chetan* presiding over them, is the *Adhidaivata*. This is the terminology of *Gita*. In the body, the *Ishwara* abides who is the *Lord* of all the *Yajnas* in the forms of the *Nama* and the *Roopas*. Some recognise *Him* by the term - '*Adhiyajna*'.¹⁶⁷

Here, *Gita* defines the triad of the *Jeeva-Jagat-Ishwara* in a somewhat indirect manner using certain new terms. From this, it can be seen that the following terms are equivalent of one another: *Adhidaivata* = *Jeeva*, *Adhiyajna* = *Ishwara*.

The *Swaroopa* of the *Ishwara* is stated here to be *Kavi* i.e. *Sarvajna* - Omniscient; the *Sanatana Tattwa*; the *Lord Ruler* of all; subtler than the *Anu* (atom), the *Karta* or support of all (*Dhata*); *Achintya* (imponderable); the *Purusha* who is beyond the darkness of the *Avidya*, who shines brightly like the Sun; the *Parama Purusha*; the *Akshara* of the *Vedajnas* (knowers of the *Vedas*); the *Onkara Brahman*; the *Divya* (Divine) *Purusha*; and the *Parama Pada* (the most supreme state).¹⁶⁸

Avyakta

The *Ahoratra* means the day and the night together of *Lord Brahmadeva*. When his day rises, all the things come into existence, in their *Vyakta* state, from their *Avyakta* state. When his night begins, all of them disappear from the *Vyakta* state into their *Avyakta* state. All the *Bhootas* go through this cycle throughout the life of *Brahmadeva*, becoming *Vyakta* when his days arise and lapsing into the *Avyakta* when his nights begin. However, the *Ishwara*, the *Sanatana Avyakta*, never disappears. The *Avyakta* is the *Akshara*! That is the *Parama* i.e. the supreme state (*Gati*). That is the Origin of the *Genesis*! It is the *Parama-sthana* (supreme place)!¹⁶⁹

Gita makes various statements about the trio of the *Jeeva-Jagat-Ishwara*: 'I pervade this entire world with My *Avyakta Swaroopa*. All the *Bhootas* are in *Me*; yet *I* am not in them; and the *Bhootas* are also not in *Me*. My *Atman* that is behind this *Creation* of the *Bhootas* sustains them, yet it is not in the *Bhootas*. Just like the *Vayu* pervading everywhere in the *Akasha*, the *Bhootas* pervade in *Me*.' Such are the paradoxical statements of the *Ishwara* - *Lord Krishna* by name - in *Gita*.¹⁷⁰

Revealing the relationship between *Him* and the *Bhootas*, Lord *Shri Krishna* - the *Ishwara* of *Gita* - says that: 'All the *Bhootas* merge into *Me* at the end of the *Kalpa* (Aeon, a measure of period in which the world undergoes a cycle of *Creation* and *Dissolution*). *I* create them again at the beginning of the next *Kalpa*. Taking recourse to *My Prakriti*, *I* create these *Bhootas*, again and again. That is *Creation*. They have no choice in it. Because of this phenomenon, the world at large goes on through its transactions. But even when *I* am doing all this, *I* am a non-doer (*Akarta*). *I* have no desire in this *Karma* done by *Me*. Since *I* remain unattached to it, the *Karma* does not bind *Me*.¹⁷¹

The *Lord* further avers that *He* is the *Avyaya* Origin of all the *Bhootas*. The *Mahatmans* who take refuge in the *Daivi Prakriti* understand this well. But others who are deluded by the *Avidya* do not know this state of the *Ishwara*; and basking in ignorance, treat *Him* as one who has body like themselves. They are the dunces.¹⁷²

Vibhootis of Ishwara

The *Ishwara* has many *Vibhootis*, as narrated in *Gita* at various places. *He* is the *Kratu* (*Yajna*); *Svadhya*, *Aushadhi*, *Mantra*, *Ghrita*, *Agni*, and the *Yajniya Ahuti*. All these terms are related to the *Yajna*. *He* is the Father and the mother of the world, and also their grandfather. *He* is the Holy *Vedas* - *Rigveda*, *Yajurveda*, and *Samaveda*. *He* is the *Onkara*; the state of everything, the one who sustains them all; the *Lord* of all (*Prabhu*); the Witness (*Sakshi*); the abode (*Nivasa*); the one in whom all surrender; the friend; the *Creation*, sustenance and the *Dissolution* (*Utpatti-Sthiti-Pralaya*); and the repository, as well as the *Avyaya Beeja* (Original Seed) of all. *He* is the *Amrita* as also, the death; the *Sat* as also, the *Asat*. *He* gives the sun-shine; and the one who makes the rains fall.¹⁷³

Ishwara and Bhakti

The *Ishwara* alone takes up upon *Himself* to look after the welfare of *His Bhaktas*, and their progress upon their *Path* of *Paramartha*.¹⁷⁴ The *Yajana* (performance of *Yajnas*) done with faith i.e. *Shraddha*, in the names of other Gods and Goddesses, ultimately is accepted by the *Ishwara Himself* because *He* is the real enjoyer and upholder of all the *Yajnas*, and the *Lord* of all.

Yet, the really powerful *Ishwara-pranidhana* is that one in which the devotee does the *Yajnas* for the sake of the *Ishwara* alone. That is the secret of the highly meritorious deeds like the *Yajnas*, *Tapasahs*, and *Danam*, etc. They ought to be performed for the sake of the *Ishwara* alone, with full knowledge of *Him*.¹⁷⁵

The *Ishwara* accepts anything that is offered to *Him* with love and devotion, even the smallest thing, or simple obeisance.¹⁷⁶ Hence, one should perform everything for *His* sake alone; and offer the same to *Him* without any expectation of its fruits. This is the simple secret of the *Karma-sannyasa*.

Ananya-bhava

The *Ishwara* is equanimous to everyone. There is none who is dear to *Him* or disliked by *Him*. Even if the vilest person were to worship *Him* with *Ananya Bhakti*, he will soon become a *Mahatman*. No one can destroy the *Bhakta* of the *Ishwara*. The beings born into the lowest of forms due to excessive *Tamoguna* and *Rajoguna*, too, attain the supreme state, by worshipping *Him*. There is, therefore, no question about the attainment of the *Bhaktas* who are endowed with the maximum of *Sattvaguna* and *Punya*.¹⁷⁷

Hence, the wise ones who are born into this ephemeral *Mrityuloka* should worship *Him*, and *Him* alone. They should give themselves to the act of the *Ishwara-pranidhana*. They should become *His Bhaktas*; and keep their minds in *Him* alone. Paying obeisance to *Him* alone, they should devote with their minds, bodies, heart and spirit to *Him*; and attain the *Yoga*. Thus, the *Bhaktas* reach *Him* and become united with *Him*. They are the incarnate *Ishwara* in this *Mrityuloka*.¹⁷⁸

In this manner, *from various statements of Lord Shri Krishna, Gita tells us, in various ways, how to do the Ishwara-pranidhana; and that it is the principle method of attainment to the Yoga of Gita.*

Ishwara-pranidhana in Jnana-marga

Gita says that no one knows the *Ishwara* who is the predecessor of the Gods, and the *Maharshis*. He is the great *Ishwara* (*Maheshwara*) of all. *He* has no birth and death, no origin; and no transmutation. One who wisely knows *His* true nature like this, becomes free of the *Maya*; and of all the sins of attachment to the world of phenomena.¹⁷⁹

The real and experienced knowledge of the true Swaroopa of the Ishwara leads to Mukti. That is the way of the Sakshatkara of the Ishwara in the Jnana-marga. Gita mentions it at many places. The Jnana of the Swaroopa of the Ishwara is the real Jnana. It is known as the Aparoksha Jnana, the true and experienced Jnana.

The knowledge of the Swaroopa of the Ishwara gained by the study of the Vedas and the Upanishadas, and the Vedanta and the Bhashyas of the many Acharyas, like Shankaracharya etc., and the scholarship on studying the many treatises of

knowledge, is not the real and true knowledge since it lacks the direct experience of the Ishwara's Swaroopa - aka His Sakshatkara. It is known as the Paroksha i.e. the indirect Jnana/ knowledge by rote learning. One should know this difference between the Aparoksha and the Paroksha Jnana. Thus, we may note that the Jnana-marga of Gita is, too, one that follows upon the path of the Ishwara-pranidhana, like Bhakti, Yoga and Karma.

Vibhootis and Ishwara

Lord Shri Krishna has disclosed His Swaroopa through the Vibhootis at various places in *Gita*, including, mainly, in its tenth chapter. We have already considered this matter, especially while dealing with the Vibhootis from the tenth chapter of *Gita* in the context of the *Ishwara-pranidhana*. (under 'Vibhootis of Ishwara' in **Book – 6, 'Onkara and Pranava' of 'Ishwara and Worship'** of this work).

The sum and substance of the Vibhootis of the Ishwara is that *He* occupies the entire world by innumerable Vibhootis. In fact, everything in the Universe is *His Vibhooti*, in one way or the other. The chief amongst them are those endowed with splendour of the Ishwara. *He* is infinite, in so much so that *He* occupies the world with just a small fraction of *His Swaroopa*.¹⁸⁰

The Vibhootis are the usual *Saguna* forms of the Ishwara for meditating upon *Him*. All the *Bhootas* arise from *Him* and merge into *Him*. *Gita* describes yet another *Vishwaroopa* of the Ishwara that is the *Avyakta*. That description of the *Vishwaroopa* we have already delved into in great details. That time, we have also noted the various aspects of the *Vishwaroopa* from other *Vedic* sources. *We also examined the importance of the Vishwaroopa, in the context of the experiences and the Sakshatkara in the Ishwara-pranidhana; and the various progressive stages of the Sadhaka accordingly, as given in a chart about it.* ('Analysis of the Yoga Experiences' and 'Real Importance of Vishwaroopa' in this part of the work).

At that time, *we had compared the Saguna form and the Nirguna aspect of the Swaroopa of the Ishwara in the context of the Ishwara-pranidhana*. The students may keep it in mind in the context of the 'Central Theme of *Gita*' that we have been examining, all the same, in its varied perspectives; and in relation to the conceptual understanding of the Ishwara and *His Pranidhana*; as reflected in *Gita*. ('*Vishwaroopa Darshana*' and other allied aspects of it, in this part of the work).

The ways and the method of the *Ishwara-pranidhana* has been summarised in the *Gita Shloka, 11-55*, which has been examined in details by us, already. ('*Matkarmakrinmatparamo madbhaktah sangavarjiitah*,

nirvairah sarvabhooteshu yah sa mameti pandava'; (11-55, Gita). We are repeating its substance here-below since it is all that too important to understand the '**Central Theme of Gita**':

{[The Lord says that: 'Arjuna! The Yogin who does the Karmas only for My sake (i.e. follows the Karmayoga); who remaining in equanimity with all the beings, becomes free of the contagion of enmity (i.e. follows the Jnanayoga); who is devoted to Me and strives for attaining to Me (i.e. follows the Yoga); and who is My Ananya Bhakta (i.e. follows the path of Ananya Bhakti); finally attains to Me thus.']}

[This Gita Shloka, 11-55, the last of its eleventh chapter, illustrates very well the unique Yoga of Gita, its Rajayoga, which is a composite of the Karma-Jnana, Yoga and Bhakti, all in unison. This is, in fact, the criterion for the Ananya Bhakti.]}

Worship of Vyakta and Avyakta

The main topics of *Gita* under the *Ishwara-pranidhana* are the worship of *Saguna* and the *Nirguna*, from its twelfth chapter; and their relative places in the path of worship as laid down in it. This topic was discussed in great details already, in '*Integrated View of Yoga-shastra*' under **Book- 2**, '*Magnificent Yoga of Kundalini (Rajayoga of Gita - Pantharaja)*' of '*Rajayoga of Gita*'; and in '*Sagunopasana*' in this part of the work).

We have had a review recently of the method of the *Ishwara-pranidhana* of *Gita*; and its stages of '*Abhyasa* → '*Jnana* → '*Dhyana* → '*Karmafalatyaga* → '*Shanti*'; in the context of the *Gita Shloka* 12-12, and the authoritative exposition of the same by *Saint Dnyaneshwar*. ('*Shreyo hi jnanamabhyasat jnanat dhyanam vishishyate, dhyanat karmafalatyagam tyagat shantirantaram*'; (12-12, Gita). ('**Chief Guiding Principle of Worship - Gita Shloka 12-12**') of this part of the work). *Saint Dnyaneshwar* treats that with this *Gita Shloka*, 12-12, its *Upasana-kanda* (*Devata-kanda*) ends.

The nature of the *Ishwara* is further revealed in many *Shlokas* of *Gita* which come at the end of its twelfth chapter. *His Bhaktas* are *His* beloveds. This affectionate, tender, and loving nature of the *Ishwara* is seen most clearly from the *Gita Shlokas*, 12-13 to 20.¹⁸¹ From these *Shlokas*, the virtuous nature of the *Bhaktas* is also seen. They are having various most desirable qualities like: *Adveshta* (not hating anybody, or anything); *Nirmamah* (without sense of me and mine); *Nirahankarah* (without *Ahankara* i.e. egoism); *Kshami* (full of forgiveness); *Santushtah* (contented); *Yogin*; etc., always. We will take up this matter while further

examining the relationship between the *Bhaktas* and their *Lord* - the *Ishwara*.

Nature of Kshetra and Kshetrajna

While we dealt with this topic of the *Kshetra* and the *Kshetrajna* from the thirteenth chapter of *Gita*, the mutuality and relationship between the *Jeeva-Jagat-Ishwara* triune was examined by us in great details. ('*Kshetra-Kshetrajna*' and other allied topics under **Book - 3**, '*The Rajayogi's Mystic Universe*' in '*Inner Secrets of Rajayoga*' of this work).

We had seen then the *Swaroop* of the *Ishwara* as revealed from the *Gita Shlokas*, 13-13 to 18. ('*Sarvatah panipadam; to 'Iti kshetram;'* - 13-13 to 18, *Gita*). The secret of the *Prakriti* and the *Purusha* was then seen by us with reference to the *Sankhya* philosophy; and the revelations of *Saint Dnyaneshwar* upon the subject.

We learnt to recognize the *Ishwara* of *Gita* by *His* various names like *Upadrashta* (supervisor), *Anumanta* (Permitter), *Bharta* (supporter), *Bhokta* (enjoyer), *Maheshwara* (great Lord), *Paramatman* (Supreme Self) and *Para-purusha* (highest *Purusha*), etc., vis-a-vis *His* corresponding attributes. (*Gita, Shlokas*, 13-19 to 23).¹⁸² The method of *Pranidhana* of the *Ishwara*, and ways of it, have been seen by us with reference to *Gita Shlokas*, 13-24 and 25.¹⁸³

In *Gita Shlokas*, 13-26 to 34, we learnt that those who understand the secret of the *Kshetra-Kshetrajna* association full well, knowing the equanimity of the *Kshetrajna Parameshwara* towards all the *Bhootas*, and the *Akartritva* of the *Atman*, together with the causative attributes of the *Prakriti*, witness the *Swaroop* of the *Paramatman* as being *Anadi*, *Nirguna*, and *Avyaya*; and *Him* as being the *Kshetrajna* in the *Kshetra* of the *Deha*.¹⁸⁴

They all have their *Jnana-chakshus* opened; and as a result, attain to the *Parama Gati* i.e. the highest state. The last *Shloka*, 13-34, *Gita*, explains how one can witness the *Swaroop* of the *Paramatman* by the *Jnana-chakshu* i.e. the Third Eye (of *Jnana*). We had witnessed that *Swaroop* while delving into the thirteenth chapter of *Gita* upon how to gain the *Sakshatkara* of the *Ishwara*, through the *Jnana-chakshu*.

State of Gunatita

Lord Shri Krishna extolls the greatness of *Jnana*. The *Jnana* gains *Mukti* for the aspirant. *Jnana* is one of the best ways in the *Sadhana* of the

*Ishwara-pranidhana*¹⁸⁵, as becomes clear through *Gita*, especially in its *Shloka*, 14-1 and 2.

This Jnana is the experiential knowledge about the Swarooma of the Ishwara (Sakshatkara) and also, about the mutual relationship between the Jeeva-Jagat-Ishwara triad. The *Mahad-brahma* is the *Prakriti*. It is the origin of the *Creation*. From it is born the world; and its beings, etc. The *Ishwara* is the giver of the seed from which arises the embryo of the *Creation* in the *Mahad-brahma* (the womb of *Creation*). Thus, *He* is the father of all the *Bhootas*.

The *Trigunas* Viz. the *Sattvaguna*, the *Rajoguna* and the *Tamoguna*, appear to be binding the *Avyaya Atman* to the *Deha* (body). The *Sattvaguna* binds by the lure for the *Sukha*; and the *Jnana*. The *Rajoguna* binds by the thirst for the sensory pleasures; and the desire for satisfying it. It endows the beings to do the *Karmas* to satisfy their primitive urge, thus associating the *Jeevatman* with the *Prakriti*. The *Tamoguna* lures the beings into *Nidra* (sleep, *Ajnana*), Laziness (to do the *Karmas* conducive to *Moksha*) and *Pramada* (imprudence and carelessness in following the right *Path* to emancipation).¹⁸⁶

There is no other *Karta* than the *Trigunas* here in this *Creation*.¹⁸⁷ The entire *Creation* is the play of the *Trigunas* with each other.¹⁸⁸ This we have already discussed in details earlier in this work (in **Book - 1**, '*Upasana*' under '*Gunatita*', in '*Ishwara and Worship*'). When a person understands this secret; and recognizes that ***the Purusha is the Drashta/Sakshi (witness) of this play of the Trigunas***; he attains to the *Sakshatkara* of the *Swarooma* of the *Ishwara* and merges unto *Him*. *Gita* says in its *Shlokas*, 14-19 and 20, that he is then emancipated from the *Duhkhas*, due to being born into the body: like births, death, old-age etc. He then attains the *Moksha* which is *Amritatva* (immortality).

The *Swarooma* of *Ishwara* of *Gita* as the *Drashta* is exactly parallel and congruent with that of the *Pys*, 1-24.¹⁸⁹ Such *Ishwara* is the ultimate paradise of pleasures all; the place of the *Amrita* and *Avyaya Brahman*; reached only by following the true *Sanatana* (permanent, age-old, ancient, primary) *Dharma* (practice of *Yoga* of *Gita*).¹⁹⁰

To attain to this *Swarooma* of the *Ishwara*, one has to transcend all the *Gunas*. It is the state of the *Gunatita* that needs to be attained. Its description is found in the *Gita Shloka*, 14-22 to 25.¹⁹¹ We have already seen it in the light of *Dnyaneshwari* and *Gita*. (ibid).

Explaining how to practise the *Ishwara-pranidhana*, Lord Shri Krishna reiterates the importance of the *Ananya Bhakti* in the *Gita Shloka*, 14-26. *Avyabhicharini Bhakti*, i.e. *the Ananya Bhakti*, is the actual *Ishwara-pranidhana of Gita*.¹⁹²

Gita and Parama Purusha

We have been privy to the concepts of the *Ashwattha Tree* which represents the *Jeeva-Jagat-Ishwara* complex (in **Book-2**, '*Vishvabhasatmaka Ashvattha - The Jeeva's Swaroopa*' under '*Ishwara and Worship*', of this work). That whole matter is described in the *Gita Shlokas*, 15-1 to 15.¹⁹³ One who knows it is the true knower of the *Vedas* ('*Yastam veda sa vedavit*'; 15-1, *Gita*).

This *Ashwattha Tree* should be cut asunder by the weapon of *Asanga* i.e. non-identification and non-association with the *Kshetra* and the *Prakriti*. Then one ought to search for the *Adya Purusha* from whom the age-old *Prakriti* has arisen; and reach that *Parama Pada* from which one has not to return to this ephemeral world of phenomena. The method of the *Ishwara-pranidhana* for this to happen is defined by the Lord in the *Gita Shlokas* 15-3 and 4 ('*Na roopamasyeha tathopalabhyate, ...*'; 15-3 and 4, *Gita*).

The chief attributes of the *Parama Pada* by which it is recognized are delineated in the *Gita Shloka*, 15-4.¹⁹⁴ It need not be told that this *Adya Purusha* of this *Gita Shloka* - the *Parama Pada* - is none other than its usual *Ishwara*.

That *Pada* (state, place) is brilliantly illuminated, though not by the ordinary light of the Moon and the Sun. (15-6, *Gita*). Those persons - the *Jnanins* - who have gone beyond the *Dvandvas* i.e. the opposites of hatred and love, etc., reach that *Avyaya Parama Pada*.¹⁹⁵ *That self-illuminated Pada is none other than the Ishwara*.

Its *Sanatana Amsha* (primordial fraction) is the *Jeeva* in this *Jeevaloka* i.e. the *Prithvi-loka*, aka the *Mrityuloka*. While entering the body, it comes along with all the *Indriyas* i.e. their *Tanmatras* which had been abstracted by it from the old body while leaving it, and with the *Prakriti*.

The *Jeeva* enjoys the pleasures through the senses. The *Purusha* who thus enjoys through the *Gunas* is well-known to the *Yogins* having their *Jnana-chakshu* opened. The *Ajnanins* do not understand this secret.¹⁹⁶

The *Teja* (luster, light, brightness, splendor) of the Sun and the Moon, the one that lights up the world, the one that is in the *Agni* (fire) - it is all due

to the *Ishwara*. He becomes the *Rasa* in the *Soma* (a vine for Vedic rites like *Yajnas*) to nurture the *Aushadhis* (medicinal plants).

He becomes the *Vaishvanara Agni* (one that resides in the stomach of beings); and combining with the *Prana* and the *Apana*, digests the foods of the four types - *Pachya* (digestible ripened cooked food), *Bhojya* (food to masticate before being eaten), *Lehya* (food prepared by roasting grain) and *Shoshya* (food to be sucked).

The *Ishwara* abides at the heart (*Adhyatmika Hridaya*) of everyone. The *Smriti* (memory), *Jnana* and *Vismriti* (forgetfulness) are all due to *Him*. He is the one to be known by the study of the *Vedas*. He is also the one who created the *Vedas*; and the one who knows them. He is seated in the hearts of everyone.¹⁹⁷

Various Terms for *Ishwara* and Other *Tattwas* in *Gita*

Gita is most adept at using various special terms and methods for denoting and describing the *Tattwa* and the *Ishwara*. Lord *Shri Krishna* has used the terms like *Kshetra-Kshetrajna*, *Ishwara-Prakriti*, *Avyaya Paramatman*, *Atman*, *Bhoota-prakriti* etc. The various philosophical schools, including the *Sankhya* philosophy, detailed in *Gita* to describe the *Tattwa* of the *Ishwara* in *Gita*, are reconciled by *Saint Dnyaneshwar* in the thirteenth chapter of *Dnyaneshwari*.

Behind it, there is the complex objective of reconciling the various streams of philosophy current at the time of Gita; to show the equivalence of various terms about the primordial Tattwas; to project the other important aspects of the Central Tattwa; to reconcile the important schools of Tattwa and worship (Upasana) in the Upanishadas; and relationship of all these aspects with the Vedas. This objective, though appearing as multipronged, is but single one when viewed in its entirety.

Purushottama

We have just now seen the cleverness with which *Gita* has manifested the *Avyaya Ishwara* using the analogy of the *Ashwattha Tree*. Next, *Gita*, in its *Shlokas*. 15-16 to 18,¹⁹⁸ postulates the two *Purushas*: the *Kshara Purusha* and the *Akshara Purusha*; and shows their separate identity from the *Uttama* (best, superior) *Purusha* (*Purushottama*) who is the *Ishwara Himself*. That is again a different way, as usual, that *Gita* adopts, of introducing the *Ishwara*. *The Avyakta Tattwa that is at the base of the two Purushas, the Kshara and the Akshara, is the Kootastha (i.e. Akshara), seated in the Prakriti (Koota). The Paramatman is distinctly different from the two Purushas, the Kshara and the Akshara. He is the Purushottama.*

He is the *Avyaya Ishwara* who pervades the entirety of the three *Lokas*. *He* is the *Purushottama* because *He* is beyond the *Kshara Purusha*, and is superior to the *Akshara Purusha*; and so, is known as the *Purushottama* in the three worlds, and in the *Vedas*.

The Central Theme of *Gita* of the *Ishwara-pranidhana* gets repeated again and again in various contexts, as we have seen before. Here, too, *Lord Shri Krishna* says that: 'One should know *Me* as the *Purushottama*. I am disclosing the most secret *Shastra* of the *Ishwara-pranidhana*. The wise ones who understand it will surely be fulfilled in this life; and remaining aloof from the lures of the worldly pleasures, become the *Sarvajna* (omniscient). Thus, he will, worshipping *Me* with his heart, attain to *Me*.'¹⁹⁹

To know the Swaroopa of the Ishwara as He is actually, and to worship Him alone, unswervingly, is the practice of the Ishwara-pranidhana. That is what Gita reiterates from time to time.²⁰⁰

Ishwara-pranidhana in Gita

Gita specifies certain aspects and the behavioural norms, and the way of doing the *Karmas*, and *Bhakti*, etc., conducive to the practice of the *Ishwara-pranidhana*. Let us check up these points one by one.

Conduct in Tune with Shastras

The sixteenth chapter of *Gita* tells us about the *Daivi Gunas* of the *Bhaktas* of the *Ishwara*, in its *Shlokas*, 16-1 to 3.²⁰¹ The description of the nature and the conduct of the *Asuras* is described in its *Shloka*, Viz. 16-4.²⁰² The remaining part of the sixteenth chapter of *Gita* recounts how those sinning *Asuras*, who regard themselves as Gods, go only to the abyss of death and self-depredation by their acts.

The *Sadhaka* ought to conduct himself in such a way as to keep himself away from the three gates of hell Viz. *Kama* (desires), *Krodha* (anguish), and *Lobha* (greed). He should decide upon the right conduct in the light of the *Shastras*. *Lord Shri Krishna* says that such a conduct leads to attaining the greatest *Paramartha*. This is how *Gita* prescribes the right way to tread upon by the *Sadhakas*. (16-21 to 24, *Gita*).²⁰³

Karmas following Ishwara-pranidhana

The seventeenth chapter of *Gita* tells the *Sadhakas* on the right conduct, proper food intake, and behaviour; *Shraddha*, *Tapasah*, *Danam*, and *Yajnas* etc. It helps us to identify the attitude that is conducive to the practice of *Ishwara-pranidhana*. Also, this chapter of *Gita* tells us in great details the way to practice the *Ishwara-pranidhana* which helps us apply

the *Pys*, 1-28 and 27 of *Yoga* practice practically while doing the *Karmas*.²⁰⁴

This matter is further elaborated in the eighteenth chapter of *Gita*, at its beginning, as we find. This narration of the *Lord* is very significant as the way is shown in clear words about the practice of the *Ishwara-pranidhana* while doing all the prescribed *Karmas*, so that they do not bind one.

Lord Shri Krishna starts to narrate the method of *Ishwara-pranidhana* with the *Gita Shloka*, 17-23.²⁰⁵ The *Shastras* designate the *Parabrahman* by three names/entities Viz. *OM*, *TAT* and *SAT*. They represent the *Adi-sankalpa* (the primordial resolve of the *Brahman* to create the world). The *Brahmins*, the *Vedas* and the *Yajnas* arose out of this *Adi-sankalpa*.

Hence, every prescribed *Karma* of the *Shastras* starts with the invocation to *OM*. *TAT* is the reminder that sets up the doing of the *Karmas* by those who desire the *Moksha*, through following the *Karma-yoga* i.e. doing the *Karmas* without expectation for their fruits. *TAT* are the *Karmas* that are being done out of *Shraddha* upon the dicta of the *Shastras* and the wise old men - as begun like above, and done with élan, like by *SAT*.

The *Gita Shlokas*, 17-24 to 28, describe the details of the method by which the *Karmas* are to be done so that they do not bind one; and help in attaining to the state of the *Moksha*. We have gone into their exposition in the light of *Dnyaneshwari*, (*Dny*, *Ovis* starting with 17-353 to 386), earlier under '*Trigunas and Karmas*' in the context of the seventeenth chapter of *Gita*, in **Book- 4**, '*Karma - Its Nature*' in '*Ishwara and Worship*' of this work. Its real basis, as we see it, is the centrality of the *Pys*, '*Tasya vachakah pranavah*'; 1-27.

Saint Dnyaneshwar says that the *Upanishadas* are enthralled inhaling the fragrance of the beautiful three-petalled flower of *OM-Tat-Sat*. To attain the maximum from its fragrance, the way to inhale it is threefold. This sonorous name of the *Brahman* is to be employed as follows: At the beginning of the *Karmas*, employ *OM*. While doing the *Karmas*, employ *Tat*; and while concluding it, employ *Sat*.

The *Parabrahman* recognizes itself by many names. When one, calls it by any of them, it responds by acknowledging the caller. **One need not desert doing the *Karmas*. But doing all of them should be in this manner as delineated above, by employing the beautiful sonorous tri-fold name of the *Brahman*. Done in this manner, they will not bind the doer. Instead, they will lead one to the state of the *Moksha*.**

For that, one should first of all meditate upon the *Onkara*; and manifest it before one. This is parallel to, and synchronous with, *Patanjali's* method of '*Tajjapastadarthabhavanam*'; 1-28, Pys. The *Karma* done employing *OM-Tat-Sat* in the above manner results in the *Karma*, its *Karta*, and the *Brahman* to which it is offered, all become the *Swaroopa* of the *Brahman*. This is what *Lord Shri Krishna* has in mind when announcing these names of the *Brahman* in *Gita*. That is the grand take of *Saint Dnyaneshwar* on this subject.

Nama-japa and Karma

Who is there in the entire world who can live without doing any *Karma*? But if it is done with the act of the *Ishwara-pranidhana*, by the method as above, it becomes emancipating from the bonds of the *Maya*. Look, where it leads the *Sadhaka*!

Saint Dnyaneshwar has beautifully described it in *Dnyaneshwari* in *Dny, Ovis 17-401 and 402*. He says that the *OM-Tat-Sat* invocation reaches one to the ultimate goal from where this entire world, with its *Maya/Prakriti*, is illumined i.e. comes into existence. It is the *Shuddha Para-brahman*, without any trace of attributes (*Nirdharmaka*), where this *Brahman's* name leads the *Sadhaka*. *OM-Tat-Sat* is this name of the *Para-brahman* that enters into its heart of hearts!

The *Akasha* (sky, the *Mahabhoota* of *Akasha*) is the support of the sky. It is just another name for it. Likewise, *OM-Tat-Sat* - the name of the *Parabrahman* - and the *Parabrahman* itself are mutually interrelated. Like the Sun in the sky lightens up itself, so does the *OM-Tat-Sat* name manifests the *Parabrahman*. (*Dny, Ovis 17-403 and 404*). This, again, is a demonstration of the Pys, 1-28, '*Tajjapastadarthabhavanam*'.

The inmost heart of the *Sadhakas* who have imbibed this secret of the name of the *Ishwara/Parabrahman* becomes, no doubt, the *Parabrahman* itself, dyed in the colour of it, the *Ishwara* - *Lord Shri Rama*! This is how *Saint Dnyaneshwar* enlightens us upon the *Ishwara-pranidhana*, while following the *Karma-marga* as well.

Worship of Ishwara by Svakarma

Gita does not say that one should abandon the *Karmas* altogether for achieving the *Ishwara-pranidhana*. The *Karma-marga* of *Gita* is to do all the *Karmas* as allotted, without involvement in their fruition; and to surrender all the *Karmas*, along with their fruits, to the *Brahman*.

Gita stresses that one ought to follow the *Svadharmas*. It positively says that the *Karmas* like the *Yajnas*, the *Danam*, and the *Tapasah*, help to attain the purity of the *Chitta*, so essential for achieving the final goal of

attainment to the *Para-brahman*. After initially explaining in *Gita*, Lord *Shri Krishna* clarifies, once again, the hypothetical concepts of the *Sannyasa* and the *Tyaga*, in its final i.e. the eighteenth chapter.

Its detailed narration is the topic of the initial part of that chapter. It commences with the second *Shloka* of *Gita* upon a query by *Arjuna* to differentiate clearly between the two - the *Sannyasa* and the *Tyaga*.²⁰⁶ It ends up with the *Gita Shloka*, 18-45.²⁰⁷

Lord *Shri Krishna* says that the *Parama Siddhi* (i.e. attainment of the *Para-brahman*) is obtained by one who is devoted to doing the *Svakarma*. We have already reviewed this path of *Ishwara-pranidhana* while deliberating upon the *Karma-marga* in great details in the **Book-1**, '*Worship and Karma*' of '*Rajayoga of Gita*'; and in brief, earlier, in '*Review of Subjects*' in **Book-1**, '*Vishvabhasatmaka Ashwattha*' under '*Ishwara and Upasana*', of this work.

In its eighteenth chapter, we get the message from the Lord that the *Ishwara* is very much pleased and happy when the *Sadhaka* worships Him by the flowers of his *Svakarmas*, as *Saint Dnyaneshwar* says clearly, in tune with Him.²⁰⁸

Ishwara-pranidhana in Gita in a nutshell

So far, we have seen a bird's eye-view of *Gita* in a nutshell for understanding the overall ambit of the *Swaroop* of the *Ishwara*, and the way to do the *Ishwara-pranidhana*, in the context of *Gita*, especially in the light of certain takes of *Saint Dnyaneshwar* upon them, as in *Dnyaneshwari*. We will now take up certain matters, with especial reference to the eighteenth chapter of *Gita*, preceded by a short review of certain left-over subjects of *Yoga* etc.

Accordingly, one should do the *Karmas* with endowment by *Yoga*.²⁰⁹ One ought to become endowed with the *Samatva-buddhi* i.e. equanimity towards all and everything; and give up the fruits of the *Karmas*.²¹⁰ That way, one attains the *Anamaya Pada* (the state of pleasure, beyond all sorrows and pains of the worldly existence). That is the pleasant state of the *Chitta* coupled with the destruction of every kind of sorrow.²¹¹ This is the equivalent of the *Hana* of the Buddhists, meaning destruction of all the sorrows due entirely to the births and death cycles. This is also the objective of *Patanjali* as set out in *Pys*, 2-16, '*Heyam duhkhamanagatam*'-to destroy the *Duhkha* that is yet to come.

The *Muni* is one who while enjoying all the worldly pleasures, does not get involved in them. He attains to the *Shanti* i.e. the *Brahman*.²¹²

The methods of the *Ishwara-pranidhana* are twofold: *Jnanayoga aka Sankhya*; and *Karmayoga aka Yoga*.²¹³ But there is practically no difference in the two. They are like the two sides of the same coin. This is amplified further by *Saint Dnyaneshwar* in his description of the *Krama-yoga* in the commentary on the eighteenth chapter of *Gita*. That we will see later on.

Remaining detached while doing the *Karmas* is the method by which one attains to the *Parama Pada*. This is the *Yoga* that *Lord Shri Krishna* says *He* had prescribed to *Vivasvana*; and passed down a line of *Siddhas*, *Rishis*, and *Munis*, and *Rajarshis* etc.²¹⁴ All the *Karmas* to be performed as if they are the *Brahma-yajnas*. One attains to the *Brahman* by this method.²¹⁵

One should acquire the *Jnana*. With its help, one should perfect the *Yoga*. This is the way to attain the *Parama Shanti* i.e. the *Para-brahman*.²¹⁶ This reminds us of the '*Pilgrim's Progress*' to attainment of the final goal by the stages of '*Abhyasa* → *Jnana* → *Dhyana (Yoga)* → *Karmafalatyaga* → *Shanti (Brahman)*', as delineated in *Gita Shloka*, 12-12, that we have gone into in details elsewhere in this work. For attaining this method, one should go to the *Mahatman* to have their blessings and sermon. With their grace, the *Yoga* is to be practised; and that is the way to attain to the *Brahman*. *Yoga* alone leads ultimately to the *Brahman*.²¹⁷ One should surrender all the *Karmas* to the *Brahman*. They will not then bind one to their results.²¹⁸

The *Samsara* (world) does not have any claim upon one who has obtained the light of enlightenment by *Jnana*, and attained to the *Parama Tattwa*.²¹⁹ One who attains to equanimity does repose in the *Brahman*, ultimately.²²⁰

Gita tells us to depend upon ourselves for our attainments and efforts to achieve the Godhead.²²¹ This can be achieved by knowing one's self. For that, the *Yogin* should remain in a secluded place in solitude; and assuming a suitable *Asana*, should concentrate the mind upon the *Pranayama*. Remaining in control of the *Indriyas*, and with one-pointed *Chitta*, he should meditate upon the *Ishwara*. Becoming totally devoted to *Yoga*, thus, one would attain to the *Yoga's* finale.²²²

Gita tells us this detailed method of the *Ishwara-pranidhana* in its fifth, and the sixth, chapters. This is the real core of *Gita*. This method of *Yoga* is given the name of the *Pantharaja* by *Saint Dnyaneshwar* in the sixth chapter of *Dnyaneshwari*. Therein, he has described it with further amplification as per the *Yogic* stance adopted by him of the *Kundalini-yoga*. This has been gone into details by us earlier in the **Book-2**,

Magnificent *Yoga of Kundalini* (*Rajayoga of Gita - Pantharaja*) under '*Rajayoga Of Gita-[Kundalini]-Karma-Jnana-Bhakti-Dhyana*' of this work.

Yoga Sadhana

We know, from the sixth chapter of *Gita* (6-16 and 17), about the conduct, behaviour, attitude and food habits, etc. that are ideal for the *Sadhakas*.²²³ The elaboration by *Saint Dnyaneshwar* upon the relevant *Shlokas* has already been witnessed by us in the earlier parts of this work.

The *Gita Shlokas*, 6-18 to 23,²²⁴ familiarize one with the state of the *Yoga* and *Samadhi*. The *Chitta* of the *Yogin* is like a lamp lit in a place without even a draft of wind. His mind reposes in the *Atman*. The desires for enjoyments vanishes from it. The complete *Nirodha* (lack of *Vrittis* - i.e. impulses for desire, action etc.) of the *Chitta* then takes place. The *Chitta* becomes *Tadakara* (the state of the *Purusha*, the *Ultimate Reality*). It is then fully satiated; and no impulses arise in it.

The *Gita Shlokas*, 6-24 to 28, describe once again how, by *Ishwara-pranidhana*, the *Yoga* i.e. the *Samadhi* is attained.²²⁵ The *Yogin* witnessing the presence of the *Ishwara* everywhere, sees *Him* all around him in everything. Thus, he begins worshipping the *Ishwara* all the time. The *Yogin* who sees with equanimity thus everywhere and in all the beings is the most superior amongst all men.²²⁶

Yoga Falam (Fruit)

The *Lord* tells *Arjuna* that the attainment to *Yoga* is not as difficult as he thinks. *Saint Dnyaneshwar* says that there is nothing as easy as *Yoga*. Its practice attains perfection always, if not in this birth, then in some other. This is sure to happen. The *Yogin* attains for certain the state beyond the *Shabda-brahman*. The *Yogin* is the most evolved of all the beings. *Lord Shri Krishna* tells that the real *Yogin* is one who worships the *Ishwara* all the time, embedding *Him* in his innermost heart.²²⁷

Note

Shabda means the *Vedas*; and also, *Shabda-Brahman* is the limit of the cosmos, beyond which the world of names and forms has no reach. This term has many a connotation in Indian Mysticism. According to the *Yogins*, it means the limit of the thought process, encompassing the *Nada-Bindu-Kala-Jyoti* complex. These terms, too, need to be learnt.

Turiya is the state beyond the three states of *Jagriti*, *Svapna* and *Sushupti*. It is a *Samadhi* state, the highest state a *Yogin* attains. There are, however, stages of the *Turiya* itself, from initial to the deepest. The state of

Turiyatita is still beyond that. Theoretically the three states of *Jagriti*, *Swapna* and *Sushupti* correspond to the three *Padas* of the *Atman*, designated by the three syllables: ‘*A* - (ॐ)’ ‘*U* - (उ)’ and ‘*M* - (म्)’ respectively, by the *Mandukya Upanishad*. *Turiya* corresponds to the fourth state: the *Samadhi* on the *Atman*. It is represented as the *Ardhamatra* or *Amatra* of ‘*OM*’ i.e. the *Shabda-Brahman*.

Yogin and Death

The eighth chapter of *Gita* speaks about the departure of the *Yogin* from this world at the time of his death. It says that the *Yogin*, established permanently in the *Ishwara-pranidhana*, while still immersed in doing it, leaves his body at the time of death; and reaches to the *Ishwara*.²²⁸ Hence, one should practice, and be established in, the *Ishwara-pranidhana* always.²²⁹

When a *Yogin* approaches death, he knows automatically that his time on earth is nearing to an end. At that time, *Gita* prescribes that he should establish the *Pranas* at the centre of the eyebrows; and meditate upon the divine *Purusha*. Controlling all the *Indriyas*, and establishing the mind into the *Hridaya* (*Adhyatmika Hridaya*), he should take the *Pranas* to the *Murdhni-sthana*.²³⁰ One should establish oneself in the *Yoga*; and meditating upon the *Ishwara*, while reciting *OM*, the one-lettered *Brahman*, (*Japa* of *Onkara*), leave the body with the *Pranas*. When the *Yogin* follows this method of departing from the body, he attains to the *Parama Gati* (Supreme state in *Brahman*).

The *Yogin* who meditates constantly upon the *Ishwara* with one-pointed mind attains to the *Paramatman* with ease. He is never born again.²³¹ Ultimately, it emerges from this description that the way of the *Ishwara-pranidhana* as stated in the *Gita Shloka*, 9-34, is the most laudable!²³² It is central to *Gita's Yoga*.

Summary of Ishwara-pranidhana

We have seen the *Swaroopa* of *Ishwara* from *Gita* earlier above. It is seen that all the seven hundred *Shlokas* of *Gita* have either the same *Swaroopa*; or imply the same *Swaroopa*. It is similar to that of the *Patanjala Yoga Sootras*. The method of *Ishwara-pranidhana*, too, in *Gita* matches with that given in the *Pys*. The fruits of it, i.e. the results obtained from both are the same.

Lord Shri Krishna summarizes the method of the *Ishwara-pranidhana* in the ending *Gita* chapter, the eighteenth, in the *Shlokas*, 18-51 to 66. He

announces *His* intention to do this in the *Gita Shloka*, 18-50.²³³ Let us have a look into it before we close this topic of *Ishwara* and *Ishwara-pranidhana*, for the time being.

Lord Shri Krishna says in these Gita Shlokas that: 'The highest knowledge (Jnana) i.e. the Brahman is attained through the method/s already narrated in the earlier dialogue. Listen to it again, though in brief. The Sadhaka should become endowed with the pure intellect i.e. Shuddha Buddhi. He should control the senses with courage and persistence. Rejecting the Raga-Dvesha (desires and anguish), and the natural objects of the senses, he should remain at a place that is solitary and auspicious, and pure.'

'He should take food in controlled measure. He should rein in the body, mind, and speech; and become desireless; and immerse in the Dhyana of the Ishwara, all the time. The binding of the Ahankara; might; pride; desires (Kama), and anguish at their non-fulfilment; and ownership of things; should all be sundered by him. He should be at peace with his mind and free of attachments. When one attains these objectives, one can become capable of merging into the Brahman.'

'When this happens, the Sadhaka's Chitta attains the blissful state. No desires are left. He does not hate anyone. Keeping equanimity towards everyone and all, he attains the Parama Bhakti (Para-bhakti) of the Ishwara. It endows him with the true Jnana of the Ishwara. Finally, the Bhakta enters unto the Ishwara; and merges with Him.'²³⁴

'He receives His blessings (Prasada); and continues to do his appointed Karmas, without them binding him, because he surrenders them, along with their fruits, to the Ishwara. He has thus attained to the Home beyond all the homes; (Shashvata Pada); the imperishable immortal state.'²³⁵

'Hence, one should surrender all the Karmas to the Ishwara; become devoted to Him with mind, body and soul; attain to the Buddhi-yoga and centre his mind upon Him. Thus, he will receive the blessings (Prasada) of the Ishwara; and by it, all his sorrows of existence would come to an end.'

'The Ishwara, residing in the heart of everyone, moves them like a machine by His Maya. One should surrender and devote to Him with all the faculties of Mind, body and soul. Obtaining His blessings is the most assured way to reach the Brahman (Shanti) and the Shashvata Pada (the

Ultimate state). This is the most sacred knowledge (Jnana) and it is the Kingly Secret of all the secrets.'

Recounting that Jnana again, in a nutshell, so as to enunciate the basic principle of the Yoga of Gita, Lord Shri Krishna finally says that: 'Focus your mind upon Me, full of devotion. Be My Bhakta. Do all the Karmas for Me, including the Yajnas, and Bhajanam-Poojanam (worship). Thus, you will come unto Me; and merge in Me. You are My Bhakta; and therefore, I am disclosing this highest secret of all. I avow that this is the true Jnana (knowledge). Leaving aside everything, all thoughts of Me and Mine, all the traits of mind and character, all the prescriptions of good and bad, surrender unto Me, whole-sale. I will free you of everything, all the bonds of the Samsara, the sins and all.'²³⁶

Epilogue on Ishwara-pranidhana

Listening intently thus to the narration of Lord Shri Krishna about the Swaroopa of the Ishwara and the right method of His Pranidhana, Arjuna was over-delighted with bliss. He lost the duality and doubts of his mind about sins and bondages to Karma; whether to fight the battle; or to desist from it; etc. His Jnana of the Swaroopa was rekindled. He acknowledged it in no uncertain words in the Gita Shloka, 18-73.²³⁷

Not that only, but Sanjaya who was also listening to their dialogue, became overcome with Bhava (emotions). The hair stood up all over his body in excitement while listening to the beautiful amazing dialogue on the most secret knowledge (Jnana) of all, between Lord Shri Krishna and Arjuna. In that state, he uttered the famous final Shloka of Gita, which is the Falam (attainment) of following the divine word of Lord Shri Krishna in Gita: Revealing that the final state the Bhakta Yogin reaches is that of non-duality with the Ishwara!!²³⁸

This is the equally famous state of the Samadhi that is the objective of the Ishwara-pranidhana, postulated by Patanjali, in 'Ishwarapranidhanadva'; (1-23, Pys).

In Saint Dnyaneshwar's words: It is that wherever is Lord Shri Krishna, there is Arjuna! Where is the wealth, its Goddess, Lakshmi will be there! Where the Lord is, His Bhakta will be with Him; thus, establishing the uniquely congruent state of the Ishwara and His Bhakta. That state, beyond every state, is called the Samadhi, though that concept is truly inadequate to describe the actual state of the Bhakta with his Ishwara. One may call it as the Sanjeevana Samadhi, or the Jeevanmukti! Whatever name one may give to that state of the Ishwara and His Bhakta with respect to each other, that

state is the kernel of the Pys, 'Ishwarapranidhanadva'. It is the final state that the entire Yoga-shastra aims at!

That is in the words of *Saint Dnyaneshwar*! It is the *Nirvikalpa Samadhi* of the *Yogins*.

We know the method of the *Mimamsa School* to arrive at the substance of a book. *The test of the Falam is that the result of the propositions from a book reveal its substance. When applied to Gita, it again reveals that the proposition of Gita is the attainment of this state, called variously by terms like, the Sakshatkara through the Ishwara-pranidhana; Samadhi-siddhi; and Adwaita-prapti (attainment to the Adwaita state), etc.*

We are now going to turn to another important topic, that of the time of death, and the state of the *Bhaktas*, *Yogins*, and the worshipers of *Ishwara/Brahman/Parabrahman*/, etc. at that time. Let us turn to it, then.

Departure and State at Time of Death

We have taken sufficient stock of the concepts of *Ishwara* and *Ishwara-pranidhana* by now, and their practical application to *Yoga*, on the basis of *Gita*, *Patanjala-yoga-sootras*, and *Dnyaneshwari*. We have also noted the congruence between *Gita* and the *Pys* about these concepts. As such, we have completed the task that we had set about to examine. Now, we will have to turn to another aspect of the *Upasana-kanda* aka *Worship*. It is the state of the *Sadhaka Bhaktas* and *Yogins* at the time of their death (*Prayana-kala*); and the state after death that they may attain (*Gati*), as is given in the eighth chapter of *Gita*.

What One Remembers When Dying

There is a cliché about what the state of any man would be after death Viz. '*Anti mati sa gati*' i.e. one gets the state after death as per his thoughts at the time of dying. *Lord Shri Krishna* also confirms this in the *Gita Shloka*, 8-5, while he says that one who remembers *Him* at the time of death, will attain to *Him*. That is because he has been united with his *Chitta* with the *Lord*. Hence, according to the dictum, '*Anti mati sa gati*', his state (*Gati*) is in the *Lord Himself*.²³⁹ As an example, the story of *Jadabharata* from *Shrimad Bhagavata Maha-purana* is famous for the '*Anti mati sa gati*'.

This utterance of the *Lord*, in the *Gita Shloka*, 8-5, has been considered by us earlier in **Book-1**, '*Upasana - Gunatita*' of '*Ishwara and Worship*' part of this work, under '*Arjuna's Seven Questions*' and '*Yogin's Gati (chapter 8)*' in '*Chapter-wise Essence of Upasana*'. *Saint Dnyaneshwar* has vastly

commented upon this and its following *Shlokas*, in *Dnyaneshwari*, highlighting the entire process of departure from this plane.

State of *Bhaktas/Yogins* at Death

This state at the time being of such a great importance, Lord Shri Krishna has been specifically advising us to meditate upon Him all the time; to worship Him primarily; and also, at the end of life.

He has been, therefore repeating in the ninth and the eighteenth chapters of Gita the self-same course of action for those who desire the final state unto Him to be His Bhakta; to do the Yajnas for Him alone; to become His own; to do all the Karmas for Him; to pay obeisance to Him alone; to surrender to Him, leaving aside all other courses of action; to focus the mind and the Buddhi upon Him alone; to surrender all the Karmas, along with their fruits to Him; to worship Him by the Ananya-yoga; to aim at Him as the final goal; to become one with Him by Chitta and mind; to keep the Pranas, in Him; to do His Bhajanam all the time with love and affection; to see Him in every Bhoota; and even if one has to go to a fierce and righteous battle unto death, one should face it, while all the time remembering Him - The Lord - The Ishwara.

Importance of remembering the Lord All the Time

Therefore, the *Lords* says that: 'O son of Kunti! (*Arjuna*)! Meditate upon *Me* always. While fighting the battle, keep meditating upon *Me*. If you surrender your mind and the *Buddhi* to *Me*, come what may, you will definitely attain to *Me*; and *Me* alone! That will be your *Gati* (state) at the time of even death.'²⁴⁰

Result of *Abhyasa*

The *Lord* further tells about such an *Abhyasa* (constant and steady practice/application) that: 'The person's *Chitta*, who has mastered the *Yoga* by steady and unwavering practice,²⁴¹ does not wander off elsewhere. One, endowed with such a *Chitta*, which is immersed always in the *Dhyana* of the *Parama Purusha*, easily attains to that *Divine Purusha*.' He is not worried about the nether regions, neither the *Svarga*, nor the *Abyss*, nor the earthly rebirth.

We had earlier seen the *Gita Shloka*, ('*Shreyo hi jnanamabhyasat*'; 12-12), in the context of the steps of *Sadhana*. The relative position of the *Abhyasa* was then seen by us, under '*Chief Guiding Principle - Gita Shloka, 12-12*' in this part of this work. The path of the *Sadhana* of *Gita*, step-by-step, as then we understood from it is '*Abhyasa → Jnana → Dhyana*

→ *Karmafalatyaga* → *Shanti*'. The *Yogin* who steadily practices accordingly is endowed naturally with the prowess of the *Bhakti* and *Yoga*; and by it, he can easily merge into the very depths of the blissful *Chaitanya* (*Ghanananda Chaitanya*).

Meditation at the Time of Death

Lord Shri Krishna describes that *Ghanananda Chaitanya* thus, in the *Gita Shlokas*, 8-9 and 10.²⁴² The *Parama Purusha* is that one, who is *Sarvajna* (omniscient); *Puratana* (primordial); governor (*Niyanta*); minutest, even more minute than the atom; the base (*Ashraya*) of everything; *Achintya Swaroopa* (indescribable and imponderable *Swaroopa*); having the splendor like the Sun; and, one who is shining beyond the darkness of the *Avidya*. At the time of his death, the *Yogin-Bhakta* goes to that brilliant *Parama Purusha* who is endowed fully with the prowess of *Yoga* practised lifelong: by holding his *Pranas* properly at the *Bhroomadhya* (literally the centre of the eyebrows, figuratively - the *Ajna Chakra*), having *Ekagrata* (concentration) of the mind and his *Antahkarana* fully enveloped in *Bhakti*.

It is possible thus for him to attain to the *Parama Purusha* because of the lifelong steady practice of *Bhakti* and *Yoga*. That is how the *Yogin Bhakta* attains to the supreme *Gati* (state) while in the throes of death and thereafter. From the *Gita Shlokas* cited above, we see again the deep bond between the *Karma* (*Abhyasa*), the *Bhakti*, and the *Yoga*. It can be learnt from these and various other *Shlokas* of *Gita* that its *Yoga-marga* necessarily embraces all the three major paths; of *Karma*, *Bhakti* and *Yoga*, which culminate into the *Jnana* i.e. the *Swaroopa Sakshatkara* of the *Parama Purusha*.

Adi Shankaracharya's Thinking

For a better understanding of the matter, we may turn to the *Gita-bhashya* of *Adi Shrimat Shankaracharya* upon these *Gita Shlokas*. What he says first about *Abhyasa* is that it is the steady practice of keeping the *Alambana* for the *Chitta* of the *Ishwara* all the time continuously. The sole object of the surrendering of the *Chitta* i.e. its *Ashraya* ought to be the *Ishwara* alone. Meditating upon Him, without recourse to any other *Vrittis* - opposite to Him and otherwise, is the *Abhyasa* that the *Yogin* has to perfect.²⁴³ This is the practice of immersing the *Chitta*, along with mind and *Antahkarana*, and *Buddhi*, in the meditation of the *Ishwara* alone. We find that, in other words, this is the *Ishwara-pranidhana* of *Patanjali*.

Explaining the *Swaroopa* of the *Ishwara*, the *Acharya*, in his commentary upon the *Gita Shloka* 8-9, says that: The *Lord Ishwara* is the *Sarvajna* who

knows all about the future, the past and the present, of everything. *He* is the primordial governor of this entire universe. *He* is smaller than the atom (*Anu*); subtler than the subtlest (*Sookshmatara* - *Sookshmatama*). *He* holds the fruits of the *Karmas* of everyone; and endows them with it, in a very fine manner. *He* is *Achintya Swaroopa*. None can meditate upon *His Swaroopa* though it is certain and extant. *He is divine and His Swaroopa is Parama i.e. transcends all the darkness of Avidya. He is brilliant like the Sun and Nitya-chetana-prakasha i.e. always shining with the brilliance and light of the Chaitanya.*

Let us see what the *Acharya* says in his own words, about the time of death and what one should do while departing, meditating upon the *Parama Purusha*.²⁴⁴ His exact words, in this context, are most noteworthy: "**Yukto yogabalena cha eva yogasya balam yogabalam tena yuktah** ityarthah. **Poorvam hridayapundarike vashikritya chittam, tat urdhvagaminya nadya bhoomijayakramena bhroovoh madhye pranam aveshya sthapayitva, samyag apramattah san.** (8-10, *Gita-bhashya*)."

These comments of the *Acharya* will illuminate those scholars, who debate and cast doubts upon the applicability of the *Kundalini-yoga* to *Gita* (as envisaged by *Saint Dnyaneshwar*), ought to note them most carefully, to drive home the point that the *Acharya*, too, accepts and reinforces the *Kundalini Yoga* view of the *Saint* upon the essential *Yoga* of *Gita*!

What the *Acharya* advocates and avers here is the most important part of the *Sadhana* of *Gita*, practised lifelong. This should be evident to the readers from the use of bold, and underlined words in the above citation. It requires no great scholar to decipher what the *Acharya* has said in this context. It is in the most plain and simple words.

He postulates, albeit indirectly, that the state of the Parama Purusha, i.e. the 'Uttamam Gatim' that is the objective of Gita, cannot be attained by anyone, be him a Bhakta, a Karmin, a Yogin, or any other, without proper and continued perfect practice of the Yoga of the Kundalini.

The ultimate object of every kind of *Sadhana* is this *Gati* (state) at the end i.e. at the time of death. Therefore, it is clear that any path leading to, say the *Brahman*, the *Asamprajnata Samadhi*, the *Parama Dhama*, or the ultimate state, etc., will not be fruitful unless the *Sadhaka* is adept at the *Yoga* (**yukto yogabalena cha eva**) which can establish him in the state of the *Pranas* centred upon the *Bhroomadhy* i.e. the *Ajna Chakra* (**bhroovoh madhye pranam aveshya samyak**).

This is the substance of the aforementioned *Gita Shlokas*, 8-9 and 10; and the gist of the *Bhashya* of the *Great Acharya* upon them. It is absolutely clear which *Yoga* the *Acharya* is referring to here. That *Yoga* (of *Kundalini*) is also affirmed by *Saint Dnyaneshwar* in his commentary upon them.

This place in *Gita* is of utmost importance to those who are devoted to *Gita*; and to the other scholars. It should not have escaped from the sight of those senior commentators upon *Gita* who have devoted their lifetimes to the study of *Gita*. Unless the point made by the *Acharya* explicitly, in his *Bhashya*, and by *Saint Dnyaneshwar* absolutely clearly in *Dnyaneshwari*, is understood well by all the concerned, their devotion to *Gita* and the lifelong study of *Gita* will be in vain, at least in this birth!

Let us now turn to the *Bhashya* of the *Acharya*. He says that: 'The *Sadhaka* should be endowed with *Bhakti* and the *Yogabala* (prowess of *Yoga* of an adept).' **He defines *Bhakti* as '*Bhajanam*'; and '*Yogabala*' as the stability of the *Chitta*, attained through the accretion of the *Samskaras* of the *Samadhi*.**

Next, he says that: '**Endowed with *Bhakti* and the *Yoga*, keeping the mind steady, one should stabilize and centre the *Chitta* at the *Hridaya-kamala*. Then following the upward-going *Nadi* - (*Sushumna*, as it is understood), transcend every state of the *Chitta* (which has been tended by the *Yoga* i.e. has attained the state of *Vashikara* of the *Chitta*). Thereafter, one should very carefully, with steadiness, establish soundly the *Pranas* at the *Bhroomadhya*.**' This is the process that the *Acharya* states for following at the time of death.

We have studied the *Patanjala Yoga Sootras* in various contexts. Hence, we are, all-too-familiar with the various terms used here Viz. *Hridaya-kamala*, *Vashikara Chitta*, *Sapta-bhoomis* of *Yoga* (seven states of *Yoga*) as in *Yoga-vasishthya*. We also learnt of the process of the *Pantharaja Yoga* of *Saint Dnyaneshwar* - the central *Yoga* of *Gita* - with its *Shat-chakra* system; and the minutest details of the process of the awakening and the ascension of the *Kundalini*.

We are now set to understand the subtlest process of the *Kriyas* (actions. activities) in the said *Gita Shlokas*, by applying all the *Yoga* science that we have so far learnt and understood well. If we can do that, our objective behind this study of *Gita* and *Dnyaneshwari* will be achieved. It is because this question of *Gati* after death that we are discussing here is the most important to every being; especially to every thinking man.

The issue we are pondering upon is about how to attain the maximal (*Shreyasa*) of life. Here, in *Gita*, we are being told about the *Sadhana* for

attaining it which needs to be performed, full of devotion and grit, for the entire lifetime. As such, there is no doubt that this place in *Gita* is of crucial importance and noteworthy for anyone who desires the *Parama Shreyasa*.

Saint Dnyaneshwar on Death

After examining what the revered *Acharya* says upon these *Gita Shlokas*, let us now turn to the guidance of *Saint Dnyaneshwar* upon this topic of great importance.

Yoga Process at the Time of Death

Saint Dnyaneshwar describes the process and the *Kriyas* that a *Yogin* performs at the time of death to attain to the *Parama Purusha*, in *Dny, Ovis 8-91 to 99*, thus: 'The *Yogin* meditates upon the stainless *Brahman*. The *Yogin*, having steadied his *Chitta*, knows that his final destination is that self-same *Brahman*. He sits in the *Padmasana*, facing towards the North. The *Yogin* has been following the *Karmayoga* by the *Brahma-yajna Kriya* all his lifetime, as in the *Gita Shloka*, 4-24, (***Brahmarpanam brahmahavih brahmagnau brahmana hutam; brahmaiva tena gantavyam brahmakarmasamadhina***'; 4-24, *Gita*'). Because of that, he has attained the attitude of equanimity, towards all.'

'The bliss of the *Brahman* has reposed in him automatically. *His* every *Chitta-vritti*, and attitudes of the mind, have already become one with the *Brahman*. This state of the *Swaroopa* has already been attained by him. At the time of death, he desires the final merger into the *Brahman* with utmost urge. Therefore, he readies himself to attain it, to meet and merge into the *Brahman*.'

'With the help of the *Yogabala* that he has achieved with lifelong practice of *Yoga*, he takes his mind with the *Pranas*, along with the *Kundalini*, from the *Ajna Chakra* upwards to the *Brahma-randhra*, through the *Madhyama* i.e. the *Sushumna Nadi*. The complex of mind-body-*Chitta-Buddhi-Antahkarana* has already become subordinate to the *Kundalini*. Yet it is existent. *When this state is attained, the Pranas fill up the Akasha i.e. the Gagana. The Pranas have been bound by the stability of the Chitta; it is full of the Bhakti-bhavanam; and held by the prowess of the Yogabala.*

This state is the state of the *Pranava* that is attained through the lifelong practice of the composite *Yoga* of *Gita* i.e. the unified *Yoga* of the *Karma-Jnana-Bhakti* and *Yoga*. Another *Ovi* here, *Dny, 8-114*, states clearly that the *Pranas* should then be transmuted into the *Pranava*. In a nutshell, the *Yogin* attains this state by the combination of the *Karmayoga*, *Bhaktiyoga*, *Yoga* and *Jnana*, all together. This elucidation in these *Ovis* of *Dnyaneshwari* here again hints at the secret of the *Pantharaja aka Kramayoga*, through

the depiction of the *Yoga* processes and *Kriyas* at the time of death, as one may recognize.

Pranas Dissolving the Jada and the Ajada

'The *Pranas*, thus transmuted into the *Pranava*, dissolve the distinction between the *Jada* and the *Ajada*, the *Sthoola* and the *Sookshma*; they make the *Laya* of every *Tattwa*. By centring at the *Bhroomadhya* i.e. the *Ajna Chakra*, the *Pranas* ready themselves and attain all these subtle and subtler *Kriyas*.'

We have already seen that the *Prathama Shoonya* of Saint Dnyaneshwar is the *Bindu* at the *Ajna Chakra*. (*Shoonyas* - at various places in **Book – 2**, 'Magnificent *Yoga of Kundalini* - (*Rajayoga of Gita - Pantharaja*)' under '*Rajayoga Of Gita [Kundalini] - Karma-Jnana-Bhakti-Dhyana*' of this work. The readers are requested to refer to that part to understand the subtle processes of *Laya* that are being discussed here.

The Pranas that have been transmuted and transcended to the Prathama Shoonya at the Ajna Chakra are charged by the Kriyas inherent to the awakened Kundalini's ascension. Its aim is the Brahman, just like an arrow shot at a target that has left the bowstring.

Its pathway is from the *Prathama Shoonya* to the *Nirshoonya*. While treading upon that path, the *Maha Laya* of the mind, *Pranas*, *Chitta*, and the *Jeeva*, is affected unto *Shiva*; the *Kundalini*, too, becomes one with *Shiva*; all this without leaving even a trace of them all.

Saint Dnyaneshwar says that: 'It is like the sound of a tolling bell vanishes into the bell itself; dissolving into it. Attainment of this state *Laya* fulfils the *Yogin*. Like a lamp hidden under a pot extinguishes without our knowledge, the *Yogin* leaves his body at the time of death. ***He becomes the Home beyond all the homes, that is the Para-brahman, known as the Parama Purusha, himself, in totality.***'

Onkara-smaranam While Leaving Body

Lord Shri Krishna, after narrating this state, again clarifies in details in the *Gita Shlokas*, 8-11 to 13²⁴⁵, that: 'That *Parama Pada* is called the *Akshara* by the *Veda*-knowers. The *Mahatmans* who have abandoned all the desires enter it. Those who desire it follow the *Brahmacharya* (1. celibacy, 2. practice to attain to the *Brahman*) *Vrata* (austerity). I will tell you how that *Parama Pada* is reached at the time of death. Listen, O *Arjuna*!'

'Controlling all the gates of Indriyas, etc. to the body and mind, keeping the mind steady at the heart (Adhyatmika Hridaya, no doubt), and establishing the

Pranas at the Murdhni-sthana, the Yogin should become established in the Yoga state. Then he should meditate upon the Brahman that is denoted by the single letter i.e. the OM. Thus seated, he should leave his body. One who does thus, reaches the Parama Gati (state) in Me.'

Saint Dnyaneshwar says that: 'Once the *Pranas* are stabilised, they should be transmuted into the *Pranava* and ascended to the *Murdhni-sthana*. They should be held there so that they are at the point of *Laya*, but not dissolving, in the *Akasha* there, by the strength of the *Dharana* (holding power). They should be held steadily there until the *Trimatras* of 'A' 'U' and 'M' disappear and are merged into the *Ardha-matra*. When the *Onkara* merges into its original state of the *Pranava*, the world that appears due to it (*Onkara*) will meet its *Laya* totally and the functionality of the *Pranas* will be over and they, too, will meet their *Laya*.'

He further puts the words of Lord Shri Krishna thus: 'Then what remains is the *Poorna-ghana* (whole, entire, real, solid) *Brahman* at the end of the *Pranava*. **The *Pranava* known by the single letter - 'OM' - is the *Brahman* which is the *Parama Swaroopa* of the *Ishwara* i.e. *Me*.** While thus meditating upon it, the *Sadhaka* can discard his body and easily merge into *Me*. In fact, once this state of *Pranava* is attained, there is nothing left, other than merging into *Me*. This I am announcing to you, O *Arjuna*! honestly.' The *Sadhaka* thus becomes the *Brahman* at the end in the time of his death.

Last Stop of Pantharaja

In the above cited *Ovis*, and even before them, Saint Dnyaneshwar has clearly described how the *Yogin* attains to the *Brahman* at the time of his death, mentioning the *Yogic Kriyas* full well. It should be easily recognised that the *Yogic* process described in them here is purely that of the *Pantharaja* aka the *Kundalini Yoga*. This is without any shred of doubt. The readers will recollect that we had gone into its depth even earlier, examining and analysing it thoroughly then.

The aforementioned *Ovis* mention in brief that the same process of the *Pantharaja* takes place at the end at the time of death when the *Pranas* of the *Sadhaka* meet their final *Laya*. **The *Kriya* of the *Kundalini*, rising further from the *Agni-sthana* i.e. the *Ajna Chakra*, ascending further to the *Brahma-randhra* at the *Murdhni-sthana*, through the *Sushumna Nadi*, is clearly described in the *Ovi*, *Dny*, 8-94.** Also, its transgression of the *Pashchima-patha*, with the *Manasa* and the *Pranas*, is connoted in the respective *Ovis*.

Agni-sthana

In the *Ovi*, *Dny*, 8-94, it is implied that the *Yogin* starts from the *Agni-sthana* and goes to the *Brahma-randhra*, by the *Sushumna* (*Madhyama-*

madhyavivara), with the practised ease of Yoga of a lifetime. It means that he takes forward the awakened and arisen *Kundalini* there. A question arises as to which is the *Agni-sthana*.

We have taken *Agni-sthana* to mean the *Ajna Chakra* here. Yet its another meaning could be the *Kanda* at the *Nabhi-sthana* (navel region, esoterically, not physically), which is the original place of repose of the *Kundalini*, before it is awakened and it ascends. It will then mean that the *Yogin* awakens it from there and makes it ascend, first by the *Poorva-marga*, and then by the *Pashchima-marga*, to the *Brahma-randhra* (*Murdhni-sthana*).

These *Kriyas* all depends upon the place at which the *Kundalini* of the *Sadhaka* at the time of death is reposing in. ***As a general rule of the Yoga-shastra, the Kundalini of a Yogin who has mastered the Yoga is usually at the Ajna Chakra, or in the region above it.*** Our interpretation of the *Agni-sthana* as being the *Ajna Chakra*, is thus entirely in tune with it. Also, the *Gita Shloka*, 8-10, says that the *Yogin* should take the *Pranas* to the centre of the eyebrows ('*Bhruvormadhye pranamaveshya samyak*'; 8-10, *Gita*). The mention of the *Bhroomadhyasthana* here shows that our interpretation is entirely in tune with *Gita*, as well.

Another thing we had noted in the context of the *Gita Shlokas*, 5-27 and 28, (' .. *chakshushchaivantare bhruvoh, pranapanau samau kritva nasabhyantaracharinau*'); is that when *Gita* refers to the *Pranas*, it is a reference to the *Kundalini*, unless the context implies otherwise. That is because *Gita* does not explicitly refer to the *Kundalini*. ***On the other hand, it follows some of the Upanishadas to mention the Manasa, or the Chitta, or the Pranas, instead of the Kundalini. These are the alternative words to the word Kundalini, in the said Upanishadas, and also, in Gita, in the given contexts, at times.*** Our above cited interpretation is in tune with this note also.

The alternative of the *Kanda* as the *Agni-sthana*, in this context, is also not out of place. Since *Saint Dnyaneshwar* implies the entire process of the *Yoga* at the time of death, ***it is not at all wrong to take it that the Kundalini, starting from its original place at the Kanda goes above and ascends to the Brahma-randhra via the Ajna Chakra.*** It is hoped that this will satisfy the readers.

Pantharaja and Yogic Process at the Time of Death

The Pantharaja and the Process that both i.e. Gita and Dnyaneshwari describe for the Yogin at the time of his death are identical. The Kriyas of the Pantharaja like being seated in the Padmasana, to meditate upon the Ishwara or the Guru, to do the Japa (recitation) of the Onkara, or the Pranava,

with *Chitta* fixed upon its meaning ('*Tajjapastadarthabhavanam*'; 1-28, Pys), are clearly seen from the respective *Ovis* in the eighth chapter of *Dnyaneshwari* Viz. *Dny*, 8-92, 91, 117 and 118.

The *Samarasya* (equipotent state) of the *Shiva-Shakti* is indicated in *Dny*, *Ovis* 8-93 and 114. In them, the *Pranas* mean the *Kundalini*; and the *Pranava* means the *Shiva*.

The *Ovis* of *Dnyaneshwari* here reflect that the fourfold *Yoga* of *Gita* i.e. the *Karmayoga* (*Dny*, 8-92), the *Bhaktiyoga* (*Dny*, 8-96), the *Pantharaja*, or the *Ashtangayoga* (*Dny*, 8-96) and the *Jnanayoga* (*Dny*, 8- 91), have exact correlation with the *Pantharaja*, aka the *Kramayoga* processes. These *Ovis* clearly speak of the *Sukha* of the *Karmayoga* filling the *Antahkarana*; the filling in of the *Pranas* by the *Bhakti Bhavanam* (*Bhaktiyoga*); holding of the *Pranas* with the steadiness of the mind and restraining them by the *Yogabala* (*Yoga*); and knowing and meditating upon the stainless *Brahman* (*Jnanayoga*).

The *Ovis*, *Dny*, 8-94 and 96 indicate the *Yogabhyasa* of the *Pantharaja*, aka the *Kramayoga*. The eight-fold *Yoga* of *Patanjali* Viz. comprising of the *Yama-Niyamas-Pranayama-Pratyahara-Dharna-Dhyana-Samadhi* is very clearly seen from these *Ovis* of *Dnyaneshwari*. These *Ovis* speak of the practice of the *Pantharaja*, and the restraining of the *Pranas* by the *Yogabala*.

The signature of the *Layayoga* is also most clearly seen from the above cited *Ovis*, and especially from other *Ovis*, Viz. *Dny*, *Ovis* 8-94, 97, 108, 114, 115, 116 and 117. *These Ovis speak of the dissolution/Laya of the Jada (gross) and the Ajada (Chetana); the sounds of a tolling bell dissipating and merging into the bell itself; the transmutation of the Pranas into the Pranava; to bring them to the Murdhni-sthana by the Pantharaja process; their merger with the Akasha; the three Matras of the Onkara merging into the forth Matra i.e. the Ardha-matra; the last remnant of the Tattwas being the Pranas; the Poorna-ghana Para-brahman at the end of the Pranava; the knowledge and practice of the Pantharaja Yoga and its application while dying; the transit of the Kundalini with the Pranas and the Manasa, starting from the Agni-sthana via the Sushumna (Madhyama-madhya-marga) and its ascension to the Brahma-randhra, etc.*

Also, the said *Yoga* followed at the time of death is clearly based upon the awakening and ascension of the *Kundalini*. Meditation upon the *Guru/Brahman/Ishwara* at the beginning of the process while dying reminds us of the *Pantharaja* that is also perfected only owing to the *Guru-kripa*. One has to start the *Yoga* process by first meditating upon the *Guru*. Here, Lord *Shri Krishna* speaks of the *Ishwara*. We know that the *Ishwara* is the *Guru*

of the *Gurus*, and the words Viz. *Guru*, *Brahman* and *Ishwara*, are equivalent in the given context. The relevant *Shlokas* of *Gita* and the *Ovis* of *Dnyaneshwari* remind us to meditate upon them (i.e. the *Ishwara* i.e. the *Guru* i.e. the *Brahman*) at the time of death. (Dny, Ovi 8-118).

The ascension of the *Kundalini* from the *Adhara Chakra* (*Kanda/Mooladhara Chakra*) to the *Agni-sthana* (*Ajna Chakra*) and from it to the *Sahasrara Chakra* and finally to the *Brahma-randhra* is expressed in the *Ovis*, Dny, 8-114 and 117. These *Ovis* speak of the transmutation of the *Pranas* into the *Pranava*; and their ascension to the *Murdhni-sthana* (*Brahma-randhra*) by the *Kundalini* ascension process identical with that of the *Pantharaja*; and the end stage of meditating upon the *Onkara*, its final merger into the *Pranava* and then into the *Brahman*.

Here, *Saint Dnyaneshwar* has used certain typical word - '*Anuvritti panthe*', Dny, Ovi 8-114. It means the ascension of the *Pranas* (*Kundalini*) by the traditional method, or from one *Chakra* to the other *Chakra*, and so on, to all the *Chakras*, from the *Poorva-marga* to the *Pashchima-marga*.

It may be noted that *Shrimat Adi Shankaracharya*, too, defines the *Yogabalam* as the steadiness of the *Chitta*, attained through the *Samskaras* of *Samadhi*, by continuous practice of *Yoga*. ('*Samadhisamskarajanitachittasthairyalakshanam*'; (8-9 and 10, *Gita-bhashya*).

From the referred *Ovis* of *Dnyaneshwari*, we can immediately recognize the aspects of the *Pantharaja* like: The ascension of the *Kundalini* with the *Manasa* and the *Pranas* from '*Ajna chakra* → *Sahasrara Chakra* → *Brahma-randhra*'; The *Laya* of the three *Matras* of the *Onkara* ('*A*', '*U*' and '*M*') into the *Ardha-matra*; The transit of the *Kundalini*, along with the *Manasa* and the *Pranas*, from the *Prathama Shoonya* to the *Unmani* and on to the *Nirshoonya*. This should be sufficient for the readers to satisfy themselves about the matter of applicability of the *Pantharaja* process at the time of death of a *Yogin Bhakta*.

Bhoomijayakramena

Also, the Acharya alludes to the Hrit-kamala, the Sushumna Nadi, and incidentally the Chitra, Vajrini, and the Brahma Nadis, etc. that pass through its centre, directly joining the Kanda with the Brahma-randhra. Further, like Saint Dnyaneshwar says by the word - 'Anuvrittipanthe', he, too, alludes to the traditional method of ascension of the Kundalini by the word 'Bhoomijayakramena' i.e. from one Chakra to another, in continuum from the Kanda to the Brahma-randhra ('*Poorvam hridayapundarike, urdhvagaminya*

Nadya, bhoomijayakramena, *bhruvoh madhye pranam aveshya sthapayitva*'; 8-9 and 10, *Gita-bhashya*).

Another implied meaning of the *Acharya's* use of the term '*Bhoomijayakramena*' might be the transit through the seven states of *Yoga* as in the *Yoga-vasishtthya*, Viz. *Shubhechchha*, and *Tanumanasa*, etc. We have seen the matter earlier in a nutshell, in '*Seven States of Yogavasishtthya*' under '*Epilogue on Yoga*' in **Book-2**, of '*Rajayoga of Gita*', in this work. But this may not be acceptable generally. That is because the *Yogin* who has been devoted to the *Abhyasa* of *Yoga* lifelong cannot remain at the lower states of *Shubhechchha*, *Vicharana*, and *Tanumanasa*, etc.

Therefore, we have to say that he must be at the further advanced states of *Sattvapatti*, *Asamsakti*, *Padarthabhavini*, and *Turyaga*, etc. Even this interpretation falls short of propriety and does not appear to be right in the given context. The typical usage of terms by the *Acharya* here of '*Bhoomijayakrama*', '*Hridayapundarika*', and '*Urdhvagaminya Nadya*', force us to take the meaning logically as being '*from one Chakra to the other Chakra, from one state of Yoga to another state inherent to it i.e. upon the Shat-chakras and then from the Ajna Chakra to the states of the Bindu etc.; and later on, finally, at the Brahma-randhra*'. From this conclusion also, we find that *the Acharya had the Kundaliniyoga in mind*, while making the referred statements.

Clarification Arjuna's Doubts

Although *Lord Shri Krishna* makes the process of *Yoga Dharana* explicitly clear in the relevant *Gita Shlokas*, *Saint Dnyaneshwar* gives vent to a hidden doubt about the *Yoga* process and its efficient following at the time of death of a *Sadhaka*. He attributes such a doubt in the mind of *Arjuna*.

His implied doubt is that how any *Yogin* will be able to execute such a complex process at such a morbid time as death. (*Dny, Ovis 8-120 to 123*). *Lord Shri Krishna* clarifies that *He* takes care for the said process of the *Bhaktas* at the end who have devoted their lifetimes to the *Ishwara's Bhakti*. *He* becomes their servant; and therefore, they are not troubled by the intricacies of the *Yoga* process.

Lord Shri Krishna says that: '*O Arjuna! I am attained easily by anyone who has been Ananya-chitta (one with Chitta) with Me always. When he comes unto Me at the time of death, he is never again born into this ocean of Duhkhas that is this impermanent Samsara. He attains to the Parama*

Siddhi of merging into *Me* and that, too, most easily. *His Gati* is *Me* for certain.²⁴⁶

Saint Dnyaneshwar asks a question that if it were not so easy for the *Bhakta* to merge with the *Ishwara* while departing from the body, why anyone would take up to *Ananya Bhakti*! The state the *Bhaktas* attain to is the supreme, into the infinite *Swaroopa* of the *Lord*. It is distinct from what the common men are destined to, and even the *Gati* of the Gods and other higher beings than men.

The State of Others

Lord Shri Krishna further says that the everyone, even *Lord Brahmadeva*, along with those higher beings in the *Brahma-loka*, and all others, are reborn. But anyone who merges unto *Him* is not born again.²⁴⁷

The *Lord* gives an idea of the state of affairs of the universe and its timeline. *He* says that the knowledgeable persons who know what is the *Ahoratra* i.e. the length of the day and the night of *Lord Brahmadeva*, say that his one day is equal to the thousand cycles of the four *Yugas*; and his night, too, is that much long.²⁴⁸ When the day of *Lord Brahmadeva* breaks, all the *Vyakta* things manifest out of the *Avyakta*; and when his night begins, they meet their *Laya* into the *Avyakta*.²⁴⁹ The entire aggregate of all the *Bhootas* (beings) is born again and again when *Lord Brahmadeva*'s days break; and when the night falls, it disappears helplessly into the *Avyakta* state.²⁵⁰

Saint Dnyaneshwar clarifies that the beings in the *Brahmaloka* have a day as long as that of *Lord Brahmadeva*; and their night equally long. ***Those who see the entire day and the night of the Lord, are the knowers of the night and the day of the Lord, and they are called as 'Ahoratravidah'.*** They are the immortals, as compared to the Gods of the *Svarga-loka*. Even the *Indras* are replaced fourteen times during that day.

The Akshara Sanatana Tattwa

But beyond the *Avyakta*, there is the *Sanatana (Primordial) Tattwa*, which does not undergo any change in its state, even when all the beings disappear. It is imperishable.²⁵¹ It is the *Avyakta*, beyond the corporeal *Avyakta* that is subject to manifestation and dissolution as above. It is known as the *Akshara*, by some. The *Parama Gati* of all the beings is that *Sanatana Tattwa*. Once anyone reaches that state, there is no reentry into the *Samsara* and its cyclical order. That is the *Parama Dhama* of the *Ishwara*.²⁵²

The *Primordial Purusha* who reposes at rest in the body is that *Sanatana Avyakta Tattwa*. All the *Bhootas* are in *Him* and *He* pervades this entirety. That *Purusha* that is *Para*, i.e. the most superior to all, is amenable to *Bhakti*. One can attain to *Him* by it.²⁵³ This is the *Purusha* that is the *Avyakta* beyond the *Avyakta*, the '*Purushavisheshah Ishwarah*' of *Patanjali*. (1-24, Pys).

Shukla and Krishna Gatis

Lord Shri Krishna has revealed the secret of attaining to the *Parama Dhama* in the relevant *Gita Shlokas* cited earlier. The fruition of the *Yoga* of *Gita*, as revealed by the *Lord* is *Apunaravritti* i.e. cessation of the cycle of births and death. But it is not exactly so about other *Yoga* paths. The departure of a *Yogin*, not exactly following the line of the *Yoga* of *Gita*, is fraught with many conditions that are required to be fulfilled at the time of death of the *Yogin* of such paths to attain to the *Moksha*. Usually, the *Gatis* of such *Yogins* are mentioned as two in number: *Shukla* (*Archira*) and *Krishna* (*Dhoomra*).

The *Lord* says that: 'O *Arjuna*! The *Gati* (state) of a *Yogin* following other paths depends upon the time when they die.'²⁵⁴ The *Lord* then narrates the details of the time and the *Gati* they attain after death. These *Gatis* are *Archira* and *Dhoomra* i.e. *Shukla* and *Krishna*, respectively. *Saint Dnyaneshwar* clarifies that these are the *Gatis* of even the *Yogins* who have not attained during their lifetime, even if following the path of the *Yoga* of *Gita*. **Those *Yogins* who leave their bodies while the time is auspicious, attain to the *Brahman* at the time of death. But if it is otherwise, they are reborn.**

Shukla Gati

Lord Shri Krishna tells us the prerequisites of time for departure of the *Yogin* for attaining to the *Shukla Gati*. It should be as follows: *Agni* and the light of the *Jyoti*; Daytime; *Shukla Paksha* (fortnight of the waxing Moon); Six months of the *Uttarayana* (the period of the Sun's transit Northwards, from the tropic of the Capricorn to the tropic of Cancer). Those *Yogins*, the knowers of the *Brahman* (*Brahmavid*), who discard their bodies at these auspicious times, attain to the *Brahman*.²⁵⁵ This *Gati*, is called the *Archira* path by *Saint Dnyaneshwar*, in tune with the *Vedic* literature, though *Gita* has called it by the equally popular term of *Shukla Gati*.

Here, we need to understand certain mystic terms from the above *Shloka*. The appointed time for this *Gati* is the daytime in the *Shukla Paksha* of the *Uttarayana*. This is reference to the time as in the external world. **However, the Time (Kala), in its Yogic connotation is the Sushumna Nadi. The Yogic**

interpretation of the Shloka is: The Pranas, the Manasa and the Bindu of the Yogin, along with the entire flow of the Kundalini, ought to be at the Ajna Chakra, or at any Chakra above it, upon the Pashchima patha. We already know about these Chakras, called – Trikuta, Shrihata, Golhata, Auta-peetha, Bhramara-gumphra and the Brahma-randhra, etc. upon the Pashchima path.

Another point is that the Pranas etc. along with the Kundalini, should transit to the Jyoti i.e. from the Saguna to the Nirguna state. This is what we learn from the Yogic angle from the above cited Gita Shloka and related Ovis of Saint Dnyaneshwar.

The day here means that the Kundalini ought to be at the least at the Ajna Chakra, so as to light up the Sushumna Nadi path.

The Shukla Paksha implies that there ought to be the light of the Moon (Chandrama). It means that the Kundalini ought to ascend to the Indu (Chandra)* above the Soorya-mandala, beyond the Parama Shiva. The Yogin who achieves this all, attains to the state of the Brahman, after ascending to the Brahma-randhra and the Visarga beyond. That is his attainment owing to the practice lifelong of the worship of the Brahman.

*[Ref. 'Space after Ajna Chakra' under 'Review of Kundalini Yoga, Pantharaja etc.', in Book-2, 'Magnificent Yoga of Kundalini (Rajayoga of Gita - Pantharaja)', in 'Rajayoga of Gita [Kundalini] Karma-Jnana-Bhakti-Dhyana' of this work.

Therein, we have seen in 'Ajna Chakra and Niralambapuri' the places and the Chakras in the following order, as per the Tantra-shastra.

Ajna → Manashchakra → Niralamba-puri, having seven sub-divisions viz., [(Bindu) → Nibodhika (Nirodhika) → Nada → Nadanta → Vyapika → Samani → Unmani (abode of the Ishwara)] → Shankhini-vivara → Sahasradala-padma → Hamsa (Jeevatman) → White coloured Lotus of 12 petals].

In it - (White coloured Lotus of 12 petals), the A-K-TTh triangle, in it the Amrita-sagara → Mani-dveepa → in it the Nada and the Bindu and the Mani-peetha → in it Kama-kala triangle, → in it the Guru/the Parama Shiva) → after the Parama Shiva, the Soorya-mandala and the Moon (Chandra) → above it, the Chandra-mandala (in it, the Shodashi/Ama-kala and the Nirvana-kala, the Para-bindu, and in the last, the Sarvatman and the Brahma-pada) → Above the Chandra-mandala, Mahavayu → Brahma-randhra → Maha-shankhini-vivara → Visarga. (Ref. pages no. 143, 144, 419 and 453, 'The Serpent Power', ibid.).]

The order above the *Ajna Chakra* as above is also found in *Saundaryalahari* of the *Acharya*. The *Chandra* and the *Chandra-mandala* define the *Chandra* of the *Shukla Paksha*, related to the said *Gita Shloka*, 8-24.

This is what someone like us who knows the *Yoga* science would understand from these mystique *Gita Shlokas*, related to the *Gatis* of the *Yogins*.

Krishna Gati

Describing the inauspicious time of death, *Lord Shri Krishna* says that the *Yogin* who lays down his body while there is the *Dhoomra* (smoke), night, *Krishna Paksha* (fortnight of the waning Moon) and the six months of the *Dakshinayana* (the period of Southwards transit of the Sun from the tropic of Cancer to the tropic of Capricorn), goes to the *Jyoti* of the Moon (*Chandra*) to be born again.²⁵⁶ This *Gati* of the *Yogin* is called the *Krishna Gati*, or the *Dhoomra-marga*.

The *Yogic* secret of this state (*Gati*) is as follows: the state of the *Dhooma* i.e. smoke is the latent state of the *Kundalini*, or its being stationed at one of the *Chakras* upon the *Poorva patha*. That, in short, is lacking the backing of the *Agni*, or the *Vajragni* i.e. the *Kundalini*. *The Dakshinayana means the Poorva-marga; and its six months mean the Shat-chakras, from the Mooladhara to the Ajna Chakra, where the Kundalini remained stationed at the time of death.* Night means the *Sushumna* not being lighted up by the *Kundalini*. The *Sushumna* is lighted up only when the *Kundalini* is at a *Chakra* e.g. *Trikuta*, etc. in the *Brahmanda*, above the *Ajna Chakra*. When it is not stationed thus, it is the night for the *Yogin* who dies then. The term *Krishna Paksha is the lack of the light of the Moon*.

The term, '*Chandramasam jyoti*' in the cited *Gita Shloka* refers to the *Chandra* (Moon) as in the discussion of the *Shukla Gati*, which is beyond the *Parama Shiva*, above the *Soorya-mandala*. If the *Yogin* lays down his body under the conditions described above by the cited *Shloka* of *Gita*, he attains to the '*Chandramasam Jyoti*', because of the lifelong practice of *Yoga*. He then resides in the *Jyoti* in the state of the *Chandra* (Moon) above the *Soorya-mandala* i.e. in the *Chandra-mandala*. {(Parama Shiva → Soorya-mandala → Chandra (Chandra-mandala) → (in it the Shodashi/Ama-kala and the Nirvana-kala, the Para-bindu, and in the last, the Sarvatman and the Brahma-pada)} - This is the order here. He resides in the *Chandra-mandala*. He does not get the state beyond to the *Nirvana Gati* i.e. *Mahavayu* → *Brahma-randhra* → *Maha-shankhini-vivara* → *Visarga*. From, there, he is reborn.

The reason for this is that he lacks sufficient backing of the Agni i.e. the entirety of the Kundalini not ascending, but just a fraction of it arising and ascending. The *Yogins* who attain the *Shukla Gati*, however, have the full backing of the *Agni* i.e. the *Kundalini* because of which it arises and ascends above all the *Chakras*, going ahead until it meets its *Laya* in the *Visarga*. Hence their *Parama Nirvana* takes place and they are never reborn. This is the secret meaning of these mystique *Gita Shlokas* from the *Yogic* standpoint.

It is thus seen that the said *Gita Shlokas* are misinterpreted by the traditional commentators.

Sanatana (Age-old) Gatis

Lord Shri Krishna says that the two paths of the *Yogin* after death are the *Shukla* and the *Krishna*. They are age-old. What happens to the *Yogins* after death depends upon which path he is able to take at the time of death. Accordingly, by the *Shukla* path, he is liberated; and by the *Krishna* path, he has to return to the world after rebirth.²⁵⁷

Ultimate Yoga Path

The difficulties of these paths, and dependence upon the state at the time of death, as in the *Gita Shloka*, 8-24 and 25, are avoided if one follows the advice given by the *Lord* in the *Gita Shloka*, 8-27. He says that knowing these facts, one ought to understand which path is the best to attain to the *Mukti*. Once that is understood, one is not deluded about which one to take. The real path is to become one with the *Ishwara*, all the time. Thus, one will remain united with *Him* in death, too. That will easily avoid the returning to the world after death.²⁵⁸

Lord Shri Krishna extolls the greatness of *Yoga* and a *Yogin* following *His* above advice.²⁵⁹ He says that the *Yogin* who knows this secret of the *Gatis* and the most superior *Yoga*, transcends the fruits that the *Shrutis* speak of the study of the *Vedas*, performing the *Yajnas*, and the *Tapasah*, and giving of the *Danam*. He attains to the most superior *Gati* i.e. state of the *Sanatana* (Primordial) *Pada*/the *Brahman*. This path that *Gita* extolls is not dependent upon the *Archira*, or the *Dhoomra Margas*. This secret that *Gita* discloses is independent of any other.

The Vedas on Gatis

We have seen in details what *Gita* says about the *Gatis*, in the light of *Dnyaneshwari*. We have understood what are the *Archira* and the *Dhoomra Margas*, and for whom they are meant. However, one who follows the *Yoga* of *Gita*, as advised by *Lord Shri Krishna*, is not perturbed

by this. He attains to the *Nirvana*, in this body, while living in his lifetime only.

In this understanding is the secret of the *Sanjeevana Samadhis* of *Saint Dnyaneshwar* and his sibling. We will discuss the state of the *Nirvana* of the saints in brief and the great state of their *Samadhis*, as also the thinking in the *Vedic* literature upon this matter of the *Gatis*.

Pundit V.D. Satavalekar has beautifully collected and summarized this matter in his commentary (*Marathi* book) on *Gita* - '*Purusharthabodhini*'. Those readers who can access that book, are advised to refer to it in the original. Pundit Gopinatha Kaviraja, too, has shed certain light on this subject in his books. We are going to take just a bird's eye-view of the matter here.

Devayana and Pitriyana Margas

In the *Vedic* literature, the *Archira Marga* is called as the *Devayana Marga*; and the *Dhoomra Marga* is known as the *Pitriyana Marga*. In the first of them, one has to come out of the body and not to return to this world, taking rebirth. The second *Marga* implies rebirth into a body. In the third path, other than these two, there is no question of leaving the body. One is not reborn who follows it. That is the *Yoga of Gita*.

For rebirth as a human being, the balance of the Papa (sins) and the Punya (merit) needs to be equal. *Papa* (sins) connote the *Asuri* lusting; and the *Punya* means the benign desires. The *Asuri* lusting carries forth the cycle of births and death. The benign desires promote the instinct of attaining to the *Brahman*. The *Purushartha* (human achievement) is to control the *Asuri* lusting and to promote the *Ishwara-pranidhana*. By this, one aims at attaining to the *Paramatman* while in this body itself, in one's lifetime only. Depending upon the success of such efforts, the *Sadhaka* takes either the *Devayana Marga*, or the *Pitriyana Marga*.

These paths are described, with some differences in the *Brihadaranyaka* and the *Chhandogya Upanishadas*. The *Prashnopanishada*, too, speaks of the *Prana Marga* and the *Rayi Marga*, equivalents of the *Archira* and the *Dhoomra Margas*, respectively. ***The Mundaka Upanishada tells us that the Devayana Marga is for the Aptakama (attained) Rishis.*** The *Chhandogya Upanishada* tells us that the *Deva-patha* takes to the *Brahman* ('*Esha devapatho brahmapathah*'; 4-15-5; *Chh, Upa.*).

The *Katthopanishada* says that it is disclosing a secret about the *Gati* of the *Atman*, after death. Many an *Atman* is reborn into the fetus to assume another bodily form; whereas some others attain to the steady (*Achala*)

Brahman. The *Gati* depends upon the *Karma* and the *Jnana* of the *Jeevatman*.²⁶⁰

The origin of the *Shukla* and the *Krishna Gatis Gita* speaks of might be in the *Rigveda*. It says that there are two types of *Gatis* of men: *Deva* and *Pitara*. This world (*Jagat*) which is father and mother to all, and which is populated by the beings who are subject to *Janma* (birth) and *Mrityu* (death), goes by these two paths.²⁶¹

Brahma-sootras and the Final Gati

The *Vedanta Darshana*, aka *Brahma-sootras* and the *Shankara-bhashya* upon it throws more light upon these *Margas*.

It says that the *Jeevatman*, uniting with the *Sookshma Tattwas*, transits from one body to another. Taking along with it the *Sanghata* (congregation) of the *Manasa* and the *Indriyas*, together with the *Pranas*, it gets to the different *Lokas*, and to different *Yonis* (kinds of *Jeevatman*, like human, trees, animals etc.). This depends upon its *Sankalpa* (desire).

One gets the superior *Yonis* if laden with merit (*Punya*); and the inferior *Yonis*, if laden with sins (*Papa*, Sins). Even if one goes to the *Svarga-loka*, one has to be reborn into the *Mrityu-loka*, once the merit (*Punya*) is exhausted by fulfilment of divine desires in that *Loka*. Those doing the *Karmas* like the *Ishtapoorta* (with desires for fruits) and the *Danam* (*Punya Karmas*) go to the *Chandra-loka* by the *Dhoomra Marga*. Those who have committed sinful acts go to the *Yama-loka* (region of *Yama*, the Lord of Death). After enjoying/suffering the fruits of their *Karmas*, they are all reborn into this *Mrityu-loka*.

Those who had done good deeds (meritorious actions) go to the *Svarga-loka*, either by the *Pitriyana Marga*, or some other *Marga*. ***The Pitriyana and the Devayana Margas are for the Jeevatmans who are ascending on the scale of evolution of their Atmans.*** Other *Jeevatmans*, going down the scale of evolution, go to their respective *Lokas* by their own paths. Moreover, there are many *Jeevatmans* who do not go to any of the other *Lokas*, but are reborn again and again, and die in this *Mrityu-loka* only.

All the *Karmas*, sinful, or meritorious, of those *Jeevatmans* who go to the *Brahma-loka* by the *Devayana Marga*, get exhausted here only in this *Mrityu-loka*. ***Those Jeevatmans who desire Mukti in this Loka itself, following the Sadhana accordingly to attain it, do not go to any other Lokas but attain the Mukti here itself.*** But those who desire the *Brahma-loka* become *Mukta* on attaining to it. They are, of course, the followers of the *Devayana Marga*. (3-3-28, *Brahma-sootra*).

Brihadaranyaka Upanishada

The *Brihadaranyaka Upanishada* says most clearly, as above, that the *Pranas* of one who is *Nishkama* (desireless), *Poornakama* (whose all desires are fulfilled, including that for the attainment to the *Brahman*), and one who desires just the attainment to the *Paramatman*, do not transcend to the *Lokas* above, (**na tasya prana utkramanti**); but he attains to the *Brahman* here only and becomes the *Brahman* himself.²⁶²

However, other *Sadhakas* desirous of attaining to the *Brahman* go by the *Devayana* i.e. the *Archi Marga*, following their individual paths of *Sadhana*, finally attaining the *Brahman*. (3-3-31, *Brihadaranyaka Upan.*).

Gati of Maha-purushas

Brahma-sootras speak of the *Gati* (state) of the *Maha-purushas* (the greats), like *Vasishththa*, and *Vyasa* etc. also. The question is whether they go by the *Archira Marga*, or directly to the *Brahma-loka* with their bodies, as well. *Brahma-sootra*, 3-3-32²⁶³, says that such *Maha-purushas* appear in this world for *Loka-sangraha* i.e. benefaction of the masses, by the orders of the *Parameshwara*. They are not bound by the norms of birth, death, and departure, etc., like the ordinary beings. Their *Karmas* are replete with amazing powers and divinity not seen in the works of the ordinary *Jeevatmuktas* and *Jeevatmans*. They can manifest in the bodily forms at their will.

Until their task is going on, and their prowess is intact, they can go to any *Loka* they desire, including this *Mrityuloka*. For that, they do not need recourse to the *Margas*, like the *Archira*, etc. Finally, at the end of their mission, they merge into the *Paramatman*. Hence, they are distinct and entirely different from the other *Sadhakas* and the *Muktas* in respects of their *Gati* and *Karma*.

The Bhashya of Shrimat Adva Shankaracharya Poojyapada is very useful for us to examine understand the various aspects of the mission of life and the Sanjeevana Samadhi of the saints like Dnyaneshwar and others.

Devayana and Archi Margas

Let us see what the *Brahma-sootras* speak about the *Devayana Gati*. It says that the knower of the *Brahman* (*Brahmavetta*) goes to the *Brahma-loka*. Those who have attained to the *Sakshatkara* of the *Brahman* while in this body here itself, merge into the *Brahman* here itself. The Knower of the *Brahman* (*Brahmavetta*), by the grace of the *Paramatman* who is at his heart, exits through the *Brahma-randhra* via the *Sushumna Nadi*, with his *Linga-deha* (*Sookshma Deha*) and stationing himself in the ray of the

Sun (Soorya-rashmi), ascends to the *Brahma-loka*. (4-2-17 and 18, *Brahma-sootra*).

Readers of this author's book 'Autobiography of A *Natha Siddha Yogin* – Travails of a Mystique', first part of this work, will remember about his experience of this *Sootra*. ('I Meet The *Niranjana*' under 'Meeting The *Niranjana*') which is reproduced here in brief for an understanding of the matter.)

"After a few days of meeting the Nirguna Nirakara, I had another revelatory vision. I was going through a maze of dingy, narrowing passages, ill lit or with little or no light. The passages were at some places climbing straight up, sometimes with steep inclined steps. Many people were going at their own speeds upon the path."

"Finally, I arrived at a vertical staircase. It was difficult to climb upon. It was like a straight cliff high up, very tough to climb. Anyhow, I started labouring up that narrowing passage, to where I did not know. Also, why I was doing it, I had no knowledge."

"The steps finally terminated into a still stiffer vertical cliff, with overhanging boulders and it had nowhere either a handhold or a toehold. I was afraid of climbing it, apprehensive that I may fall down. And how could I make it? However, when I tried to climb the cliff, I felt as if I was not labouring at all, but some invisible power had grasped me and it was moving me up the cliff."

"It was as if a magnet was moving a piece of iron. I felt light as a ray of light and that a ray of light was taking me up the cliff with it. I was feeling that force, whichever it be, lifting me ever so silently and lightly. It was as if there were many people behind me who were pushing me upwards, by making their bodies, shoulders and limbs like ladders for moving me upwards with their combined strength."

"At long last, a few feet of distance remained to climb. I had to climb it using my hands and feet. Somehow, with great labour, I managed to climb that last leg of the cliff. There were just a few people already at the place, who gave me a helping hand in my final efforts. They started congratulating me on my successful climb up the tough cliff."

"Then I started to rest. After I had regained my breath, I was somewhat composed. I started looking around, at the same time, understanding how arduous the climb was. I felt that I should never have to climb the steep

slope again in my life. I would never let myself down from that place, so as avoid such a climb again."

"Now there were no persons around or wherever my sight went. There was absolute peace, quietude and absolute tranquillity of my mind and its harmony with my body. I felt that I would stay there only forever, to avoid repeating the climbing."

After narration of the said experience, let us resume the thread of the discussion upon the *Gatis*.

Soorya-rashmi: The reference here of the *Soorya-rashmi* (Sun's Ray) is allusion to the *Gati* into the *Soorya-mandala*, we referred to a while ago. {(Parama Shiva → *Soorya-mandala* → *Chandra (Chandra-mandala)* → (in it the *Shodashi/Ama-kala* and the *Nirvana-kala*, the *Para-bindu*, and in the last, the *Sarvatman* and the *Brahma-pada*)} → Above the *Chandra-mandala*, *Mahavayu* → *Brahma-randhra* → *Maha-shankhini-vivara* → *Visarga*.

The *Soorya-rashmi* (Sun's Ray) here in the *Brahma-sootra* refers to the Ray of the *Soorya* of this *Soorya-mandala*. That is why Saint Shri Samartha Ramadasa Swami speaks of the 'Piercing of the *Soorya-mandala*' in his *Hanumana Stotra* (in Marathi). The *Dharma-shastra* says that those warriors who die while fighting go directly to the *Gati* above the *Soorya-mandala*, piercing it i.e. above it. Above, as we know, is the *Chandra-mandala*, and *Brahma-pada*, *Visarga* etc., the final destination of a soul i.e. the *Jeevatman*.

Nature of *Gatis*

The *Gatis* stated in *Gita* are not the indicators of timeline (*Kala*) but of the *Devatas*. Those *Gatis* are of the *Yogins*, not of common men; as also not of the *Brahmavettas*. According to the distinction between their *Sadhana* methods, whether the *Yoga* practised by them is with, or without the element of *Ishwara-pranidhana*, the *Yogins* take to either the *Shukla*, or the *Krishna Gati*, respectively.

The *Yogin* who has been practising the *Yoga*, with the principle element of the *Ishwara-pranidhana*, takes the *Shukla Gati*, by His grace. Other *Yogins* go the way of the *Gatis*, either the *Shukla*, or the *Krishna*, depending upon their *Prarabdha*. The *Brahmavetta* (knower of the *Brahman*) goes to the *Brahma-loka*. The *Shukla Gati* is known by various names, like *Archi*, *Uttarayana*, and *Devayana* etc. (4-3-1, *Brahma-sootras*). Those who go that way do not attain to the *Karya-brahma* but directly to the *Parabrahman* (4-3-12, *Brahma-sootras*).

'OM Krato Smara'

Those *Maha-purushas* who have attained to the state of the *Jeevanmukti* are stationed in the *Parabrahman* always, without break. Their bodies get destroyed upon the end of their *Prarabdha*. At that time, they merge into the *Paramatman*, along with their body, *Antahkarana* and *Indriyas*, together with all the *Kalas*. (4-2-14, 15 and 16, *Brahma-sootra*).

In passing, it has to be stated that the crucial message of the *Upanishadas* is that men should perform their *Karmas*, keeping in mind that attainment to the *Paramatman* is the basic purpose of life. The *Brihadaranyaka Upanishada* directs that one should perform the *Karmas* with a zeal, knowing that it is the *Karmas* that will be valued after death for one's *Gati* (state) upon death. Its relevant *Mantra* is '*OM krato smara, kritam smara, krato smara, kritam smara*'. Its literal meaning is as follows: 'O God! Please remember all that I have done; please remember.' It is only the deeds of one that decide one's *Gati* after death.

Adi Shankara in Gita-bhashya on Gati

We have seen above the description and details of the *Gatis*, like the *Archi*, *Krishna* etc., on the basis of the *Upanishadas*, *Brahma-sootra*, and the *Veda* literature etc. From what we have seen from the commentary of *Shrimat Adi Shankaracharya* upon the *Brahma-sootras*, he implies that the *Shukla* and the *Krishna Gatis* of *Gita* are meant for the *Yogins*, and are for different persons and purpose. Hence, it will be appropriate to look into what he says in his *Gita-bhashya* upon the matter of *Gatis*. We may, however, note that *Saint Dnyaneshwar* calls the *Shukla Gati* as the *Archira Marga* and the *Krishna Gati* as the *Dhoomra Marga*. (Dny, Ovi 8-244).

The *Acharya* says that: 'The *Gita Shlokas*, ('*Yatra kale tvanavrittimmavrittimm ...*'), are meant to indicate the *Marga* of the *Yogins* who have the *Bhavanam* of the *Brahman* in the *OM*, to attain to the *Brahman* in a specific way, and who are going to attain to the *Mukti* after a certain time. The *Marga* of the *Punaravritti* (repetition) is also told to extoll the other *Marga* i.e. of *Anavritti* (non-repetition of cycle of births and death)'.²⁶⁴

According to the *Acharya*, *Gita* includes the persons doing the *Karmas* in the *Margas* of *Punaravritti* and *Anavritti* of the *Yogins*, with a special intention. The terms, *Viz. Agni, Jyoti* and *Uttarayana* etc. signify the respective *Devatas*, and not the *Kala* (Time), or objects.

The *Brahmavettas* go by the *Shukla Marga*, attaining the *Kramamukti*, to merge into the *Brahman*. Those persons who have attained to the *Brahman* here only, aka the *Jeevanmuktas*, are eligible for the *Sadyomukti*. Hence, the

Shukla and the Krishna Margas are not for them. The Shruti, 'Na tasya prana utkramanti' also indicates this reality. Such persons are, as the Acharya calls them - 'Brahmasamleenaprana' i.e. in the Swaroopa of the Brahman itself.

The Acharya says that the persons who have been engaged in doing the *Ishtapoorta Karmas* are eligible for the *Dhoomra Marga*. By doing the *Karmas* as per the *Shastras* but with expectation of their fruits, they attain this *Gati*. Because of following the *Shastras* with faith, they are eulogized here as *Yogins*, but that is all. They go to the *Jyoti* of the *Chandrama* i.e. to enjoy the fruits of their *Karmas* in the other *Lokas*, to finally return to the *Mrityu-loka*.

In the Shukla Marga, there is the light of the Jnana. But in the Krishna Marga, there is a lack of it. These Gatis are not for the general public of the world but only for the Jnanin and the Karmin Yogins. The Shukla Gati is Apunaravarti; whereas the Krishna Gati is Punaravarti. Instead of expecting these Gatis, it is very much advisable to become united in Yoga i.e. be in the Samadhi state always, while living.

Synthesis of Opinions on Gatis

The above comments of the Acharya upon the *Gatis* divides the *Yogins* as the *Jnanin* and the *Karmin* (followers of the *Karma-kanda* of the *Vedas*). But *Saint Dnyaneshwar* does not do so. *The Acharya names those as the Karmin who do the Ishtapoorta and such other Karmas, and also the Yogins.*

But *Saint Dnyaneshwar* does not do so. *He assumes that the Yogins mean the Upasakas (worshippers) of the Brahman. His opinion is that the Yogin who has not attained to the state of the 'Brahmasamleenatva' i.e. the Swaroopa of the Brahman itself, will take either the Shukla, or the Krishna Marga, as per the conditions at the time of his death. His state will be according to what Gati he chances upon then.* Hence, he recommends that one should try to attain to the *Brahman* while living in this body itself, here only.

Also, the *Bhakta-yogins* who are constantly wedded to the *Ishwara*, by their soul and body, merge in the *Swaroopa* of the *Lord* at the time of death, as described in the *Gita*. ('*Ananyachetah satatam yo mam smarati nityashah, tasyaham sulabhah partha nityayuktasya yoginah*'; 8-14, *Gita*). Really speaking, while in the body, they already have merged into the *Swaroopa* of the *Lord*; and therefore, are *Brahmasamleena* and *Jeevanmukta*, while here itself.

From the foregoing, we can surmise that for those who had started the worship of the *Brahman*, intending to merge in it, *Gita* foretells the *Shukla* and the *Krishna Gatis*. In this also, *Gita* forecasts these *Gatis* especially for those *Yogins* who try to attain, without resorting to the act of the *Ishwara-pranidhana*.

Therefore, it is preferable to say that any of those *Yogins*, whether resorting to the *Ishwara-pranidhana*, or otherwise, and who have not become the *Jeevanmuktas* in their lifetimes, have to take one of these *Margas*, as per the chances at the time of death. It is to submit humbly that the opinion of the *Acharya* to brand the *Karmins* doing the *Ishtapoorta Karmas* as eligible for the *Krishna Gati* appears to be extensive, and incorrect.

Other Thoughts on *Gatis*

There have been various other thinkers and *Yogins* who describe the *Gatis* and the event of death of the *Yogins* in their own typical way of speaking. It is not intended to take a stock of their opinions and jargons. Suffice it to say that, as an example, readers be advised to read their original versions from their books Viz. “*God Talks With Arjuna -The Bhagvad Gita -Royal Science of God-Realization*” by *Shrimat Paramahansa Yogananda*; and commentary on *Gita* by *Shri Lahidi Mahashaya*/his disciples, based upon his commentary.

Their commentaries, too, appear to have woven into their explanation various concepts, like the *Kundalini*, the Third Eye (*Tritiya Netra/Bindu*), *Shat-chakras*, Cosmic Consciousness at the Crown of the head (*Murdhni-sthana*); Darkness as the *Ratri* (night) and light as day, as per *Kundalini*'s state; *Jyoti* as that which *Yogins* see in the forehead, *Sahasrara Chakra*/lotus of thousand petals, *Shanmasa* (six months) as the six *Chakras*; Three-fold way through the *Sushumna - Vajra, Chitra, and Brahma Nadis*); etc.

It is suggested, it appears, that the other commentators of *Gita* did not interpret it in the proper *Yogic* light. The *Gita Shlokas*, 8-24 and 25, indirectly refer to the opening of the Third Eye, the opening of the *Shat-chakras*, the ascension of the *Kundalini* through the *Sushumna* upwards, etc. The *Kundalini* is connoted by the word *Agni*. *Jyoti* means the central point in the *Sahasradala-kamala* where the cosmic *Chaitanya* is focused, as brilliant as the Sun.

There is allusion to the *Ardha-matra* and transit through it; *Kala* as the *Swaroopa* of the *Paramatman*; *Virata Chaitanya*; *Akshara Tattwa, Mastishka* (Crown of head/*Murdhni-sthana*); oblation of the *Pranas* into the *Pranas* (*Prana-yajna*); *Yoni-mudra*; a special *Onkara Kriya* of *Shri Mahavatara Babaji Maharaja*; *Pranayama*; *Granthi-bhedana*; *Khechari Mudra*; *Yoga* as akin to that in which the ancient *Yoga* regenerates the *Chaitanya* of the *Virata Purusha* at the crown of the head (*Mastishka/Murdhni-sthana*); etc.

It is recommended that the readers preferably read their books to acquaint themselves with a wider thinking base, which this author finds to be basically the same as per *Saint Dnyaneshwar*, albeit with different terminology/jargon; and presentation, suiting the *Yoga* methodology advocated by their respective proponents. This author wants to refrain from commenting upon the merits of such system of *Yoga*, as per the other authors of commentaries on *Gita*.

BOOK-2

Essentials of Rajayoga [Bhakti and Yoga]

Introduction

By now, we have gone into great details to examine the subject of the *Maha-nirvana* of the *Yogins*. Now, one topic related to it remains. It is about the *Maha-nirvana* of the saints, like *Dnyaneshwar*, and others. It was commented upon in brief in the foregoing discussion about '*Departure and State at the Time of Death*'. We will now take it up for closer examination and study. That will reveal to us the final state of our beloved *Sadguru Saint Dnyaneshwar*, in his last earthly existence.

Sanjeevana Samadhi

It is well known that *Saint Dnyaneshwar* and his siblings, all finally assumed the state of the *Sanjeevana Samadhi*. Their dates of birth and *Maha-nirvana* into the *Sanjeevana Samadhi*, as reckoned by the *Varakari* tradition, are as follows:

1. *Saint Dnyaneshwar*: Birth - *Shravana Vadya* 8 (*Ashtami*), *Shaka* 1193, at *Alandi*. *Samadhi* - *Kartika Vadya* 13 (*Trayodashi*), *Shaka* 1215, at *Alandi*.
2. *Saint Sopanadeva*: Birth - *Shaka* 1196, at *Alandi*. *Samadhi* – *Margashirsha Vadya* 13 (*Trayodashi*), *Shaka* 1215, at *Sasawad*, near *Pune*.
3. *Saint Muktai*: Birth - *Shaka* 1199, at *Alandi*. *Samadhi* - *Vaishakha Vadya* 12, *Shaka* 1216, at *Mehun*, in district *Jalgaon*. According to the record of *Saint Namadeva's Abhangas*, her *Samadhi* day/date of vanishing was *Vaishakha Vadya* 10, *Shaka* 1216, at *Mahatgrama Someshwar*.
4. The last amongst the siblings to assume the *Sanjeevana Samadhi* was the eldest brother, *Saint Nivrittinatha*. Birth - *Shaka* 1190, at *Alandi*. *Samadhi* - *Jyeshthha Vadya* 11, *Shaka* 1216, at *Triambakeshwar*. *Saint Namadeva* gives this date as *Jyeshthha Vadya* 12, *Shaka* 1216.

The three brothers entered into the *Samadhi* state while living. There is difference of opinion whether *Saint Muktai* also did likewise. *Saint Namadeva* says that she just vanished in a cyclone, after merging into a brilliant lightning-like light. This disappearance of hers is somewhat like that of *Saint Tukarama* who is reputed to have gone directly to the *Vaikunttha Loka* bodily.

Although *Saint Namadeva* has voiced it differently, there is the *Samadhi* of *Saint Muktai* at *Mehun*, in *Jalgaon* district, in *Maharashtra* state. The anniversaries of these saints are traditionally celebrated at the respective places of their *Samadhis*, on the given dates.

Sanjeevana Samadhi and High State of Yogin

The discussion here on the subject of the *Sanjeevana Samadhi* of saints will be based upon, mainly, the *Abhangas* of *Saint Namadeva* from his *Abhanga Gatha* - a broad collection of his various *Abhangas*, categorized into, the *Origins (Adi)* of *Saint Dnyaneshwar*, *Dnyaneshwar's Samadhi*, *Sopana's Samadhi*, *Muktai's Samadhi*, *Changadeva's Samadhi* and *Nivrittinatha's Samadhi*.

We will also be helped in our venture by the discussion we had and the details we saw earlier in respect of the *Gatis* of the *Yogins*, based upon *Gita* and *Dnyaneshwari*, and *Vedic* literature. *Saint Swami Samartha Ramadasa's Dasabodha* will also throw some light upon the matter. The *Abhanga* numbers given hereunder are according to the Governmental edition of the *Abhanga Gatha* of *Saint Namadeva* - (abbreviated as – NG hereafter).

Parabrahman's Replicas

Saint Namadeva says that the three brothers Viz. *Nivritti*, *Dnyanadeva* and *Sopana* were like the replicas of the *Parabrahman*, in human forms. They were born *Jnanins*. (899, NG)²⁶⁵

A famous *Abhanga* depicts the feelings of *Saint Namadeva* towards *Saint Dnyaneshwar*. He says, extolling the greatness and the high *Yogic* state of the *Saint*, that he was manifested *Parabrahman* that gave rise to the emanations of the waves of *Bliss* of the *Chaitanya* of the *Brahman*. That is also said about his other siblings. (902, NG). *Saint Dnyaneshwar* planted the creeper of the *Vedas* for the benefit of the common folks, called the *Dnyaneshwari*, which is the ornament that *Gita* wears.

Further *Saint Namadeva* cites *Lord Vitthal* as saying that *Saint Dnyaneshwar* was the essence of *Jnana*, the *Chidroopa* (one with the *Chit* i.e. the *Chaitanya*) *Tattwa* itself like a crystal, pure inside out. The *Lord* tells *Namadeva* that: 'You are the most fortunate. The *Parabrahman* incarnate in the form of *Saint Dnyaneshwar* likes your company.' (907 and 908, NG).

These utterances of *Namadeva* show the high state of *Yoga* of *Saint Dnyaneshwar* and his siblings. We must take a note of this point about the

very high state and seniority of these Saints in the context of the *Sanjeevana Samadhi* subject. To understand the secret of the *Sanjeevana Samadhi*, we ought to know the high value and importance attached to this high *Yogic* stance of the Saints.

Why Sanjeevana Samadhi

Saint Dnyaneshwar expresses his urge for assumption of the *Sanjeevana Samadhi* to *Lord Vitthal* in these words: 'O Lord! You are my solace! Therefore, I would like to assume the *Samadhi* at your feet, near you. I do not desire *Mukti*. I have great feelings for you.' His intention, however, was to help the down-trodden and *Ajnanins* on their way to *Moksha*, even after assuming the *Samadhi* state. (965, NG).

Lord Vitthal understands it. He says: 'Listen! O Absolute Emperor of the *Jnanins*! You are the *Jnana* incarnate! Still you are requesting *Me* about assuming the *Samadhi* state. I understand it. Your intentions will be fulfilled.'

How would it be possible for the *Jnana* Incarnate to assume the *Samadhi*? Yet, in order to fulfil the desire of *Saint Dnyaneshwar* of being a benefactor of the masses, even after *Samadhi*, *Lord Vitthal* assured him that this impossible thing will be done! *He* promised him that he will remain in the perpetual *Samadhi* state forever. (965 and 966, NG).

The perpetual *Samadhi* state means the *Sanjeevana Samadhi* that we talk about so often. For being seated in that state, *Lord Vitthal* appointed the place of *Alandi* and asked *Saint Dnyaneshwar* to be there in the perpetual *Samadhi* (*Nitya Roopa Samadhi*). There is a hidden meaning in this word '*Nitya Roopa Samadhi*'. It indicates that *Saint Dnyaneshwar* will remain present in that place in his bodily form. However, whether that form is the corporeal body, or the *Sookshma Deha*, is a matter of knowing.

Moreover, *Lord Vitthal* said that the anniversary of the event, a fair and ceremony, will be held at that place on the *Kartika Krishna Ekadashi* and *He* will *Himself* meet *Saint Dnyaneshwar* there every year on that day. (967, NG).

Describing the *Samadhi* of *Saint Dnyaneshwar* further, *Namadeva* says that great is that place *Alandi* (*Alankapuri*). *Lord Vitthal* seated him in the *Samadhi* in the *Khechhari* state, placing *His* lotus-like hand upon the head of the *Saint*, while *He* stood by. (969 and 976, NG).

Namadeva says that after that he heard a voice saying that the *Bhaktas* will be emancipated from the *Samsara*, just by the *Darshana* of *Saint*

Dnyaneshwar. Blessed is the *Ajana Tree* nearby! Blessed is the *Lord Siddheshwara* nearby! *Saint Dnyaneshwar's* desire to benefit the masses forever was fulfilled in *Alandi*. (981, NG). Coming to terms of the event of the *Samadhi* of *Saint Dnyaneshwar*, *Namadeva* was overcome with sorrow since he will no more be seen by him. (981, NG).

Two States of Sanjeevana Samadhi

Even though *Saint Dnyaneshwar* assumed *Samadhi*, *Namadeva* says that he had two states: 1. *Chidatman* - the state of merger unto the *Parabrahman* (984, NG); and 2. *Divya Deha* (Divine body) (986, NG). When *Namadeva* urges *Lord Vitthal* to show him *Saint Dnyaneshwar*, after he had been in the *Samadhi* for some time, he saw the *Saint* in his divine body. He was overjoyed to see his beloved friend bodily. He embraced him and bowed at his feet. This was the divine body of *Saint Dnyaneshwar* that *Namadeva* witnessed (987, NG).

Namadeva, describing the state of the *Samadhi* of *Saint Dnyaneshwar*, says that *Lord Vitthal* promised the *Saint* that his *Samadhi* state will last until the end of the world; until the Sun, the Moon and the Earth exist; until the oceans exist. After that he would merge into the *Lord's* heart. (1004, NG). It indicates that the *Samadhi* of the *Saint* was one that lasts up to the end of the *Kalpa* (a measure of epochs, from the beginning of *Creation* to its end). It was, later on, known as the *Sanjeevana Samadhi*. He would stay in that bodily state of the *Divya Deha* there at *Alandi*, until his time to merge into *Lord Vitthal* arrives!

Greatness of Samadhi of Dnyaneshwar

Namadeva is on record, saying that *Lord Vitthal* further granted to the *Saint* that anyone who utters the four letters of the word, *Dnyanadeva*, reciting the name, would attain the *Jnana*. (1004, NG). The *Lord* told him that he will remain in the *Swaroopa* of *Jnana*. His name will be the *Jnana* at the heart of the *Lord*, affirming that *Saint Dnyaneshwar* was his *Avatara* to liberate the masses from the woes of the *Samsara*. (1010, NG).

The *Samadhi* of the *Saint* is such that he is seated, facing the main entrance (*Nagarakhana*) and the *Nandi* of *Siddheshwara* to his right and the *Suvarna Pippala* tree to his left. The *Ajanu* trees garden is in his front. (1004, 1011 to 1013, NG). It is likely that the trees were surrounding the place when he had been seated in the *Samadhi* posture. Now what are left are some trees to his left frontal side.

The summary of the *Abhangas* cited above about the granting of boons to *Saint Dnyaneshwar* by *Lord Vitthal* is as follows: The recitation of the four

letters of his name, *Dnyanadeva/Dnyaneshwar* will grant one *Jnana*. The *Avatara* of the *Saint* is for the liberation of the masses from the *Avidya* and the *Samsara*. Infinite virtue will accrue to anyone who worships at his *Samadhi* during the period from the *Ashtami* to the New Moon night of the *Krishna Paksha*, by way of *Nama-japa*; *Satsanga* (association with and seeking of *Jnana* from the saintly persons); recitation of the deeds of the *Lord*; keeping whole night awake, singing the glory of the *Lord*; beating drums, and other musical instruments to the chant of all these vocal expressions of *Bhakti*; etc.

The *Samadhi* of the *Saint* grants unbound merit for the *Sadhakas* and the *Siddhas*. There is great merit in reciting the deeds of *Lord Hari* under the *Ajana* trees. The *Darshana* of the *Suvarna Pippala* tree (Golden *Pippala Tree*) at his *Samadhi* is not possible unless one has been endowed with great merit (*Punya*).

The *Darshana* of the *Samadhi* of the *Saint* cannot be had unless one has infinite stock of merit (*Punya*) with him. *His Darshana* is equal to a billion and more of the merit accrued by the penances undertaken in the name of the *Lord*. *His Darshana*, even once, is like worshipping *Lord Vishnu* always; doing the *Nama-japa* forever; and giving food to the *Vaishnavas* and the *Saints* always. *Saint Dnyaneshwar* stays in *Sanjeevana Samadhi* here upon the earth for the people's benefaction. He has favoured countless beings by being here. One cannot recount ever fully his favours and the debt for it that everyone owes to him!

Eternal Yogic Secret of Sanjeevana Samadhi

Two *Abhangas* of *Saint Namadeva* are the most useful to decipher the *Yogic* secret behind the *Sanjeevana Samadhi* of *Saint Dnyaneshwar*. (1031 and 1032, NG). These *Abhangas* strengthen the view of the traditionalists who hold that *Saint Dnyaneshwar* still exists in the gross bodily form in his *Samadhi* place.

It appears from the said *Abhangas* that *Saint Dnyaneshwar* has adopted a way different from the other *Yogins* Viz., the *Yogins* of the *Shukla* path who merge with the *Brahman*, abandoning their bodies; and the *Jeevanmukta Yogins* who, attaining the state of the *Brahman* while still in their bodies, on abandoning their bodies, merge into the *Brahman*, attaining unity with it, like the space within a pot merges with the space without - in the infinite expanse of space (*Akasha*) - when it is broken.

Namadeva says that the siblings Viz. *Saints Dnyaneshwar, Nivrittinatha* and *Sopanameva* are *Maha-purushas*. They are the *Avataras* of *Lord*

Vishnu, Lord Shiva and Lord Brahmadeva respectively. Saint Dnyaneshwar is a true friend of the Yogins.

*Namadeva implies that they are in the state of the Sanjeevana Samadhi i.e. eternally, without discarding their corporeal bodies. **They had attained to the Brahman while still living here in their normal course of life. They are the incarnation of the Brahman itself. They are the Maha-purushas. The space within the pot is already merged into the space without; for that, it is not necessary that the pot should break.***

Accordingly, there is no purpose behind such master Yogins in either leaving the bodies behind, or not doing so. However, as in *Dny, Ovi 3-155*, their duty is to help others swim across the ocean of *Maya* that Lord Shri Krishna says is very difficult for anyone to cross ('*Mama maya duratyaya*'; 7-14, *Gita*). To discharge this very duty, *Saint Dnyaneshwar, retaining his visible body form, entered into the state of the Sanjeevana Samadhi.*

Sanjeevana Samadhi State in Niranjana-Gumpha

(Beyond Shoonya-Nirshoonya)

The *Niranjana Tattwa* is in this very body, beyond the *Shoonya* and the *Nirshoonya*. We have been familiar with these terms from the Glossary and the Chart (***Pashchima Path and Shoonya/Dehas/Samadhi/Mukti***) at the end of this part of this work.

Namadeva says that it is at the heart of the *Shoonya* in the *Niranjana-gumpha*. *Saint Dnyanadeva*, in the state of the *Sanjeevana Samadhi*, transcended the state of the *Unmani*'s everlasting deep sleep (metaphorically) state of *Bliss*, and is seated in the state of the *Swaroop*a, beyond the *Samadhi* state of *Unmani*.

He attained the state in the *Niranjana*, while making this body its vehicle. He remains there always, and showers his grace upon his *Bhaktas* and also, other common folks. *His* work of the *Loka-sangraha* continues unabated, while keeping the *Chetana* awakened in the *Swaroop*a state. *His* vow, as we remember, is to transform the entire *Vishva* (universe) into the *Brahman*, practically. That was the blessing he had asked from Lord *Vitthal* before assuming the *Sanjeevana Samadhi*, which was granted to him. (965, *NG*).

Saint Namadeva has disclosed in the said *Abhangas* certain *Yogic* aspects of the extra-ordinary *Samadhi* state of *Saint Dnyaneshwar*. He says clearly that the state of the *Unmani* is the fire (*Dhuni*) of *Vairagya*. Like the *Sadhus* who sit beside the fire (*Dhuni*) for *Dhyana*, ***the Yogins, too, sit next***

to the state of Unmani, becoming immersed in the Dhyana of the Chaitanya Jyoti Swaroopa of the Niranjana.

Five *Mudras* are mentioned in this connection, Viz. *Bhoochari, Khechari, Chachari, Agochari, and Unmani*. When these *Mudras* are used by the *Yogin*, he can ascend to the *Sahasradala Kamala* where there rings the *Anahata Nada*. *Saint Dnyaneshwar*, likewise, has transited to that state; and lighting the *Jyoti* of the *Chaitanya* i.e. the *Jyoti* of every *Jyoti*, he got seated in its light in the state of *Sanjeevana Samadhi* in the *Niranjana-gumpha*.

Namadeva says that this emperor of the *Yogins*, *Saint Dnyaneshwar*, though asleep in the state of the *Unmani*, is awake with the consciousness of the *Niranjana!!* He has no sense of his body, as implied by *Namadeva*. *This indicates that Saint Dnyaneshwar is alive in the Samadhi place in his body.*

108 Times *Samadhi*

Namadeva also speaks about *Saint Dnyaneshwar* having assumed the *Sanjeevana Samadhi* one hundred and eight times earlier. *Lord Panduranga (Vitthal)* says that in every *Kalpa*, he was born and did work for the masses, and had been finally resting in the *Sanjeevana Samadhi* for the same purpose, at the same place in *Alandi*. There have been twenty-seven *Kalpas*, each of four *Yugas*. It goes to show that it was innumerable times that *Saint Dnyanadeva's Avatara* manifested and he took *Samadhi* as many times. He is a lighthouse for the *Ajnanins*, showing them the path to emancipation.

Namadeva says that the three siblings - *Nivritti, Sopana* and *Muktai*, became downcast when they came to know that *Dnyanadeva* was going to assume *Sanjeevana Samadhi*. *Lord Vitthal* explained to them the reason behind *Saint Dnyaneshwar's* decision. He said that the people were drowning in the ocean of the *Samsara*, which the *Saint* could not bear. He helped them and intended to help others, even while in the *Samadhi* state. (1057 and 1058, NG).

Namadeva says that: **The Saint's work will be continued by way of the *Sanjeevana Samadhi*, of removal of the *Ajnana* of the beings, engulfed in the *Samsara*; to bestow upon them the *Sakshatkara* of the *Atman*, by experiencing the independent existence of the *Atman*, unlinked to the human body; to become the boat to take them across the deep and vast ocean of the *Samsara*; to become the Ocean of *Amrita* giving *Sanjeevani* (new life) to the *Jnanins*.**

Actual Event of Samadhi

The actual event of the *Samadhi* of the *Saint* is described by *Namadeva* in *Abhangas*, (1068, 1076, 1091, 1073, 1080, 1091 and 1092, NG).

Lord Vitthal told that Saint Dnyaneshwar had been seated in the *Samadhi* state 108 times before. It was below the *Nandi* of the *Siddheshwara* temple at *Alandi*. That is an age-old place. It is the beloved place of Lord Vishnu, which is, as if, the Vaikunttha of this Bhooloka. Even the Gods, like *Brahmadeva*, worship the *Samadhi* of the *Saint*!

The Saints gathered for the event of the *Samadhi* were happy and blessed to see the arrangements for the *Samadhi* that were made. *Namadeva* has used allegory here. He says the Saint's seat was the bejeweled *Asana* of the *Chit* itself. It was next to the *Unmani Dhuni* (sacred fire near the *Yogins*). It was covered with washed cloth and by Basil leaves, and other auspicious herbs and beautiful flowers, offered by the gathered Saints. *Saint Dnyaneshwar* was happy to see the decorated place that had been under the blissful shade of trees.

Lord Vitthal and Saint Nivrattinatha, held one hand each of Saint Dnyaneshwar in their hands and led Dnyaneshwar to the *Asana*. All the folks gathered there became emotional at the thought of the *Saint* going to assume the *Samadhi*, and will become hidden from their sight forever.

Looking at him, bedecked with flowers, sandalwood paste, and rice grains (*Akshata*), *Namadeva* came forward and garlanded him. He did the *Arati* (waving in a semicircular direction the lighted lamps before the deity, or a person) of joy to him.

Dnyanadeva folded his hands to bow before Saint Nivratti and says: 'O *Swami*! Merciful *Nivrattiraja*! You have looked after me all my life. You granted me your grace by which I attained to the *Swaroopa*! and crossed the *Maya*. This is my last adieu to you!'

Grief of Nivrattinatha

Seeing the final preparation of *Dnyaneshwar's Samadhi*, Saint Nivrattinatha, his elder brother, was overcome with grief. He remained seated morosely. *Dnyaneshwar* tried to console him. He says. 'O brother, *Nivratti*! Do not be sad. You have been my mentor and elder brother, protecting me from hardships. You have made me happy by bestowal of your *Grace*. Let me be seated at your feet for a while! Remember that I am not going anywhere, leaving you alone!' Saying so, he went and sat upon the *Asana* that was prepared for his *Samadhi*.

In front of him, *Dnyaneshwari*, opened at its ninth chapter, was placed. *Dnyaneshwar* bowed before the gathering three times and closed his eyes. Making the *Bheema-mudra*, that is the culmination and synthesis of all the

five Mudras mentioned earlier, he merged with the Niranjana. He attained, with his body, the state of the Brahman forever.

His thus assuming the *Samadhi* was the most sorrowful event for *Namadeva*. He could not contain himself. He cried out, 'O my dearest *Dnyanadeva*! My Lord! You are going beyond us all into the *Samadhi* state! The Sun has set! What we are to do now, without you!'

Everyone emerged outside from the *Samadhi* place. *Nivrittinatha* brought *Lord Vitthal* outside, holding his hand, and he closed the *Samadhi* place interior by placing the stone slab at its entrance. Thus, the *Samadhi* place became totally enclosed.

Everyone was sad. *Muktai* and *Sopanadeva* let themselves fall upon the ground, overtaken with grief. *Nivritti* became grief-stricken and could not control his emotions. Folks started praying before the *Samadhi* and offering flowers to it. *Namadeva*, too, was overcome with great emotions and started worship of the *Samadhi*, offering *Pooja*. This is how *Saint Namadeva* describes the details of the *Samadhi* in the most touching words!

Namadeva's Abhangas on Samadhi

By now, from the above description, the readers would have gathered the real *Swaroop* of the *Sanjeevana Samadhi* of *Saint Dnyaneshwar*. To understand the significance of the *Sanjeevana Samadhi*, from the *Yogic* angles, let us consider some aspects of it from *Saint Namadeva's Abhangas* on the *Samadhis* of other saints, Viz. *Nivrittinatha*, *Muktai* etc.

Sopanadeva's Samadhi

Sopanadeva was granted the blessings of *Lord Vitthal* and was promised that *He* will meet him every year while going to *Alandi* for the anniversary of *Saint Dnyaneshwar*. (1129, NG). The saints can have the *Sanjeevana Samadhi*, with their bodies intact. *Saint Dnyaneshwar* had it like that. We have already seen certain *Yogic* aspects of it, in the foregoing discussion.

Changadeva's Samadhi

Namadeva again mentions the application of the five *Mudras* Viz. *Unmani*, *Bhoochari*, and *Chachari* etc. in the context of *Changadeva's Sanjeevana Samadhi*, as in the description of *Saint Dnyaneshwar's Samadhi*. This appears to be an important point. (1155, 1157 and 1158, NG).

Muktai's Departure

The merging of *Saint Muktai* into the *Niranjana* is somewhat different from the other saints as described above. *Saint Tukarama* departed to the *Svarga-loka*, with his corporeal body. *Muktai* departed in just a fraction of a moment, like the lightning bolt appears and vanishes. (1173, 1174 and 1177, NG).

Saint Muktabai's story is apart from whatever we have noted above about the saints' and *Yogins'* demise. *Saint Namadeva* says that she merged into the *Niranjana* in the fraction of a moment, like a lightning bolt in the sky.

When questioned about her departure from this worldly plane by *Nivritti-Natha*, her brother saint, *Muktai* says: 'The *Akasha* within a pot can never be separated from the *Akasha* outside. How can it be made to become one with it, which is never separate? We have never been separated from the *Swaroopa*. Then where is the question of merging into it now, or ever?'

She further says, 'The flame extinguishes itself with the lamp. Just like that is the merging of the self into the *Niranjana*. No efforts are needed to attain that state with the *Niranjana* when one never got separated from it, birth or no birth.'

'The entire universe, whether its *Jeevas* or even material objects, are all filled with the *Light* of the *Niranjana*. The *Niranjana*, our dwelling, is never in the dark. Then how can there be any darkness here in this world of objects? All that is the *Niranjana*: full of the *Light* of the *Self*.' This clarification of *Muktai* is the high point of the *Chidvilasa-vada* attributed to *Saint Dnyaneshwar*.

'The *Atman* knows no rise and setting like the Sun. It is ever present. There is no darkness anywhere. The leaving of this corporeal body is like the lightning, which strikes, makes a hell of a sound; and appearing in the skies, merges into the sky to disappear in the fraction of a moment.'

Namadeva says about it thus: '*Muktai*, who was inside out the light of the *Atma-Swaroopa*, vanished in the thin air in the fraction of a moment, just like the light of a *Nanda-deepa* and its flame being extinguished.'

'When her light vanished into the '*Light*', all of sudden, a sound appeared, as if a million bells tolled as one. When *Muktai* vanished into the *Swaroopa*, the '*Light*' of the *Parabrahman* appeared all throughout the universe for an hour and more. For how long, no one can tell. Afterwards, the *dasha* became like it was before, one and the only one.'

Saint Namadeva further rues the fact that, henceforth, he cannot see her person ever. She has gone there, where '*The Unlimited*': *The Ultimate Infinitum* is!

Really speaking, as ultimately witnessed by the incident of her departure from the earth, *Muktabai*'s state was no state at all. It was the absolute: The *Atman*, or the *Brahman* Itself, that *Muktabai* was.

'Na Tasya Prana Utkramanti'

We have seen above the way the *Yogins* leave their bodies while departing from this earthly plane of existence; the *Shukla* and the *Krishna Gatis*; and the Saints' *Sanjeevana Samadhi*, etc. we have yet to consider a few other aspects in this context. Let us turn to them.

There is no rule for leaving their bodies in respect of those who have become the *Swaroop*a of the *Brahman*. Their corporeal bodies may just fall off like the lifeless leaf of a tree; or may remain as *Saint Dnyaneshwar's* body, for infinite time. Their bodies may not leave behind even a trace after departure, like in the case of *Saint Muktai*.

The *Shruti*, in the *Brihadaranyaka Upanishada*, says that: '*Yokamo nishkama aptakama aptakamo na tasya prana utkramanti brahmaiva san brahmapyeti*'; (4-4-6, *Brihad. Upa.*). It means that the *Pranas* of those *Mahatmans* who are dwelling in the *Swaroop*a do not transcend. This *Shruti Mantra* can be interpreted in two ways:

When the *Sadhaka* becomes the *Swaroop*a of the *Brahman*, his *Pranas* become merged into the *Swaroop*a; they do not return to the *Sthoola Deha* thereafter. Their bodies last because of certain rules of the *Prakriti*; or the *Prarabdha* of the *Deha*, as if the *Pranas* inhabited them, as some say; and they drop off when the time comes. Otherwise, the body vanishes like *Saint Muktai*; or like *Saint Dnyaneshwar's*, remains for an infinite time.

Another meaning is that the *Pranas* from the body of the *Mahatman* who has attained to the *Swaroop*a of the *Brahman* never depart from the body. Even if one looks as if dead, the *Pranas* still inhabit the body. The *Pranas* remain at the *Brahma-randhra* in the state of *Laya*, like in the *Samadhi* state. There is no knowing how long such a body of the *Yogin* will last.

It is for this reason that traditionally, the bodies of the *Yogins* are not consigned to the funeral pyre. Instead, an elaborate procedure is adopted for placing the body in a pit, and building a *Samadhi* place around the body. The latest examples of this tradition are the instances of *Samadhi* of

the Saints: *Swami Swaroopananda* of *Pawas*, *Gajanana Maharaja* of *Shegaon*, *Swami Samartha* of *Akkalkot*; and many others.

In fact, *Swami Swaroopananda* had left behind most detailed instructions regarding the procedure to give him the *Samadhi* in the manner prescribed in the *Shastras*. It means that the tradition to place the *Saints'* and *Yogins'* bodies in a *Samadhi* place has their sanction.

Divine Bodies of Yogins

Saint Dnyaneshwar says that the body of the *Yogin* becomes divine i.e. *Sanjeevana*. (*Dny*, *Ovis* 6-296, 250, 257, 268 and 327). *His* body can materialize simultaneously at many places, because of the *Khechari Mudra*. That is wondrous to the folks witnessing this miracle. That is a part of the *Siddhis* of *Yoga*. *His* body is resplendent, like a golden flower. It is like a figurine, moulded in the Elixir (*Amrita*). It is dainty, elegant and delicate. *His* limbs shine as if the *Parabrahman* were cast into a mould.

Such a transformed body can last till eternity. The rules of the ordinary bodies do not govern it. That is how the body of *Yogananda* lasted for many days, without decaying, as witnessed by American doctors.²⁶⁶ There are instances of the bodies of *Saint Kabir*, and *Saibaba*, and some others suddenly vanishing, just like *Saint Muktai*. *Saint Tukarama* is said to have gone directly to the *Vaikunttha-loka* with his corporeal body, which is, as a rule, not the norm. The fable of *Vishvamisra* and King *Trishanku*, is well-known, how *Lord Indra* would not allow the King to enter the *Svarga-loka*, with his mortal body.

Yet, the body of a great *Saint* like *Shri Ramakrishna Paramahansa* was consigned to the *Agni*, like any ordinary man. There are instances of the *Sannyasins*, being consigned to the flames, instead of being buried into *Samadhi* places. The rules governing the normal bodies, like decay, and disposal, do not apply to such extra-ordinary persons, like the *Sannyasins*, the *Saints*, and the *Avatars*, etc.

Saint Ramadasa on Samadhi

Saint Ramadasa Swami Samartha has expressed his thoughts upon the *Samadhis* of such greats, e.g. like *Saints Dnyaneshwar-Nivruttinatha-Sopanadeva*, *Swami Samartha*, *Gajanana Maharaja* of *Shegaon*, *Swami Swaroopananda*, etc. in his holy book, *Grantharaja Dasabodha*.

He has posed a question about the experiences one gets at their *Samadhi* place, as if they were yet alive, and bodily present there; and how their *Paramarthika* (transcendental, superhuman) power of benefaction of the

devotees and all, remains intact, even after their bodily death. It is very important to note for dealing fully with our subject of the *Sanjeevana Samadhi* of the Saints. The readers are requested to read the details from *Dasabodha* itself. (Ref. 10-7, *Dasabodha*).

The experiences a *Sadhaka* gets in the practice of the *Adhyatma* are wonderful and rather strange. Those practising the *Japa*, *Yoga*, and *Bhakti*, etc. have extra-sensory experiences of the divine *Teja* (brilliant light), colours, fragrance, touch, speaking with transcendental beings, and *Nada* etc. By discussing with the *Siddhas*, *Yogins*, and Saints etc., one comes to understand the reality behind them and the meaning of such experiences. The life-sketches, biographies, and the compositions, by the saints and such others guide us about this matter of divine experiences.

Gati of Saints and Others

Ramadasa Swami poses the question on this. He says that many people experience the *Darshana* of the *Jnanins*, Saints, and *Avataras*, etc., after they have left their corporeal bodies. If one worships them at their *Samadhi* places, or places associated with them, one experiences some divinity; and gets some extra-sensory experiences. The *Avataras* of *Shri Rama* and *Shri Krishna* are things of long past age. However, people experience their *Paramarthika* prowess even today.

These greats have become the *Muktas*, long past. It means that their bodies, in any form, do not exist, having merged already with the *Parabrahman*. Questions are that whether they are not yet *Mukta*, in the full sense of it; or, they are yet having some desire unfulfilled; or their divine, or *Sookshma* bodies still abound upon this earth, or in the ethereal space; etc. What is the reason behind the experiences of others as above at their places? And if they have yet some desire unfulfilled, how one can say that they are *Muktas*. These are the doubts behind the transcendental phenomena associated with them that are experienced by people.

These questions need to be addressed. It is alright if they have wrought miracles while living in their corporeal bodies. But their miracles occurring posthumously, after being merged with the *Parabrahman*, need to be pondered upon.

Merit of the Divinities

Saint *Ramadasa* says: The answer to these questions is to be sought in the strength of conviction (*Shraddha*) of the *Sadhakas*, and the *Bhaktas*. The divinities like the Saints are not connected with the phenomena thus taking place. It is said that one would experience the *Lord*, in accordance with his

emotional attachments and conviction. What the mind seeks, one sees in the dreams. The things of dreams do not materialize, in reality. Likewise, the *Darshana* of such greats and the experiences one gets in connection with them are the result of the *Dhyasa* (extreme attachment, accentuated *Shraddha*) upon these divinities.

Their experiences do not mean that the said divinities have been living, in one form or the other, in this world, or any other, with desires unfulfilled; or they have been reborn. There is no such reason behind the said experiences of the devotees and the *Bhaktas*.

Really speaking, the prowess, or the divine powers of such greats (*Mahapurushas*, *Avatars*, and Saints etc.), operate without their existence to back it. That is automatic operation of their leftover powers. This happens because the *Lord* always enhances the powers of benefaction, merit and reputation of the divinities, even when they are no more, in any form.

Saguna Bhakti and Ishwara-pranidhana

Their merit is in the *Punya* (good deeds) performed by them, by way of perpetual devotion and *Bhakti* of the *Ishwara*; ethical conduct; performing the *Japa*, and *Purashcharana* (prescribed *Japa/Vrata*); visiting the holy places constantly; to remain detached (*Vairagya*); and to meditate upon the *Dhyeyya Vastu* (*Ishta Devata*, or *Dhyeyya*); etc. *Saint Ramadasa* also advises us to do all these things, as much as we can, with conviction (*Shraddha*). Thereby, one attains great merit (*Punya*). One should keep faith (*Shraddha*) in the *Guru*, or the *Ishwara*.

Even if one attains to the Nirguna state, one should not discard the Saguna Bhakti. If one discards the *Saguna Bhakti*, it causes great harm. The *Nirguna* state is not retained for long because one cannot experience it by the senses, or by even extra-sensory perception. One cannot fixate upon it with *Shraddha*, as upon the *Saguna Dhyeyya*. And by discarding the *Saguna*, one stops having experiences associated with it which strengthen the *Shraddha*; and cannot worship it without it - (*Bhakti*).

Such a *Sadhaka* who discards the *Saguna*, is left high and dry. He is neither experiencing the *Nirguna*; nor the *Saguna* that was bestowed upon him by the grace of the *Lord*. One retains neither the *Bhakti*, nor the *Jnana*. Hence, even if one attains the *Nirguna*, one ought not to discard the *Saguna Bhakti*, with its associated *Kriyas* like *Japa*, and *Dhyana*, etc. The *Jnata* (knower of the *Brahman*) who discards the *Saguna* is a failure, so to speak.

Samadhi and Benevolence

There is no comparison to the merit (*Punya*) of one who worships the *Saguna*, while being desireless (*Nishkama*). One gets the fruit of worshipping with desire for it. But with *Nishkama* worship, the *Sadhaka* gets attached to the *Lord Himself*. That is not the case of *Sakama* (for a purpose) *Bhakti*. There is this great difference between the two kinds of *Bhakti*. *Nishkama Bhakti* earns boundless merit (*Punya*). The *Lord*, even fulfills the necessities of the *Bhakta*, even when unasked for. When the *Ishwara* and *His Bhakta* unite through the *Nishkama Bhakti*, their power together transcends the arena of Time (*Kala*).

The Saints combining the *Nishkama Bhakti* and the *Brahma-jnana* (*Saguna* and *Nirguna* worship, together) have powers infinite. We not only witness their splendor, powers and glory when they are alive; but even after discarding their bodies, their prowess rules for infinite time. That is what one witnesses in their precincts, like their *Samadhi* places. One has their *Darshana*; and one's wishes are fulfilled; etc. Their power derives from the unitary nature of both, the *Lord* and the *Bhakta*. *Saint Shri Ramadasa Swami* summarizes that the merit (*Punya*) of the *Nishkama Bhakti* and *Jnana* (*Nirguna Upasana*) together is especial.

Saint Dnyaneshwar's Samadhi

While on the subject of the reasons why one gets experiences at the *Samadhi* places of Saints etc., *Samartha Ramadasa Swami* suddenly changes the subject to the importance of the *Saguna Bhakti*. ***Saguna Bhakti is integral to Ishwara-pranidhana. In this way, we can recognize the mutuality of the Saguna Bhakti of Samartha Ramadasa, with the Pantharaja of Saint Dnyaneshwar which has Saguna worship at its base*** that we have seen while dealing with *Pantharaja*, earlier in other parts of this work. The explanation on *Samadhi* experiences by *Swami Ramadasa Samartha* is meaningful from this point also.

Even though, *Swami Samartha Ramadasa* appears to deny the eternal existence of the *Muktas* and the *Jnanins*, his explanation pertains to their *Samadhis* after they have discarded their corporeal bodies. Hence, it is not applicable to powerful Saints like *Dnyaneshwar* who have assumed the *Sanjeevana Samadhi*, without leaving their bodies. The point about the *Saguna Bhakti* and the prowess derived from it, however, applies to every saint, irrespective of whether he has assumed the *Sanjeevana Samadhi*, or not. Therefore, the devotees are bound to have experiences of the *Samadhi* of *Saint Dnyaneshwar*, as one would when he was moving around in bodily form. But mainly, it is for the reason being still alive in the *Sanjeevana Samadhi*.

Yoga Aspects

While on this subject of the *Sanjeevana Samadhi*, it is necessary to examine certain *Yogic* aspects related to it. *Saint Namadeva* refers to the *Bheema-mudra* in the context of the *Samadhi* states of *Saint Dnyaneshwar*, and also, *Saint Changadeva*.

'*Bheema*' means the *Pranas*, as in the *Hanumana Stotra* of *Saint Ramadasa*. *Bheema-mudra* relates to the *Pranas*. *Namadeva* says that the Saints applied that *Mudra* to the 'Eye'. Let us see what this implies. We had seen *Saint Dnyaneshwar's Abhangas* in details, in '*Other Abhangas on Yoga*' and also *Glossary* in **Book-2**, '*Magnificent Yoga of Kundalini - (Rajayoga of Gita - Pantharaja)*', under '*Rajayoga of Gita*', of this work. In it, the *Yogic* term, 'Eye' has been explained in details.

It means the *Shoonya-sthana* in the *Trikuti/Ajna-chakra*, designated by the *Yogic* terms - '*Third Eye*' (*Tritiya Netra*) - '*Nayana*', etc.

The 'Eye' is the First (*Prathama*) *Shoonya*, out of the five *Shoonyas* referred to by *Saint Dnyaneshwar* in his *Abhangas*.

Mudra and Shoonyas etc.

Saint Namadeva's Abhangas refer to the Five *Mudras* Viz. *Chachari*, *Bhoochari*, *Khechari*, *Gochari*, and *Unmani*. From a book attributed to *Saint Dnyaneshwar- Panchikarana*, we get some explanation about these.

It is seen that these *Mudras* give experiences in the region of the Names and Forms (*Nama-Roopa*). From *Unmani*, the region of the *Alakshya* commences. That will be seen from the chart about the *Shoonyas* given later on.

We have been familiar with the *Siddha-siddhanta-paddhati* of *Guru Gorakshanatha*. Also, we have examined the *Pantharaja* of *Dnyaneshwari* in great details. Based upon it, we can understand the details of the said composition, as follows:

Chachari means the Bahirlakshya Madhya-drishhti, with half-closed eyelids in the Dhyana of the Paramatman. Bhoochari is the 'Nasagram' Drishhti-Antaralakshya Antardrishti, at the Bhroo-madhyas upon the Ajna Chakra thereat. Khechari is the Vyoma-dhyana. Guru Gorakshanatha has mentioned the five Vyomas (Akashas) for Dharana-Dhyana etc. (2-30, ssp). Khechari is the Dharana-Dhyana upon 'Timir'- the darkness - in the Parakasha of the five Vyomas. Agochari is the Antaralakshya Antardrishti upon the Paramatman.

These four *Mudras* are meant for the *Sadhaka* who is progressing upon the *Pantharaja* path, practising the *Mudras* and the *Tribandhas* etc., by adopting the *Pys* method of *Dharana-Dhyana-Samadhi-Samyama*.

The Bheema-mudra is a combination of all the four Mudras as above, together with the Unmani Mudra. It results in the Laya of the Pranas at the Brahmanda. This is how we understand the secret behind the *Bheema-mudra* (applied to the 'Eye' (i.e. in the region of the *Shoonya* and above) that *Saint Dnyaneshwar* and others have used for assuming the *Sanjeevana Samadhi*.

The 'Eye' is the Shoonya. In its extensive sense, it comprises of the Five Shoonyas of Saint Dnyaneshwar i.e. the region from the Trikuta to the Brahma-randhra; and the four Shoonyas beyond, and the Mahashoonya and the Nirshoonya.

This region, up to the *Mahashoonya*, is half that of the *Shakti* and the remaining half, that of the *Shiva*. That is not exactly a halfway division; but the equality of *Shiva* and *Shakti* simultaneously, all throughout this region. In the state of *Creation*, they are in the state of *Prabhava* (*Creation*); and in the state of *Apyaya* (*Laya*), they are in the state of *Samarasya* (equanimity), tending to transit to their *Origin*. The mysticism of the *Bheema-mudra* has to take this into account for its understanding.

The Yogic implication of applying the *Bheema-mudra* in the region of the *Shoonya*, as above, in its extensive sense, is entering into the state of the *Maha-samadhi* i.e. into the *Sanjeevana Samadhi*. When *Namadeva* says that *Saint Dnyaneshwar* applied the *Bheema-mudra*, it means that he entered into the *Maha-samadhi* for eternity, to be immersed into the continuous state of *Jeevanmukti*, i.e. retaining the corporeal body!!!

This kind of the highest *Samadhi* state is traditional to the *Natha Siddhas*. As stated in *Dny. Ovi 18-1754*, even *Saint Matsyendranatha* had entered into such a state. He desired to enjoy the fullest *Bliss* of *Samadhi*, eternally.

Saint Dnyaneshwar had another intention for that kind of Samadhi. He wished to be the benefactor of all the beings. That is how he entered into the Maha-samadhi, which is going to last until there are the Sun, the Moon, the stars, and the Earth!!

Saint Ekanatha on Dnyaneshwar

We entered into the inner aspects of the *Sanjeevana Samadhi* of *Saint Dnyaneshwar*. We must remember *Saint Ekanatha* in this context. As traditionalists believe, it was he who had last seen *Saint Dnyaneshwar*, on entering his *Samadhi* place, to meet him in person.

The *Samadhi* place of the *Saint* had become obscured due to the social conditions resulting from the onslaught of Islam against the Hinduism. Saint *Ekanatha* had the vision (*Sakshatkara*) in a dream of the *Saint* who beckoned him to come to his place to remove a weed that was troubling him, trying to pierce at his throat. He discovered the place with his *Yogic* prowess; renovated the *Samadhi* place; and dug up a well for use of the pilgrims there. That well exists still. That is what the traditionalists believe!

Before taking up the next topic, let us see what *Saint Ekanatha* says about *Saint Dnyaneshwar*. **He calls him the *Kaivalya Incarnate*; the remover of the *Tritapas* (*Adhyatmika*, *Adhibhautika*, and *Adhidaivika*) of those coming to him; the beloved of Lord *Vitthal*; the constant companion of everyone on the way to *Moksha*; the Life *Chaitanya* of the three worlds; and who helps the *Jeevas* merge themselves into the *Shiva*.**

Saying thus, he bows before him with absolute humility. *His* testimony that *Saint Dnyaneshwar* is abiding at *Alandi*, even today, is convincing for us who are the *Saint's* own children!! This is how *Saint Ekanatha* passes on to us the key to the mysticism behind the *Sanjeevana Samadhi* of the *Saint*.

With him, let us also offer the flowers of our *Bhavas* to the *Saint* in his *Samadhi* place; and bow before him humbly! Let us also bow before Saints *Namadeva* and *Ekanatha* who have been instrumental in giving us this unique *Darshana* of *Saint Dnyaneshwar*, in his *Sanjeevana Samadhi*. Let us bow also before *Lord Vitthal*, along with all the Saints for this great privilege.

Epilogue

Saint Dnyaneshwar is none other than the *Parabrahman Incarnate*. In his own words, as in *Dny, Ovi 11-708*, let us pray to him, offering the flowers of the fragrant *Bhava* of *Bhakti*, in the following words:

*Filling to the Brim,
The Handfuls Of
These Flowery Words,
Inspired by Him
And Untainted,
I Proffer With Devotion,
Upon The Lotus Feet
Of The One,*

*Who Is At The Heart
Of This Universe.*

Let the fragrance of these '*Handfuls of Flowers*' spread to the infinite space, even beyond the *Mahashoonya* and the *Nirshoonya*. That is what we pray to *Lord Vitthal* and *Saint Dnyaneshwar*.

Before taking up the next topic, the Chart of the *Shoonyas*, is recast and produced here-below for understanding certain deeper matters from the foregoing discussion at various places in this work's all the parts.

Chart of Chakras				
<i>Chakra</i>	<i>Place</i>	<i>Shoonya</i>	<i>Deha</i>	<i>Mukti</i>
1. <i>Trikuta</i>	<i>Ajna Chakra</i>	<i>Prathama</i>	<i>Sthoola</i>	}
(A) <i>Bindu</i>			<i>Sookshma</i>	} <i>Salokata</i>
2. <i>Shrihata</i>		<i>Dvitiya</i>	<i>Sookshma</i>	}
(A) <i>Ardhendru</i>	-	-	<i>Sookshma</i>	<i>Sameepata</i>
(B) <i>Nirodhika</i>	-	-	<i>Sookshma</i>	<i>Saroopata</i>
3. <i>Golhata</i>	<i>Vyapika</i>	<i>Tritiya</i>	<i>Karana</i>	<i>Sayujya</i>
4. <i>Auta-peetha</i>	<i>Unmani</i>	<i>Chaturtha</i>	<i>Maha-</i>	}
			<i>Karana</i>	} <i>Jeevan-</i>
5. <i>Brahma-</i>	-	<i>Mahashoonya</i>	<i>Maha-</i>	} <i>mukti</i>
<i>Randhra</i>			<i>karana</i>	}
(C) <i>Nirshoonya</i>	-	-	<i>Kaivalya</i>	<i>Videha</i>
				<i>Mukti</i>
(D) <i>Bhramara-</i>	(The region from the <i>Chaturtha Shoonya</i> to the			
<i>gumphra</i>	<i>Mahashoonya</i> from the <i>Maha-karana Deha</i>)			

Remainder of Yoga Subject

We are satiated by experiencing the *Samadhi* celebration of *Saint Dnyaneshwar*. Now let us turn to some leftover portion of the *Yoga* subject. It is mainly regarding the remaining portion of the sixth chapter of *Gita-Dnyaneshwari*.

We have understood the matter about the departure of the *Yogins* from this plane of existence. Also, we have examined in details the matter of the correlation between *Yoga-Bhakti-Jnana* etc.; and the subject of *Sadhana*

right from the state of the *Sadhaka* to that of the *Siddha*. Now what remains is a portion about the greatness of *Yoga Sadhana*; and the relationship between the *Ishwara* and *His Bhaktas*. Let us turn to it.

Preface

Upon *His* narration of the *Pantharaja Yoga* in great details, *Arjuna* poses a question to *Lord Shri Krishna*. He says that the *Yoga* that had been narrated was very good, no doubt. But he asks the *Lord* as to who is competent to follow it. Can anyone follow it, or does it need any specific qualification? (*Dny, Ovis 6-337 and 338*). The *Lord's* answer to it we have already seen in the earlier parts of this work.

The *Lord* appears to opine that every man should try to gain the prequalification for practising the *Yoga*, though the requirement is not that tough. One should attempt to practise and perfect the *Pantharaja Yoga*, one way, or the other. He also says that there is no other *Sadhana* that is as easy as the *Pantharaja Yoga*. (*Dny, Ovi 6-363*).

Niruddha Chitta and Yoga

Expressing again the greatness of *Yoga* and the benefit by its practice, the *Lord* says that the *Chitta* that has been controlled by *Yoga* steadies upon the *Atman* and enjoys it when it witnesses its *Sakshatkara*. The *Yogin* attains great bliss that is beyond the *Indriyas* (senses); but still can be sensed by the intellect. Even if it is experienced once, the *Yogin* becomes *Ananya* (merged) into that *Tattwa*. This state of his *Samadhi* never abates.²⁶⁷

The *Yogin* who is stabilized in this state never wavers even if he suffers from great sorrow. This state is without the touch of sorrows. There is no other gain higher than this *Yoga* State. Hence, all men should follow this *Yoga* path. No one should shun it. They should practise it with great devotion and enthusiasm, with a resolve to attain its goal.²⁶⁸

Saint Dnyaneshwar says that the *Yoga* that was narrated by the *Lord*, commencing with the description of the *Asana*, should be practised well so that the *Chitta* will become *Niruddha* (controlled). Then the rest consummation of *Yoga* will automatically follow.

The *Nirodha* of the *Chitta*, and to attain its stability, are the main ingredients of *Yoga*. The *Pys* defines *Yoga* as such by saying that the *Nirodha* of the *Chitta* *Vrittis* is *Yoga*. ('*Yogashchittavrittinirodhah*'; 1-2, *Pys*).

Gita, too, lays stress upon this important aspect of *Yoga*. The *Lord* says that the *Sadhaka* should discard all the desires that arise from the *Sankalpa* (resolve to get or do something). He should control the senses. Slowly, with practice, one should attain the diversion of the *Chitta* from the sensory objects, by steady efforts and resolve. The mind should be attuned to the *Atman*. One should not think of anything other than the *Atman*.²⁶⁹

When one starts practising thus, the mind which is fickle by its nature, runs to many objects. But one ought to think about their futility; and divert the mind to the *Atman*. Practising this control, one should bring the mind under one's command.

This practice, when perfected, leads to the total stability of the mind upon the *Atman*; and the *Chitta* attains to peace, without the various *Vrittis* arising in it. The *Rajoguna* that is the cause of the fickleness of the mind abates with this practice. The *Sadhaka* becomes stainless, and becomes the *Swaroopa* of the *Brahman* himself. Such a *Yogin* obtains the ultimate bliss of the *Atman*.²⁷⁰

Saint Dnyaneshwar says that this *Yoga* is simple and easy. But if one finds it hard to practise owing to the fickleness of the mind, then one should give it a definite objective, or a *Dhyeyya*. It should be made to fix itself upon it, resolving that one would not stir from the decided objective. It will then stabilize upon the target with constant practice.

Yet, if it does not steady itself thus, let it wander wherever it wants to. But from time to time, it should be made to return to the *Dhyeyya*. Whenever it sways from the given target, it should be brought back and fixed again and again upon the target. This way, it will form the habit of fixating upon the given target. The *Chitta*/mind thus stabilized will definitely approach the *Swaroopa* of the *Atman*, at sometime or the other. Its *Dwaita* will vanish into the pristine *Adwaita*. This will result in the *Samarasya* of the *Chitta* with the *Atman*; and the three worlds will be flooded with the splendor of their union.

Thus, we are told the various practices for stabilizing the *Chitta* to attain the *Yoga*. These all fall under the aspects of the *Dharana* and the *Dhyana* of the *Pys*. The *Dharana-Dhyana* have various objects for *Alambana* (fixation of the *Chitta*). These practices all involve fixing the *Chitta* upon a selected *Alambana*, by one or the other means.

Lord Shri Krishna says to *Arjuna* to use any other method whatsoever that will yield the desired stability of the *Chitta*; and attain its union all the time

with the *Atman*. Once that state is attained, the *Yogin* rids himself of all the worldliness, reaching the final goal of *Yoga*. He experiences the *Swaroopa* of the *Brahman*; and attains the maximal bliss of the *Atman*.²⁷¹

The *Lord* says that the *Yogin* sees *Him* in every *Bhoota*, and all the *Bhootas* in *Him*. One who does so, will never be detached from *Him*.²⁷² One who abides in *Him* all the time; who worships the *Ishwara* in everything and all the *Bhootas*, becomes *Jeevanmukta*. While roaming freely in this world, he merges in *Him*.²⁷³ Such a *Yogin* attains to *Him* by looking upon every *Bhoota* like himself, with equanimity. He remains unaffected by the *Sukha* and *Duhkhas*. The *Lord* regards him as the most superior to all the *Yogins*.²⁷⁴

Saint Dnyaneshwar turns this narration of *Lord Shri Krishna* into a method of attaining *Yoga*. He says that if *Arjuna* finds other methods of attaining *Yoga* most difficult, he should practise equanimity towards all the *Bhootas*, seeing the *Lord* in them all. That is far more easy than other methods of training the mind and the *Chitta*.

One Yoga; Different Alambanas

From the narration of *Saint Dnyaneshwar*, we find that there are three simple and easy to follow methods of attaining the *Yoga*:

1. Controlling the senses → *Vairagya* → *Sankalpa-sannyasa* (discarding the desires) → Attainment to the *Atman*;
2. *Dharana* → *Dhyana* → *Samadhi* - (A) By *Nirodha* of the *Vrittis* of the *Chitta*; and (B) By centering the *Chitta* gradually upon the *Alambana*, without *Nirodha* of the *Chitta-vrittis*; and
3. to look upon all the *Bhootas* with equanimity.

All these three methods fall under the prescription for attaining *Yoga* by the *Pys*.

In the first, control of the senses is the *Alambana* for the *Chitta*. From this *Dharana*, one progresses through the *Dhyana* to the *Samadhi*; and attainment of the *Kaivalya* state.

The method 2(A) is straightaway the application of the *Pys*, 1-2, ('*Yogashchittavrittinirodhah*'). The *Vrittis* of the *Chitta* are the *Alambana* here. 2(B) is also similar, except that the *Alambana* can be anything. The *Ishwara-pranidhana* is included in this method.

In the third method, looking at everything as the *Para-brahman* itself is the *Alambana* for the *Chitta*. The further stages of *Dharana* → *Dhyana* →

Samadhi; and attainment to the state of the *Kaivalya*, are supposed to follow.

All the above are elementary *Alambanas*. As one progresses, they are expected to be replaced by subtler *Alambana* to attain the subtlest state of the *Kaivalya*. These three methods are not three different *Yogas*, but one *Yoga* only. They differ only in the *Alambana*, not the process of *Yoga*. ***Except this difference, all the stages of Yoga and its path is the very same in every Alambana.***

Whatever different ways of attaining the *Yoga* are narrated in *Gita* are based upon only the variety of the *Alambana*. The *Path* is not different, but exactly the same. In fact, the various terms, like *Jnana*, *Bhakti*, and *Karma* etc. have been coined according to the different *Alambanas*. One has to understand this finally.

The *Yoga* of *Gita* is thus seen to be a homogenous combination of all the four methods Viz. *Jnana*, *Karma*, *Bhakti* and *Yoga*. This has been seen variously by us in the foregoing parts of this work, from time to time. We will discuss more on this issue when we see the *Kramayoga*.

Yogabhrashta (Swerved from Yoga)

Although *Lord Shri Krishna* explained the ease of practising *Yoga* and various methods to it, *Arjuna* was not satisfied. He comes up with yet another doubt. He is bothered about the fickleness of the mind. He asks the *Lord* about the difficulty of such a mind attaining perfection in it.

He says that the mind is ever ready to jump at any smallest distraction. How can it stabilize in the *Yoga* of equanimity that the *Lord* is prescribing? No one can master such a fickle mind, which takes to the objects that constantly attract it. Diverting it from its natural affinity to the sensory objects; and to fixate it upon the *Alambana*, is like controlling the wind and to make it flow in the desired direction.²⁷⁵

To this doubt of *Arjuna*, the *Lord* replies that no doubt the mind is very fickle. Yet it can be controlled by steady practice; and controlling its natural tendencies to objects of pleasures (*Vairagya Vritti*). Those who cannot practise its control cannot attain to the *Yoga* state. But the *Sadhakas* who are resolute and with control over themselves can certainly perfect the control of the mind; and with steady unwavering practice, they can master the mind and attain to the *Yoga* perfection.²⁷⁶

Saint Dnyaneshwar says that though the mind is so fickle, it has one very good trait. When it experiences the sweet savour of something, it attaches

itself to it; and goes on seeking it continuously. So, one should show it the pleasure of meditation upon the *Atman*, even for a moment. If it takes to it, it will ask more of it; and allow control of itself to practise *Yoga* to obtain more and more pleasure of the *Atman*.

Arjuna agrees. But he says that as one starts the *Yoga* practice, even though faithfully, but with unsubdued mind, he may not attain the *Yoga* if he swerves from *Yoga* path because of the natural tendencies of the mind. Will he attain anything; and what *Gati* he will attain if he dies with half-practised *Yoga*?²⁷⁷

He says to the *Lord* that such a person who has swerved from the *Yoga* path and has not steadied himself upon the way to the *Brahman*, may be deprived of the enjoyments of the *Samsara*. Will he not thus become frustrated in his efforts like a cloud breaking up in the sky, going nowhere? *Arjuna* requests the *Lord* to clarify this point as none other can clarify what will happen to the soul of the man who loses upon *Yoga* halfway.²⁷⁸

No Ending of *Yoga Sadhana*

Lord Shri Krishna dispels his doubts. He clarifies that neither such a *Sadhaka* will lose in this world, nor hereafter. Anyone who attempts to secure his permanent good loses nothing, nor does he attain any inferior *Gati* (state after death).²⁷⁹

The *Lord* says further that anyone practising the *Yoga* who does not attain the *Moksha* in this life will go after death to the benign *Lokas* reserved for those who have great merit (*Punya*). After spending a long time there to his heart's content, the *Yoga-bhrashta Sadhaka* will be reborn, either into a family of the pious rich; or that of very intelligent *Yogins*. Such a birth is very rare.²⁸⁰

There, his intellect (*Buddhi*) unites with the *Samskaras* of the practice of *Yoga* of his previous births. Because of its urge, he starts to practise *Yoga* again in that rebirth, too. He is attracted to *Yoga* because of his past life's *Samskaras* of *Yoga* practice; and will practise it again in this birth, even against his wish.

Lord Shri Krishna emphasizes that anyone who has the least little curiosity about *Yoga* will, one day, transcend the *Shabda Brahman* (see Glossary for this word); and be pulled towards the *Atman*. Thus, practising *Yoga* for many a birth, the *Yogin* will attain to the *Parama Gati* i.e. the *Brahman*, after becoming free of the worldly blemishes (sins of attachment to senses and their pleasures).²⁸¹

Saint Dnyaneshwar says that he is reborn with the Sun of *Jnana* spreading its rays before his entry into the world. He becomes a *Sarvajna* in childhood itself, without waiting for adulthood and rigorous study of the scriptures. He attains the *Siddha Prajna* in his early years. With his faculties regained, he becomes master of the mysteries of *Yoga* that the *Gurus* alone know.

The powerful senses become his slaves. The mind unites with the Pranas; and the Pranas, transcending to the Murdhni-sthana, merge into the Akasha there. He has a natural flair for Yoga and masters it in no time. The Samadhi state is natural to him. From the Savichara Samadhi, he effortlessly transcends to the Nirvichara Samadhi. Leaving behind everything, he easily enters into the state of the Nirbeeja Samadhi. This fast gallop ends up only on his attaining to the state of the Kaivalya.

In that fast track process, the mind dissolves; the *Vayu* also meets its *Laya*. The *Akasha* also dissolves into itself. The *Yoga-bhrashta* becomes incarnate *Brahman* himself where all the *Tattwas* have met there *Laya*; where the *Ardha-matra* of the *Pranava* (*Onkara*) has become submerged into the infinite expanse beyond; from where the *Word* returns even before reaching there; where the consciousness does not even enter; which is the *Parama Gati* of every *Gati* (the ultimate state, beyond all the states); and that which is the *Avyakta Brahman*.

Pantharaja Again

When *Saint Dnyaneshwar* describes the state and its attainment by the *Yoga-bhrashta*, he does not forget to weave the *Pantharaja* in a nutshell in it. He has described the experiential wisdom of attaining the *Yoga* here. This, in fact, is the expansion of the *Lord's* words, '*Jijnasurapi Yogasya shabdabrahmativartate*'; (6-44, *Gita*).

The stages that he outlines again of the *Pantharaja* here are as follows: *Yoga Buddhi* (*Sadbuddhi*) → *Self-knowledge* (*Nija-jnana*) → *Siddha Prajna* (*Prajna of a Siddha*) → *Control of the senses* (*Indriya Nigraha*) → *Control of the mind* (*Mano Nigraha*) → *Laya of the mind with the Pavana* (*Vayu*) in the *Akasha* (*Gagana*) → *The splitting of the screen of the mind upon which this world picture is projected* → *Tattwa Laya* (*Laya of all the Tattwas*) → *Laya of the Ardha-matra of the Onkara* → *Attaining of the state of the Turiyatita*.

It again emerges that the singular Yoga of Gita is the Pantharaja that is described by Saint Dnyaneshwar in the sixth chapter of Dnyaneshwari. This is the essence of our most detailed discussion and studies of Gita-Dnyaneshwari in this work.

Greatness of Yogin

Lord Shri Krishna emphasizes that: 'The Yogin is great. In My opinion, he is greater even than the *Tapasis* (those practising the austerities), the *Jnanins*, and the *Karmins* (those who practise the *Karma-kanda* i.e. *Vedic dicta* on the *Karmas* that ought to be performed, like the *Yajnas*, the *Danam* etc.).' He advises *Arjuna*, therefore to become a *Yogin* and gain the highest state ever, in this world, and beyond.²⁸²

With these words of the Lord, ('*Tasmadyogi bhavarjuna*'), the sixth chapter of *Gita* comes to an end. This also almost finishes the topic of the *Yoga of Gita-Dnyaneshwari*.

Next Topic

Now, we will turn to the remaining portion of the twelfth chapter of *Gita* to look into the *Yoga* and *Bhakti*; and thereafter, to the topic of *Bhakti* review. We are examining the essentials of the *Rajayoga* (*Bhakti* and *Yoga*) in this **Book-2** of this part of the work, needless to remind the readers.

Yoga and Bhakti

We have seen last the *Yoga* subject, completing its discussion, except for the *Kramayoga* that is in the eighteenth chapter of *Dnyaneshwari*. We also discussed the correlation between *Yoga* and *Bhakti*; and that they are not separate from one another. Now we will again examine this special relation between them in what follows, as a review.

Lord Shri Krishna emphasizes that the *Yoga* ought to be practised along with *Bhakti*. He says that amongst all the *Yogins*, the one who has devoted himself from the bottom of his heart is the greatest of all of them.²⁸³

The Lord indicates that it is easier to follow the Yoga that has the element of the Ishwara-pranidhana in it; and the Yoga that combines the Karma-Jnana and Bhakti is the highest of all the Yogas. Later on, He has explained it in more details in answer to *Arjuna's* query of the *Gita Shloka* 12-1.

The Triputi-laya and Adwaita

We have seen earlier how the Lord describes that the *Yogins* who practise *Yoga* with *Bhakti* are beloved to Him. Saint Dnyaneshwar describes it in his words. He says that the Lord is the body and the Yogin His Atman. The *Bhakti Triputi* is *Bhakta-Bhakti* and its object of devotion. The state of the *Yogin Bhaktas* who see in it the *Para-brahman*, along with themselves can just not be described! Upon the *Laya* of this *Bhakti Triputi*, the *Yogin*

experiences the *Lord* in everything, and himself. Then the *Lord Himself* does not feel that the *Sadhaka* is apart from *Him*.

This is the fruition of practising the *Yoga* with the *Ishwara-pranidhana*. The central *Yoga* of *Gita*, so special, uniquely manifests thus, merging *Bhakti* into the triad of the *Karma-Jnana* and *Yoga*. This *Yoga* merges everything, all the worship by *Karma*, *Jnana* and *Bhakti* into itself to finally merge into the *Parabrahman*, along with it all.

Saint Dnyaneshwar describes it peculiarly. He says that the entire paraphernalia of *Bhakti* and *Yoga* becomes one with the *Lord*, along with the *Yogin*. That is the maximal eternal experience of *Bhakti* and *Yoga*. We have seen many a time before that the *Yogin* is the *Bhakta*, and also the *Jnanin*. Therefore, *we may call the Sadhana of Gita for attaining to the Parabrahman by any name; call it Yoga, Bhakti, Karmayoga, or Jnanayoga, whatever one may like.*

Our further remaining discussion will be following this tenet to culminate into the *Kramayoga* of the eighteenth chapter of *Dnyaneshwari*, wherein we will fully, and specifically, again witness it. On our way, there is an important stop, that of the state of the *Yogin Bhaktas*, as described in the twelfth chapter of *Gita*.

Characteristics of *Bhaktas*

In the twelfth chapter of *Gita*, *Lord Shri Krishna* describes the characteristics of such *Bhaktas* who are most beloved to *Him*. He says that *His Bhaktas* do not envy, or hate anybody. They behave with equanimity towards all the beings. They have mercy and pity upon all. They are selfless, without *Ahankara*; satisfied with whatever they have; and treat both the sorrows and pleasures equally with composure of mind.

They are self-controlled; and resolved upon their goal. They dedicate their mind and *Buddhi* to the *Lord*. They are, as said earlier, *Bhaktas* as well as *Yogins*.²⁸⁴

Lord Shri Krishna has already said in the *Gita Shloka, 12-12*, that this *Yogin Bhakta* has come to *Him*, travelling upon the path of '*Abhyasa → Jnana → Dhyana → Karmafalatyaga → Shanti (Brahman; Bliss)*'. This we had seen earlier in this work under '*Chief Guiding Principle of Worship – Gita Shloka 12-12*'.

We had seen then in great details why the *Gita Shloka, 12-12*, is the central principle of the worship in *Gita*. ('*Shreyo hi jnanamabhyasat jnanat dhyanam vishishyate, dhyanat karmafalatyagah tyagat shantih*

anantaram'; 12-12, *Gita*). We had then observed that the fourfold worship of *Gita* is harmonious and in unison with the four ways that scholars see in *Gita* i.e. of *Karma-Jnana-Bhakti-Yoga*.

We are presently looking at the traits of such *Yogin Bhaktas* who have attained the state of the *Siddha*, traversing this selfsame path, of *Gita Shloka*, 12-12. *Saint Dnyaneshwar* says that the *Lord* turns his heart (*Antahkarana*) into the seat (*Asana*) for them to be seated in his heart.

Describing the *Bhakta Yogins* further, the *Lord* says that the people are not annoyed by them; and they, too, are not annoyed by the people. They are devoid of the sentiments of joy (euphoria), anger (frustration), fears, and anguish. They have shunned desires and expectations from this world; have become sanctified (purified) of heart; ever vigilant to guard their state of *Bhakti* and *Yoga*; and absolutely neutral to the *Prapancha*, and without any attachment to it.

They have been rid of the cycles of births and death, fears of pain and all other kinds. They refrain from the *Karma-kanda*; and whatever *Karmas* fall to their lot, they do them without *Ahankara* i.e. involvement of self.²⁸⁵

Free of Duals

Extolling the virtues of *His Bhakta Yogins* further, *Lord Shri Krishna* says that they do not seek joys; nor do they hate anything; nor do they desire anything. Discarding the duals of loss and gains, pious and impious, good and bad from their minds, they remain endowed with the purest of *Bhakti*.²⁸⁶

They look with equanimity upon friends and foes, insults and praise, honour and dishonour, cold and hot, *Sukha* and the *Duhkha*, and censure and applause. They are free of attachment to anything; homeless; and remain mute spectators of the play of the world. Always remaining contented, they engage in the *Lord's Bhakti*, whole and sole.²⁸⁷

Such *Bhakta Yogins* are the most beloved of the *Lord*. They are focused upon *Bhakti* of the *Lord* and nothing else enters into their mind and *Chitta*. They have given their *Antahkarana* in entirety to the *Lord*.

Bhakti as Essentially Yoga

In the twelfth chapter of *Gita*, *Arjuna* had made the query to *Lord Shri Krishna* about who is the best *Yogin* of all, (*'Evam satatayukta ye bhaktastvam Paryupasate; ye chapyaksharamavyaktam tesham ke yogavittamah'*; 12-1, *Gita*). The *Lord* replied to it that the devotee who, focusing his mind upon *Him*, remaining ever united with *Him*, worships

Him with the *Antahkarana* (heart) full of supreme faith in *Him*, is the best *Yogin* of all.²⁸⁸ The *Sadhana* for attaining this *Yoga Bhakti* is already looked into great details by us in this work.

The fruition of the said *Sadhana*, and its stages, as in the *Gita Shloka*, 12-12, have been well known to us. The same as noted by us are: '*Abhyasa* → *Jnana* → *Dhyana* → *Karmafalatyaga* → *Shanti (Brahma, Bliss)*'. It has been well understood by us with the help of *Dnyaneshwari*.

Lord Shri Krishna also commends this way of worship as the best. This is the same way which is called variously as *Bhakti Marga*, *Karma Marga*, *Jnana Marga*, as well as the *Yoga Marga*. Those who follow this path are the beloved of the *Lord*, as *He* says variously in the twelfth chapter of *Gita*. in the *Shlokas*, 12-15 to 20. While discussing it again finally in *Dnyaneshwari* in its eighteenth chapter, *Saint Dnyaneshwar* describes it in details as the *Kramayoga*. We are to see it at the appropriate place in further discussion. This is the real *Dharma* (recommended conduct) and the *Dharma Marga* (righteous path) to follow.

Flow of Elixir

It is eulogized by *Lord Shri Krishna* as '*Amrita (Elixir) of Dharma*'; and *Saint Dnyaneshwar* calls it as the '*Flow of Amrita*' (*Dharmyamritadhara*)! Describing the greatness of this path is beyond words for us. Needless to repeat that this is the path of *Bhakti* and also the path of *Yoga* that *Lord Shri Krishna* extolls at the close of the twelfth chapter of *Gita*. Also, *He* praises the virtues of *His Bhaktas* on the above said path in these words: 'The person is the most beloved to *Me* who, with full faith in *Me*, is devoted to the *Bhakti* in the form of the *Yoga*, as narrated by *Me*.'²⁸⁹ *Saint Dnyaneshwar* emphasizes that this is the *Path of Bhakti*; and it is the same path as that of *Yoga*!

Bhakti Through Literature

We had once again seen that *Gita's Yoga* is one that synthesises both, *Bhakti* and *Yoga*. Let us now turn to the exposition of *Bhakti* through other resources like the *Bhakti Sootras*, and *Abhangas*, etc. Through them, too, the unitary nature of *Bhakti* and *Yoga* is revealed.

Jnana, Karma, Bhakti and Yoga are indivisible facets of the Sadhana Marga in Gita. The *Haripatha*, and other *Abhangas*, by *Saint Dnyaneshwar* upon the facet of *Bhakti*, extolling the *Bhakti* principle, are only too popular. Scholars agree that the *Narada Bhakti-sootras* and the *Shandilya Bhakti-sootras* narrate the *Bhakti Shastra* in a nutshell. Our overview of *Bhakti* will be incomplete without acquainting ourselves with

them. Therefore, let us have a bird's eye-view of the *Bhakti* in that literature.

Narada Bhakti-sootras (Nbs) and Bhakti

Narada Bhakti-sootras define the *Bhakti* as extreme (*Parama*) Love for the *Paramatman* that is itself the *Swaroop* of *Him*. Its nature is that of the *Amrita* (Elixir) itself.²⁹⁰ In this *Parama Bhakti*, the *Ishwara* and *His* devotee are united in nature. This is what is the Extreme Love for the *Paramatman*. The *Paramatman* is the *Amrita Tattwa*. Hence, this *Bhakti* itself is also *Amrita*.

On attaining to this *Parama Bhakti*, one becomes a *Siddha*; is endowed with the state of the *Amrita*; and is satiated fully. Such a *Bhakta* does not desire anything. He does not grieve about anything. He remains aloof from the world of phenomena (*Samsara*).²⁹¹

He becomes disinterested in all the *Karmas*. He has no desire for their fruition. The *Bhakta* who has attained to the state of this *Parama Bhakti* becomes drunk-like with the *Elixir* of the *Atman*; and attains *Shanti*. Becoming united with the *Atman*, he enjoys *Jeevanmukti*. This definition of the *Bhakti* by *Narada* tallies very well with what *Gita* says about the state of the attained *Sthitaprajna* person. We will yet see many such similarities between *Gita* and *Nbs*.

Nirodha in Bhakti

The nature of this *Bhakti* and the process of its *Sadhana* is reflected in other *Sootras* of *Nbs*. It says that such a *Bhakti* is in the nature of *Nirodha*; it shuns the desires and the *Chitta Vrittis* responsible for them. The discarding of the usual worldly transactions, and the *Vedic Karma-kanda*, is the true *Nirodha*, in *Narada's* opinion.²⁹²

One is reminded here of the *Pys*, '*Yogashchittavrittinirodhah*'; (1-2, *Pys*). The abstaining from the objects of pleasure of the senses (*Indriya-nigraha*), too, is hinted at here. It implies the *Sannyasa* of *Gita* that is of the fruits of the *Karmas*. It is not possible for a being to discard the *Karmas* altogether. Therefore, the definition of *Nbs* needs to be examined in its light. Hence, the actual meaning of discarding of the worldly transactions and *Vedic Karma-kanda*, altogether, should be taken to mean that the *Karmas* have to be conducted without any desire for their fruits.

Fruition of Bhakti Through Ishwara-pranidhana

For attaining the *Nirodha*, *Nbs* specifies that one ought to be devoted to the *Paramatman* single-mindedly (*Ananya*). It means remaining

disinterested in other activities; and discarding all other sources of solace than the *Lord*. For the *Nirodha*, thus, the *Chitta*'s only *Alambana* has to be the *Paramatman*; and all other subjects and objects should be looked at as *Him* alone. This implies what we know as the *Ishwara-pranidhana* of the *Pys*.²⁹³

Usual Worldly Activities

This view is accepted in the next *Sootra* of *Nbs*. It says that one ought not to desert the usual activities that the people conduct and are deemed necessary for the society. The worldly and the *Vedic Karmas* should be performed for the sake of the *Lord* and for attaining to *Him*; and not with desire for their fruits.²⁹⁴ One ought to follow the religious dicta, as per the *Shastras*; otherwise there is a possibility of a downfall from the state of the *Dharma*.

The worldly transactions necessary for the livelihood and keeping the body in functioning state have to be done, but the same should be done by becoming one with the *Paramatman*.²⁹⁵ We know how *Gita* prescribes about doing these *Karmas*. It is by the envisaging of the '*OM Tat Sat*' while doing any *Karma*, as in its seventeenth chapter. We have already looked into that aspect in this work. The essence of doing any *Karma* is aptly proclaimed by *Gita* in its *Shloka*, 4-24, ('*Brahmarpanam brahmahavir*') that we have noted elsewhere in this work. *Narada*, too, is implying the same thing here.

Signature of Bhakti

The signs of the *Parama Bhakti* as in *Nbs*, are also narrated by others like *Parashara*, and some *Rishis*. *Narada* refers to them. He says that *Parashara* says that the *Poojanam* of the *Paramatman* with great love (*Anuraga*) is *Bhakti*. *Gargacharya* says that the singing of the glories and the *Lilas* of the *Ishwara* is *Bhakti*. *Shandilya* says that being attuned to the *Atman*, and remaining immersed in it, to the exclusion of everything else, is *Bhakti*.²⁹⁶

Narada, however, spells out the real *Bhakti* to be surrendering all the *Karmas* to the *Paramatman*; enjoying the bliss of being one with *Him*; and becoming anxious for the *Paramatman* when forced to stray away from *Him*.²⁹⁷

Narada mentions that such a *Parama Bhakti* was the hallmark of the *Bhakti* of the *Gopis*. Their patent love for *Lord Shri Krishna* was manifestation of this *Bhakti*. In their *Bhava* of this *Bhakti*, they entirely

forgot the greatness of the *Lord*. But that was not any blemish on their part. In fact, they had become the *Swaroopa* of *Lord Shri Krishna*, inside out. If it were not so, their love for the *Lord* would have to be treated as that of a woman for her paramour. In such promiscuity, there would be no scope for the bliss of *Bhakti*.²⁹⁸

Saint Dnyaneshwar, too, has described this real *Bhakti* in *Dnyaneshwari* and some of his *Abhangas*. This is the *Para-bhakti*, aka *Parama Bhakti*. We will look at it at the respective place. For the time being, we are having a look at it through the *Nbs*.

Sadhana of Bhakti

Narada says that this *Bhakti* is the real *Sadhana* for attaining to the *Paramatman*. He says that the maximal effort at *Sadhana* of the *Jnana*, *Karma*, and *Yoga*, is this *Bhakti*. This *Bhakti* is attained as a result of all of them, together.²⁹⁹

This *Bhakti* is without pride (*Ahankara*). When one does all the above *Sadhana* without *Ahankara*, this *Bhakti* is attained. To merge into the *Swaroopa* of the *Paramatman* is its fruit.³⁰⁰ This state can be recognised by us as being that which is beyond the states of the *Sananda* and the *Sasmita Samadhis*. It is the state of the *Nirvichara Samadhi* of *Patanjali*.

The seers see the *Sadhanas* for this *Bhakti* differently, says *Narada*. They say that *Jnana* is the only *Sadhana* for this *Bhakti*. Others say that the *Jnana* and the *Bhakti* are dependent upon each other. *Brahmakumara* says that the *Bhakti* of the *Ishwara* is the fruit of itself, i.e. its own *Sadhana* (and the *Sadhya* i.e. goal, objective). But *Narada* opines that these are all the *Sadhanas* in the precincts of *Bhakti*. The *Mumukshus* should understand this principle; and take to the real *Sadhana* of the *Bhakti*.³⁰¹

Further, *Narada* enumerates a few more of such opinions on the *Sadhana* of *Bhakti* by other seers. He says that the eminent persons say that discarding the attraction of the *Samsara*; and singing *Bhajanam* to the *Paramatman* constantly; etc. are the *Sadhanas* of *Bhakti*. The people also believe that listening to the glory of the *Lord*, *His* virtues, and *Keertanam*, etc. lead to attaining *His Bhakti*.³⁰²

Prahlada has enumerated nine kinds of *Bhakti* Viz. 1. *Shravanam* (listening to the praise of the *Lord*); 2. *Keertanam* (singing the glories and *Lilas* of the *Lord*); 3. *Smaranam* (meditating upon the *Lord's* name, form and *Lilas*); 4. *Padasevanam* (serving the *Lord* physically); 5. *Archanam* (*Poojanam* of the *Lord*; reciting *Mantras*, *Stotras* etc. for *Him*); 6.

Vandanam (paying obeisance to the *Lord*, by bowing, and prostrating etc. before *Him*; 7. *Dasyam* (serving the *Lord* as a bound person); 8. *Sakhyam* (being a friend of the *Lord*); and 9. *Atmanivedanam* (conversing with the *Lord* in intimacy, telling him everything in one's mind and that takes place in life). In his opinion, one who has all these nine *Bhavas* of *Bhakti* is the person who is trusting the *Lord* with everything he has; and is full of faith in *Him*.³⁰³

Compassion of The Greats (*Mahatsanga*)

Narada says that however most, these *Sadhanas* are good, *the true Sadhana of Para Bhakti is to be had by the Grace of the Mahatmans, or even by a fraction of the God's Grace*.³⁰⁴ It is, therefore, in his *Viveka-choodamani*, that *Shrimat Adi Shankaracharya* extolls so much the compassion (*Samshrayah*) of the *Maha-purushas* ('*Durlabham trayamevaitat devanugrahaahaitukam; manushyatvam mumukshutvam mahapurushasamshrayah*'; (3, *Viveka-choodamani*); and devotion to them.

Narada says that that compassion of the *Mahatmans* is rare, indeed. But to recognise them is practically impossible. However, their company and compassion are the surest way of attaining the *Para Bhakti*. By the *Grace* of God, the *Mumukshus* meet such *Mahatmans* who are absolutely free from duality. One should try to see how one may come in their contact. They efface the duality in their devotees and others who come in their company, thus paving the path to the true *Bhakti*. *Narada* reiterates that the *Grace* (*Kripa*) of the *Mahatmans* is the best *Sadhana* to achieve the *Para Bhakti*.³⁰⁵

Gita. Too, says that the *Mahatmans* are the real source of *Jnana*. One ought to surrender to them, the Saints, for obtaining their *Grace*. ('*Tadviddhi pranipatena pariprashnena sevaya, upadekshyanti te jnanam jnaninastatvadarshinah*'; 4-34, *Gita*).

Obstacles to *Bhakti* and Remedies

Patanjali has recounted the various obstacles to *Yoga Sadhana* in the *Pys*, like the sorrowful state of mind, harried state of mind, and laziness, etc. *Narada*, also, notes that there are many such obstacles in the practice of *Bhakti*. To avoid them, therefore, he says that one should totally avoid the company of the wicked persons. *Kama* (desires), *Krodha* (anger, anguish), *Moha* (lust, attraction to sensory objects of pleasures), *Smriti-bhramsha* and *Buddhinasha* (loss of objective of *Sadhana*; and straying from *Sadhana*), lead to the association of forbidden objects and the wicked

persons. They result in loss of direction and make attainment of *Bhakti* an impossibility.

Initially, these obstacles look small and insignificant, like the waves upon an ocean. But with the association of the wicked persons, and forbidden objects, they soon assume the nature of the roaring and disastrous ocean; and engulf the *Bhakti Sadhana* with its *Sadhaka*.³⁰⁶

These obstacles to *Bhakti* that *Narada* enumerates are more like those that *Gita* speaks of, than *Patanjali*. *Duhsanga* means the company of the wicked, and also objects of sensory pleasures. In *Gita*, it means the company of the *Ajnanin*, the faithless, one who slanders the *Paramatman*; one who is not a *Tapasi*; and who is an *Abhakta*. These all create obstacles to *Bhakti*. The *Lord* has stipulated that *Gita* ought not to be preached to such persons. Their company ought to be avoided at all costs.³⁰⁷ Many *Gita Shlokas* can be cited to show their similarity with the *Nbs* in this respect.³⁰⁸

Kama (desires) and *Krodha* (anger, anguish) result from the *Rajoguna*. They are the sworn enemies of the *Jnanins*. The wicked persons take recourse to them and enhance the *Dambha* (false prestige), *Darpa* (pride), *Ahankara*, and such foul characteristics, in their nature. Blinded by *Moha* (lust), they resort to horrible deeds. They harangue even their own *Atman*; not to speak about others whom they torture.

Kama, *Krodha* and *Lobha* are the three gateways to the hell. One should stay away from them. The contact with the objects of sensory pleasures is also bad. *Kama* and *Krodha* are their results. *Krodha* leads to anguish; and *Smriti-bhramsha* (loss of objective) and *Buddhinasha* (swaying from the path) are its results. Thus, the way to self-destruction starts from the *Kama* and the *Krodha*.

As a general rule, we may say that the attraction to the *Samsara* (*Prapancha*), and contact with it, is the real *Duhsanga* (contact of evil). The obstacles to the *Sadhana* arise from it. That is the inference of the *Adhyatma-shastra* and the *Yoga* methodologies. The *Sadhakas* are well advised by *Nbs* and *Gita*, as well as *Pys*, to sincerely make efforts to avoid it.

Narada lays stress upon this and says that one who discards attachment to the *Samsara*; who dedicates oneself to the *Mahatmans*; and who surrenders whole and sole to the saints, only that one crosses the ocean of *Maya*. He becomes free of 'Me' and 'Mine' truly. He vanquishes his *Ahankara* - the root of being³⁰⁹

Commonality Between *Gita* and *Nbs*

Narada again says that in order to cross the ocean of *Maya*, the *Sadhaka* needs to remain secluded from the public. One who discards the *Karmas* of livelihood severs the bonds of the *Samsara*. One who abandons all the *Karmas*, and the *Karmafalas* becomes non-dual. He goes beyond the three *Gunas*. One who discards the *Vedas* experiences unbroken sense of the Love of God, *aka Kaivalya*. He crosses the ocean of *Maya*; not only that, others also cross it with his help!³¹⁰

This prescription by *Narada* is congruent with *Gita*. Many utterances of the *Lord* in *Gita* are evidence of this. In fact, we may say that *Gita* elaborates *Narada's* say in greater details.³¹¹

Ever Increasing

Explaining the *Bhakti* state, *Narada* says that it is impossible to describe it fully. This *Bhakti* is *Prema-swaroopa* (of the nature of Love for the *Paramatman*). The *Triputi* of *Bhakta-Bhagavana-Bhakti* vanishes in its manifestation.

Since the *Dwaita* does not remain in it, one who is enjoying it cannot describe it. It is like a mute person who experiences the taste of something but cannot express it. Attaining this *Bhakti* is rare,³¹² like what *Gita* says in another context ('*Vasudevah sarvamiti sa mahatma sudurlabhah*'; 7-19, *Gita*).

Such a *Bhakta* becomes devoid of desires. This state of *Bhakti* increases as each moment passes; like *Kabir* describes in his own words: It increases by a quarter every day. This *Bhakti* is the *Sakshatkara*! and that, too, is the subtlest experience of the undivided *Parama Tattwa*. One who has it always goes on thinking about it; he speaks about it and nothing else; and he listens only to its exposition. He is so totally and absolutely absorbed in the *Sakshatkara* of this *Bhakti*.

About this, *Gita* also says that the *Mahatmans* who have attained the *Sakshatkara*, or the *Darshana* of that *Tattwa* behave differently: Some speak of it in wonderstruck mood; some get engrossed in the *Sakshatkara* altogether; while yet some others, referring to the description of such events in the *Shrutis* etc., go on elaborating about their own experiences. Yet, even if they may find some description in the *Shrutis*, parallel to their own individual experiences, actual experiences are of such an order that the *Shrutis* cannot fully, and exhaustively, describe the experiences, tallying with their own.³¹³

Dnyaneshwari and Bhakti of Narada

The *Bhakti* that *Narada* describes in brief in his *Sootras* gets reflected, on a larger scale, independently in *Dnyaneshwari*. (*Dny*, *Ovis* 18-1130 to 1133). *Saint Dnyaneshwar* says that this *Bhakti* is known by various names, like *Jnana-bhakti*, *Svasamvitti*, and *Shakti*, etc.

It is the *Nascent Light* of the *Paramatman*. (*Dny*, *Ovis* 18-1113, 1114, 1117, 1124 and 1125). The *Drishya* that one sees in the world is entirely in the nature of the *Paramatman*. The experience of this reality is *Bhakti*. (*Dny*, *Ovis* 18-1181 and 1182). In these *Ovis*, *Saint Dnyaneshwar* describes in details the mystic state of such a *Bhakta* i.e. *Jeevanmukti*. That description has been narrated elsewhere in this work, and it stands out often while reading *Dnyaneshwari*. ***Many a time, we feel that the real Bhashya on Bhakti is that of this Saint only!***

Varieties of Bhakti

Now *Narada* describes the path of *Bhakti* and its various stages, progressively. Depending upon its expression, the *Sadhakas* on the *Path* of the *Para*, or the *Parama Bhakti*, are of three kinds. Accordingly, the three kinds of *Bhaktas* are *Artharathi*, *Jijnasu*, and *Arta*, in the rising order and results of *Bhakti*.³¹⁴

The *Artharathi Bhakti* is done with a view to gain something, either an object or a pleasure. Once the desired thing is obtained, one becomes curious about the *Swaroop* of the *Paramatman* whose *Bhakti* yielded that fruit. That is called *Jijnasa* (enquiry); and the *Bhakta* with it is the *Jijnasu* (enquirer) *Bhakta*. Once one understands that *Swaroop*, one becomes restless to attain its *Sakshatkara* (experience). That is the *Arti* (intense desire; longing) for *Darshana*. The *Bhakta* having it is the *Arta*. In that state, the *Bhakti* rises tremendously.

These three variations of *Bhakti* lead the *Bhakta* to the state of the *Para Bhakti*. *Gita*, too, speaks similarly, though about the four types of *Bhaktas*, additional category being the *Jnanin Bhakta*.³¹⁵ *Dnyaneshwar*, in tune with *Gita*, says that the *Jnanin* is the *Parama Bhakta*.

We have already gone through that topic earlier in details, with the help of *Dnyaneshwari*, in **Book-5**, 'Mysticism of Worship', in 'Four Types of Devotees' under 'Ishwara-pranidhana' of '*Ishwara and Worship*', of this work.

Easy Attainability and Axiomatic Nature of *Bhakti*

This *Bhakti* is the easiest to traverse path of *Yoga*. We have already noted in the foregoing part of this work that **the *Saguna Bhakti* is the base of all the three paths of *Yoga*, *Jnana*, and *Karma***. *Narada* also says that *Bhakti* is easiest for all the paths. The learning of the tenets of *Tarka shastra*, *Nyaya Shastra*, and dialectics under their venues, are not at all necessary for following the path of *Bhakti*. It is self-evident and axiomatic in nature. It is itself the in the nature of *Shanti* (*Brahman*); it is *Paramananda* itself.³¹⁶

Conduct of *Bhaktas*

The *Bhakta* has to be under certain restrictions until he attains the *Bhakti*. Regulating his conduct, *Narada* stipulates that all the *Vedic Karmas* done should be offered to the *Lord*. One should never worry about worldly losses. One should pay no attention to what the people say about *Bhakti* and *Bhaktas*; but just keep on engaging in the practice of *Bhakti*.

But until the *Para Bhakti* is not attained, one should not discard social norms. Instead, remain engaged in *Bhakti*, and one should renounce the fruits of all the *Karmas*. One should not talk about women, money matters, enemies and atheists; and disturb, or agitate the mind on their account. One should shun the *Dambha* (false pride) and self-glorification. These and *Kama*, and *Krodha*, etc., do not remain by offering all the *Karmas*, along with their fruits, to the *Paramatman*. If they yet remain, then they should, too, be surrendered to *Him*.

One should transcend all the three *Bhavas* (moods) of the *Gauni Bhakti* (*Artharthi*, *Jijnasu* and *Arta*); and rise to either the *Dasyam* (servile) *Bhava*, or the *Kanta Bhava* (like the *Gopis*). Remaining in these moods, one should always worship *Him*, becoming engrossed in *Him*.³¹⁷

Dialectical Discussions

Narada says that the *Bhakta* should never resort to the dialectics to understand the *Swaroop* of the *Paramatman*. There is no end to arguments, either for or against any view. Debates and logic never result into anything concrete. No hypothesis is without a challenge. By its nature alone, every theory has counter theory.³¹⁸

This is the very reason why the *Gita Bhashyas* of the *Acharyas*, and others, have been incapable of revealing the true spirit of *Gita* and its tenets. The *Bhashyas* of even the greats like *Shrimat Adi Shankaracharya*, *Ramanujacharya*, and *Nimbarkacharya*, and other eminents, have just been their own opinions on *Gita*, rather than revelation of the universal

truth of *Gita*. The real *Gita* is understood by one who goes beyond the dialectical views; and attains the *Sakshatkara* of the *Tattwa* enshrined in *Gita*!!

Narada gives supreme importance to the study and *Svadhyaya* of the *Bhakti Shastra*. He encourages the *Karmas* as per that *Shastra* that lead to enhancement of *Bhakti*. One should not await a suitable time for *Bhakti*; and waste time because of the events of pleasures and sorrows, worldly gains and losses, and fulfilment of desires, etc. On the other hand, he stresses that one ought not to waste even a single moment without doing *Bhakti*.

Narada, too, just like *Patanjali*, specifies adherence to the *Yama-Niyamas* and virtuous conduct like - *Ahimsa*, *Shaucha* (purity of body, and mind), mercifulness, and faithfulness, etc. This conduct forms the foundation of *Yoga*, as well as *Bhakti*, as seen from *Nbs*; and is common to both.³¹⁹

The Different *Bhaktis* and Their Unitary Nature

The *Bhakta* should remain in solitude and practise *Bhakti* with one-pointed mind. remaining free of worries, he should devote to the *Bhakti* of the *Paramatman* only, all the time. *He* alone is worth one's *Bhakti*. By devoting to *Him* with body, mind and everything, *He* bestows *His Grace* and *Divine Sakshatkara* in no time! *Narada* says again thrice, to emphasise its great importance, that the *Bhakti* performed with devotion and with the body, mind and speech, is the most superior of all the *Sadhanas*.³²⁰

It is said variously by the greats that the *Bhakti* is of nine kinds, eleven, or any other types. But *Narada* says that *Bhakti* is but of one, and only one kind. He speaks of eleven ways of *Bhakti* according to the liking and choice of the *Bhaktas*.

They are: 1. Singing the virtues and the glory of the *Lord*; 2. Attraction to the form of the *Lord*; 3. Worship (*Poojanam*); 4. *Smaranam* (remembering and meditation of *Him*); 5. *Dasyam* (Servility); *Sakhyatvam* (being a friend of *Him*); 7. *Kantasakti* (adoption of the *Bhava* of the *Kanta* (*His* wife); 8. *Vatsalya Bhava* (adopting parental *Bhava* towards *Him*); 9. *Atmanivedanam* (confiding in *Him* everything); 10. *Tanmayasakti* (remaining immersed in *His* devotion, becoming one with *Him*); and 11. *Paramavirahasakti* (remaining anxious for *His Darshana*, like a lovelorn lover, awaiting to meet her beloved).³²¹

In the *Navadha Bhakti*, there are nine types of *Bhavas*. The types of *Shravanam*, and *Keertanam* etc. fall under category 1. above.

Padasevanam, *Archanam*, and *Vandanam*, etc., fall under *Poojasakti*. In similar manner, *Narada* covers the nine ways of *Bhakti* narrated by *Prahlada* into his own eleven types.

Apart from these, the *Bhavas* of *Atmanivedanam*, *Tanmayata*, *Virahavyakulata* (*Virahasakti*), and *Roopasakti*, are the common traits in every kind of *Bhakti*. Hence, all these *Bhavas* of *Bhakti* are not that different from each other. They all have the same unitary nature, like the different *Yoga* methods like *Jnanayoga*, *Karmayoga*, and *Bhaktiyoga*, etc. do have. The only difference is in the nature of the *Alambana* selected by the *Sadhaka*. That applies to *Yoga*, as also, to *Bhakti*.

Nature of Parama Bhakti

Starting with the Gauni Bhakti (secondary Bhakti), going through various stages of Bhakti, the Bhakta ultimately attains the Parama Bhakti, aka Para Bhakti. The greatness of such a *Bhakta* cannot be fully described in words.

Just as a token, *Narada* says that such *Bhaktas* are gems upon this Earth. Full of the *Bhava*, they sanctify their families, their ancestors; not just that, they sanctify the whole world. They impart holiness to the *Teerthas* (places of worship along the rivers and oceans); they lend sanctity to the *Karmas*; and make the *Shastras* true. It is, indeed, a great pleasure and great good fortune to have a chance to listen to their discussions amongst one another on the matters of *Bhakti*.³²²

Such *Bhaktas* who have attained to the state of the *Para Bhakti*, who remain immersed in the *Parama Tattwa* always, are, in fact, *Jeevanmukti* incarnate! The Gods dance with joy in their company! The Earth gets a patron in them! The *Pitaras* are satiated by their presence.³²³

The *Bhakta*, transcending all the worldly bounds, those of caste and creed, learning, family status, wealth, and *Karma* etc., attains to the singular *Tattwa*, beyond every *Tattwa*!³²⁴

Bhakti Shastra Synthesis by Narada

Narada says in a decisive manner that the *Bhakti Shastra* enunciated by all the great *Acharyas* of *Bhakti* is harmonious; and has the same tenets as he has put forth in his *Bhakti Sootras* as above. Paying his obeisance to them, *Narada* says that they have stated their opinions thus unanimously on *Bhakti*, without favour or fear of the masses. They include *Sanatkumara*, *Vyasa Maharishi*, *Shukacharya*, *Shandilya Muni*, *Gargacharya*, *Shri Vishnu*, *Kaudinya Rishi*, *Shesha*, *Uddhava*, *Aruni*, *King Bali*, *Hanumana*, *Bibhishana*, and others.³²⁵

Concluding the *Bhakti Sootras*, *Narada* says that one ought to engage in *Bhakti* according to this discourse of *Narada*, full of faith and *Shraddha*. One who does so is bound to attain the *Parama/Para Bhakti*. He will definitely have the *Sakshatkara* of the *Paramatman*!³²⁶

Shandilya Bhakti Sootras

Like the *Narada Bhakti Sootras*, the *Bhakti Sootras* of *Shandilya* are equally famous in the *Bhakti* field. We will have a fleeting eye-view of them to understand the depth of *Bhakti*, as reflected in it.

Shandilya defines *Bhakti* as the utmost Love towards the *Ishwara*.³²⁷ It appears that these *Sootras* have a commonality with the *Patanjala Yoga Sootras*. We had examined previously the concept of the *Ishwara* through them. The *Ishwara* is free of the *Pancha Kleshas*.

Shandilya clarifies that the Love towards *Him* is not a *Klesha*. It is not to be overcome, because it is the most superior state.³²⁸ He says that according to the *Shrutis*, anyone who steadies himself in the *Ishwara* with this *Parama Bhava*, attains to the state of the *Amritatva* (*Sanjeevana Samadhi*, in *Saint Dnyaneshwar's* words).³²⁹

Bhakti, Jnana and Karma

Shandilya says that *Jnana* is not *Bhakti*. The fruit of *Jnana* is *Bhakti*. This is the maxima of *Bhakti*.³³⁰ Even all the saints like *Dnyaneshwar* and others say the same thing. (refer discussion upon the *Gita Shloka*, 12-12). Therein, it was seen that the *Sadhana* has stages of '*Abhyasa* → *Jnana* → *Dhyana* → *Karmafala-tyaga* → *Shanti* i.e. *Nirvana*'.

Bhakti is not a *Kriya*, or a *Karma*. Hence, its fruit is boundless.³³¹ For the *Sadhana* of *Jnana*, one needs to endeavour. Such efforts to attain the *Jnana* are called *Abhyasa* by *Gita*.

Synthesis of Yoga and Bhakti

There is an opinion that: 1. Those *Sadhakas* who are attracted to the *Karmas*, but while doing them, who desire to worship the *Ishwara*, are the followers of the *Karma Marga*; 2. But those who leave the *Karmas* to the intent of the *Ishwara*, and just worship *Him*, are the followers of the *Bhakti Marga*; and 3. Those who desire to abstain from the *Karmas* are the followers of the *Jnana Marga*.

In all these three *Margas*, one needs to have the *Bala* (prowess due to practice) of *Yoga*. The *Samadhi* of *Yoga* is an inseparable stage of them all. Yet *Shandilya* notes that it is also secondary (*Gauna*) in nature.³³² Yet,

this thinking of *Shandilya* applies only to the *Samprajnata Samadhis* like the *Savikalpa*, etc.; and not to the ultimate *Samadhi* of the *Asamprajnata* state. That is what we see from our learning of the *Pys*, *Gita*, and *Dnyaneshwari*, together with the *Bhakti Shastra*'s overview we are taking.

Saguna Bhakti

Gita says that a person should be treated as a *Sadhu* (a pious person) who is a devotee of the *Ishwara*, even if he is bad by character.³³³ *Shandilya*, also, says that everyone, including the lowest classes, even a great sinner, has the right to practise *Bhakti*.³³⁴ *Gita* also says that everyone, including the women and the *Shoodras*, attain the *Parama Gati* by resorting to *Bhakti* of the *Ishwara*.³³⁵

All of these who attain the *Para Bhakti*, start from the practice of the *Gauni*, aka *Anvi Bhakti*³³⁶ The nine, or eleven kinds of *Bhakti* Viz. *Shravanam*, *Keertanam*, and *Archanam*, etc., are *Saguna Bhakti*; and are regarded as the preliminary *Bhakti*, prior to attaining the *Para Bhakti*. Their practice leads to the *Para Bhakti*.

Shandilya says that even after attaining the *Para Bhakti*, one should not discard the *Sadhana* of these facets of the *Gauni Bhakti* (*Saguna Bhakti*).³³⁷ *Saint Ramadasa Swami Samartha*, too, has advised likewise, not to stop practice of the *Saguna Bhakti*, even after attaining to the *Nirguna*.

Shandilya says that the worship by *Keertanam*, etc., increases the magnitude of the *Para bhakti*. That is why the exceptional devotees (*Bhaktas*) are seen to be always immersed into the Love of the *Saguna*. There are many such outstanding examples. Saints *Meerabai*, *Kabir*, *Tukarama*, *Ramadasa*, *Sopanadeva*, *Gora Kumbhar*, *Savata Mali*, *Sheikh Mahammad*, *Chokha Mela*, *Namadeva*, *Nivrittinatha*, *Ramakrishna Paramahansa*, *Gondavalekar Maharaja*, and *Saint Dnyaneshwar*, are some of them, to name but a few.

Bhakti and Layayoga

Shandilya says that by *Ananya Bhakti*, the extreme *Laya* takes place Viz. of the *Buddhi* (*Mahat*) *Tattwa*.³³⁸ In the *Pantharaja*, aka *Layayoga/Kramayoga*, this is the final *Tattwa* for *Laya*. The *Ahankara* attains *Laya* in the *Paramatman*. There are some misguided *Bhakti* scholars, giving discourses on *Bhakti*, who regard that the *Yoga* is entirely different from *Bhakti*. *Shandilya* speaks this for their better knowledge.

Once the extreme *Laya* takes place, the *Karmas* one performs become truly without *Ahankara*. They do not leave their binding trace behind. Attaining to the *Naishkarmya Siddhi* is the fruit of *Bhakti*.³³⁹

Those who regard that *Gita* has different *Yogas* in its fold, like the *Karmayoga*, *Jnanayoga*, *Bhaktiyoga*, and *Dhyanyoga*; and that these are totally different from each other; ought to note this *Shandilya Sootra* very well and stand educated. Others following *Saint Dnyaneshwar*, really, do not need this telling, but some of them ignorantly pursue that line, also. They, too, need to note this *Sootra* of *Shandilya*.

Haripatha

Now let us turn to another vista of *Bhakti*, as reflected in certain *Abhangas* of *Saint Dnyaneshwar*, known as *Haripatha*. *Saint Meerabai* says that she has found the gem of *Lord Rama* (*Rama Ratna*), by the *Grace* of her *Sadguru*. That gem is the *Krishna Kripa* (*Grace*) - the bounteous wealth of the *Bhaktas*.

It is customary to hide such unique magnificent jewels under a silken cloth. To look at them, one has to remove that cloth. Who else but *Saint Dnyaneshwar* can do it and unveil the Gem of *Bhakti*? He does it in his *Abhangas* of *Haripatha*. We will then come to know the essence of *Bhakti* through him.

Uncovering Krishna Kripa Gem

There are twenty-seven *Abhangas* of *Haripatha* of saint *Dnyaneshwar*. They are like the twenty-seven constellations shining in the sky of *Adhyatma*. Other Saints, too, have their own *Abhangas* of *Haripatha*. Most famous amongst the *Varakaris* are those by Saints *Nivrittinatha*, *Namadeva*, *Tukarama* and *Ekanatha*. Together with that of *Saint Dnyaneshwar*, the five are known as the *Pancha-ratna Haripatha*. The *Chidroopa* River of *Bhakti* has been flowing for the past seven hundred years through their course, sanctifying every soul that bathes in it.

We have already known that *the Pantharaja of Saint Dnyaneshwar is actually the Kundalini Yoga of Laya based upon Saguna Dhyana*. The *Smaranam* (meditation) and *Dhyana* are its core. (Dny, Ovis 6-186 to 191).

To know the real mysticism of one of his Haripatha Abhangas that apparently derides Yoga, one ought to know that this Yoga of the Pantharaja that he says is the easiest to follow is not the one in question. One should endeavour to find out which Yoga is that which Saint Dnyaneshwar says is fruitless in the said Abhanga.

*We do not find any opposition between the Pantharaja Yoga and Bhakti, but find that they are complementary to each other, as Shandilya says in his Sootra.*³⁴⁰

When we consider the *Navadha*, or eleven kinds of *Bhakti*, we find that at their roots is the concept of the *Ishwara*. It becomes clear when one considers the *Swaroopa*, the characteristics, the deeds, and the *Lila*, of the *Ishwara*. The Names and forms, and *Lilas*, of the *Ishwara* are its base. That concept manifests through imagination; and the senses of ears, eyes, mind and intellect.

Hence, when we speak about the *Ishwara*, *His* name, form, character, and *Lilas*, assume prime importance. To meditate and think over these aspects of the *Ishwara* is the *Saguna Dhyana*. Some persons regard their *Sadguru* as the *Ishwara* and alike *Him*, and meditate upon him; whereas others take the *Vigraha* (form), or an *Avatara*, of the *Ishwara* as the *Dhyeyya*.

Saint Dnyaneshwar, in his *Pantharaja Yoga*, takes the *Sadguru* as the *Ishwara* for *His Pranidhana* i.e. *Dhyana*, and *Smaranam* (remembrance/meditation), etc. *His Pantharaja Yoga* starts with one-centred attention focussed upon the *Sadguru*. That endows the *Sadhaka* with preponderance of the *Sattva Guna*; destroys the *Ahankara*; steadies the mind; unites the mind with the *Sadguru*; makes one forget the sensory attractions; quietens the senses; helps perfect the *Kriyas* of Mind and *Pavana* (*Vayu/Kundalini*); reverts the *Pravritti* to its origin; and helps in attaining the *Samadhi* at the start of the process itself. (*Dny, Ovis 6-186 to 191*). That is the effect of the *Dhyana* of the *Sadguru/Ishwara*. ***It will thus be clear that for the fruition of the Yoga, one has to begin with the Bhakti of Smaranam and Dhyana of the Ishwara/Sadguru.***

Meditation Upon Ishwara and Nama

Of course, for the Smaranam of the Ishwara, the easiest and the best is His name (Nama). It is axiomatic truth that the named-one is always there, where his name is. That is because when we remember *His* name, we at once get a mind's eye-view of who *He* is; *His Swaroopa*, and form and character, with *Lilas* etc. Thus, by the *Nama-smaranam* alone, one focuses upon *His Dhyana*, too. By taking up either the *Sakara* gross *Vigraha*, or mental image, various *Bhaktis* like *Vandanam*, *Keertanam*, and *Poojanam* etc. can be easily performed.

This is *Gauni Bhakti*, and it has the basic nature of *Smaranam* and *Dhyana*. ***That is why the Saints give maximum importance to the Nama-smaranam Bhakti.*** The *Nama-smaranam* effectively conjoins the two effortlessly: *Bhakti* and *Yoga*; and helps attain the most superior fruition of *Yoga*. Also, one attains the *Para Bhakti* (*Paranurakti*) easily by it.

The Saints highlight the importance of the Nama-smaranam by composing their Haripathas, which are like the entrance gates to Sadhana. Let us review the tenets of *Bhakti* and *Yoga* that these compositions reveal.

Only a great *Saint* like *Namadeva* can pinpoint the intention of the *Bhaktas* behind the *Bhakti* by *Nama-smaranam* and *Dhyana*: He says that he wishes to prostrate before the *Lord*, touching *His* feet in supplication, while also looking at *His* magnificent form (*Roopa*). He also wishes to embrace *Him*; and do *His Poojanam*. That is the kind of *Bhakti* a *Bhakta* has in his mind, which combines the many *Bhavas* like the *Archanam*, *Vandanam*, *Poojanam*, *Sakhyatvam*, *Vatsalyam*, and *Dasyam* etc.

Fruit of Nama-smaranam

Let us take up the first *Abhanga* (48, *Abhanga*³⁴¹). *Saint Dnyaneshwar* says that one has to stand at the door of the *Lord*, along with the above *Bhava* in the heart, at least for a moment. One would attain the four *Muktis* by that alone. *Saint Dnyaneshwar's* first *Haripatha Abhanga* begins with this intention.

In *Bhakti*, the worship of the idol is secondary (*Gauni*). The real *Poojanam* is to be done of the *Ishwara* at one's heart: The *Parabrahman* there. The door to it is the mind and the *Buddhi*. That has to opened first. It opens into the sanctorum of the heart where the *Ishwara* is seated. One should open it; and stand before *Him*. For keeping it open always, *Saint Ramadasa Swami* has composed what are known as the *Shlokas* for the mind. In a way, his messages to the mind through them can be called the *Haripatha* of *Ramadasa Swami*.

We are already familiar with what the *Hridaya* (heart) in *Adhyatma* and *Yoga shastra* means. In this context, it is the same *Hridaya* that we are speaking of. The *Shoonya* at the *Trikuti* is the *Prathama Dvara* (First Gate) to the Sanctorum of the *Ishwara*. It is at the *Bindu* of the *Ajna Chakra*.

We have understood what are the five *Shoonyas* of *Saint Dnyaneshwar*. These are the five gates, opening one after the other into the sanctorum of the *Ishwara*. Entering through them, we become the masters of the four *Muktis*; not only that, we can embrace *Lord Shri Krishna*, the dark-blue-complexioned *Ishwara*, the *Bliss* of our life!

His Swaroopa we will see then is the treasury of the *Niranjana*, open to us. We have had *His Darshana* through some of the *Abhangas* of the *Saint* previously, too, in '*Vishwaroopa Darshana*' in this part of the work. *Saint Dnyaneshwar* says that the *Pandavas*, the true *Bhaktas* of *Lord Shri*

Krishna, obtained this great treasure even while remaining in the world of phenomena. That was the result of their great meritorious deeds. When the *Abhanga* is analysed as above, we see once again the *Pantharaja* in it thus.

Saint Dnyaneshwar says that all *Shastras* and the *Vedas* extoll that the fruit of the *Bhakti* of *Lord Hari* (*Shri Krishna/Vishnu*) is boundless. One should immerse always in the Nama-smaranam of Hari even while doing all the Karmas. It should be taken by the Vaikhari, the Madhyama and the Pashyanti; and let it descend into the Para Vacha. One ought to go on meditating upon Lord Hari.

When that Dhyana reaches beyond the Prathama Shoonya, it gradually attaches itself to the Para which starts to recite that Nama. That is the state of the Ajapa-japa. The harmonious association of the Dhyana and the Nama is this Ajapa-japa. It just reverberates through the Hridaya, without being spoken by the other three Vachas; that is its speciality. This great experience of the *Nama-smaranam* is brought about by just the *Nama* one started reciting by the *Vaikhari*!

Saint Dnyaneshwar thus extolls the great importance of the *Nama-smaranam* of *Lord Hari* in this very first *Abhanga* of the *Haripatha*. To attain to the *Niranjana* is its fruit. *Nama-smaranam* is the *Sadhana* for attaining the *Jeevanmukti* itself.

Smaranam Easiest Method

Saint Dnyaneshwar next speaks that *Nama-smaranam* is the easiest method of *Bhakti*. (49, *Abhanga*). He says that the four *Vedas*, the six *Shastras*, and the eighteen *Puranas*, are for describing the *Swaroopa*, character, glory, and *Lilas*, etc. of *Lord Hari*. The essence of everything is *Him*, that is their inference. After churning the curds, one gets the butter. Like that, after churning the ocean of the *Shrutis* and the *Shastras* etc., this *Navaneeta* (butter) in *His* form is to be seen. Like the *Bhakti Sootras* of *Narada* and others, *Saint Dnyaneshwar*, too, says that one should impress upon mind that there is nothing that deserves attention than the *Bhakti* of this *Lord Hari*. One should practise *His Bhakti*; and leave aside all other *Sadhanas*, and *Karmas*, of the *Pravritti Marga*.

Lord Hari is the *Atman*. He is the one who pervades in the *Jeeva* and *Shiva* states, equally. One should not pay attention to anything other than *Him*. This is the essence of all the *Sadhanas*. *Saint Dnyaneshwar* says that by the practice of this *Sadhana*, he is able to see everywhere all the time *Lord Hari* who is said to abide in the *Vaikunttha*. *Saint Dnyaneshwar* is fulfilled on seeing the dark-blue-complexioned *Lord Hari* everywhere, in every

atom and molecule in this entire universe! That is because of the *Nama-smaranam* and *Dhyana* of *Lord Hari*, no doubt! He entreaties the *Sadhakas* that from his own example, they should see what is the right way to *Lord Hari*; and they should not stray over to hard *Sadhanas*.

Hari's Swaroopa

He says further that one should know the *Swaroopa* of *Lord Hari* and meditate upon *Him*. (50, *Abhanga*). *Atmanatma-viveka* is the *Bhajanam* of *Lord Hari*. The *Trigunas* are illusory. The *Nirguna* is the real *Swaroopa* of *Hari*. But this all is relative to the *Gunas*. Really speaking, neither the *Saguna*, nor the *Nirguna*, is the *Swaroopa* of *Lord Hari*. He is beyond the *Saguna* and the *Nirguna*. He is *Avyakta* and *Nirakara*. Although he is formless, the entire world arises from *Him*. One who has not understood this *Swaroopa* of *Lord Hari* i.e. who is *Ajnanin*, has wasted his life.

Saint Dnyaneshwar says that owing to the good deeds of untold lifetimes, he has understood this *Swaroopa* of *Lord Hari*. The *Smaranam* of *Lord Hari*, who is *Lord Rama* and *Lord Shri Krishna*, all in one, is imbibed in his mind; and he is enamoured by *Him*.

That Nama is Different!

But the *Nama* of *Lord Hari* that one should remember is unique. It is different from the one prevalent in the public. It is the *Nama* that served the purpose of *Bhaktas* like *Dhriva* and *Prahlada*. *Saint Dnyaneshwar* throws more light upon it. (51, *Abhanga*).

He says that man carries the burden of the *Samsara*, labouring under it, night and day. Yet he is never satisfied with the outcome of that hard labour. *Saint Dnyaneshwar* says to such men: 'Instead of this fruitless labour, at least pay some attention to *Lord Hari*'s *Bhajanam* for some time.' He says that by doing so, and by the *Smaranam* of *Lord Hari*, the labour of the *Samsara* will become a thing of the past.

That *Nama* can be any: *Rama*, *Krishna*, *Onkara*, *OM Tat Sat*, or any other, from *Gita* to the *Vedas*, and the *Puranas*. But the *Nama-smaranam* of the *Lord* that people generally know as, is not the real *Nama-smaranam*. It is so only when it is full of the Love for *Him*; imbued with *Bhava*.

Just like any work cannot be done without strength, so also the *Bhakti* cannot be done without the *Bhava* in it. The *Bhakti*, with the *Bhava* of *Ramakrishna Paramahansa*; that of *Saint Ekanatha*; of *Dnyaneshwar* towards his *Guru Saint Nivrittinatha*; *Kabir's Rama Bhava*; the *Bhava* of

Tulasidasa and Meerabai; and the Bhava of Prahlada, can alone lead to Mukti. Without the said Bhava, neither Bhakti, nor Mukti, is possible.

It is rightly said that the Nama that was useful to Dhriva and Prahlada was something different! Saint Kabir says that just counting the rosary beads, on the Nama, speaking it by the tongue, and with the mind wandering in all the directions, is useless. That is not the real Nama-smaranam. The Nama is to be recited with Bhava and full faculties of mind, speech and body, engaged in it. That is how Dhriva and Prahlada did it; and following them is the real Nama-japa/Smaranam. That is the real Bhakti!

Saint Dnyaneshwar indicates in this Abhanga the limits of the Gauni Bhakti; and its transformation into the higher Bhakti.

'Maha-purusha-samshtayah'

Saint Dnyaneshwar says that the Paramatman becomes pleased with Bhava and Bhakti. Hence, one should practise it thus. But, like Narada and others, he also says that to attain the Bhakti with the Bhava in it, one has to surrender the self to the saints - the Maha-purushas. (52, Abhanga).

Saint Kabir says that everyone says 'Rama', 'Rama', including even the thugs and thieves. But one saying it with all the Bhava and faculties concentrated upon it is, indeed, very rare. The Nama-smaranam like that rare one is the Atman of Bhakti!

The Yoga and all the Vedic Karmas done without that kind of Bhava and Bhakti are of little avail. That kind of Sadhana without Bhakti and Bhava may result in trifle Siddhis, attaining the Svarga; but one would not attain the Paramatman - Lord Hari - which is the real objective of every kind of Sadhana, Yoga, and Yajnas, etc. Lord Hari is the real fruition of every Sadhana, Yoga and Yajnas, and Karma-kanda, etc. That done without the Nama-smaranam, and Dhyana of Lord Hari, proves to be entirely useless and wasteful. That kind of Sadhana, without the Lord in it, leads only to the bondage of the world, pride and attendant fall.

Saint Dnyaneshwar says that the Sakshatkara of the Paramatman cannot be had without the guidance of the Guru. The Devatas are not pleased without the Tapasah. If one wants something, one has to give something in return. Similarly, the Bhakti, without Bhava, does not yield any fruit. Without that Bhava, one does not have the Sakshatkara.

Only the one, who has a soft corner for you, will tell you something useful to you. The Saint says all this because of his desire to help us all on the path. He is asking us to imbue our Bhakti with Bhava; and to seek the

company and the blessing of the Saints - the Maha-purushas for our ultimate good. In their company alone, and with their blessings, one finds the way to cross this ocean of the Samsara; and attaining the Jnana, and the Sakshatkara of the Paramatman. It is rather impossible, otherwise.

Like all other Acharyas of *Bhakti Sampradaya*, Saint Dnyaneshwar, too, recognises the prowess of benefaction of the saints, the *Mahatmans*, and the *Maha-purushas*. Shrimat Adi Shankaracharya has clearly said, in his *Viveka Choodamani*, that the company, the advice, and the patronage, of such *Maha-purushas* is very rare to obtain. It falls to the lot of some most fortunate soul. However, we are the most fortunate who have found that in the *Swaroop* of Saint Dnyaneshwar who is seated in the *Sanjeevana Samadhi* at *Alandi* for us, all these past seven hundred years!

Narada tells its supreme importance in his *Bhakti Sootras*. ('*Mukhyatastu mahatkripayaiva*'; Nbs). Shandilya and others say that the saints and the *Mahatmans*, and the *Avatars* of the Lord, mainly, are for bestowal of their *Grace* upon all, without any pre-condition. ('*Mukhyam tasya hi karunyam*'; Sbs).

Gita, too, advises that one should be servile to such *Mahatmans*, and the *Jnanins*, for the bestowal of their *Grace*; the imparting of the *Divine Sadhana*, the *Jnana*, the *Bhakti*, the *Bhava*, the *Nama*; and for attaining the *Sakshatkara* of the *Paramatman*. ('*Tadviddhi pranipatena pariprashnena sevaya, upadekshyanti te jnanam jnaninastatvadarshinah*'; 4-34, Gita).

Benefaction by Saints

Saint Dnyaneshwar speaks about the benefactor effect of the association with Saints. (53, *Abhanga*). The *Mahatmans* are full of pity towards all the beings. They are born only for showering *Grace* upon the beings tired of swimming across the ocean of *Maya*. Once they lend their *Grace* upon any one, that *Jeeva* takes to the *Godward* path quickly. The *Sadhana* that they ask one to perform, or the *Nama* they bestow upon the *Mumukshu*, takes the *Jeeva* to the state of the *Soham Sakshatkara*.

Like camphor burns up, leaving no trace behind, their benefaction in the form of the *Soham Sakshatkara*, leaves no trace behind. It merges the *Jeeva* into the *Paramatman*, and with it, also itself. The *Soham* state is soon transformed into the *Adwaita* state.

The *Sadhaka* who has been bestowed by the *Grace* of the saintly persons is fortunate, indeed! He embraces the path to the *Moksha*. Saint Dnyaneshwar says that association with saints is conducive to help us see

Lord Hari everywhere - in the *Jeevas*, in all the world, whether in the forests, the mountains, or the people.

Gita says that one who sees the *Lord* thus everywhere is very rare. ('*Vasudevah sarvamiti sa mahatma sudurlabhah*'; 7-19). Such a *Sadhaka* is the *Siddha* who is the *Lord* incarnate, in the form of a *Jeevanmukta*. He is fulfilled by experiencing the *Tattwa* of *Gita*. ('*Sarva bhootasthamatmanam sarvabhootani chatmani, eekshate yogayuktatma sarvatra samadarshanah*'; 6-29).

Saint Dnyaneshwar had, just at the beginning of his *Haripatha*, shown the final dimension of *Bhakti* of *Lord Hari*. His exact words were that *Lord Shri Krishna* used to reside in the *Pandava's* home. What he says is what sage *Vyasa* means in the *Mahabharata*. It is a great mysticism of *Saint Dnyaneshwar* to say it thus.

Saying that the *Lord* used to be at their home actually means that *He* used to abide in the temple of the *Lord* in their heart (*Hridaya*). We need not repeat that by '*Hridaya*', we mean the *Adhyatmika Hridaya*, i.e. the space from the *Ajna chakra* to the *Brahmanda* i.e. beyond the *Brahma-randhra*. The *Saint* who implies this mysticism discloses it again in the above words, that the *Bhakta* sees *Him* i.e. the *Atman* everywhere, in the forests, in the people, and in the *Tattwa*!

Haripatha Sadhana

Verbatim, *Haripatha* means '*Lesson on Hari*'. Like one learns a lesson at school, one has to learn *Lord 'Hari'* by heart. For that, *Saint Dnyaneshwar* is asking us to practise the *Japa* of the *Hari-nama*.

Hari-japa means Nama-smaranam; reciting Hari's name/s; and Bhakti of Bhajanam, Poojanam, Archanam, and Vandanam, etc. It includes even Atma-nivedanam. It covers every kind of Bhakti, Gauni, or Para; singular, or Navadha, of eleven types, etc. By following any, or all of these methods, the *Sadhaka masters the lesson on Hari*. He attains to *Lord Hari*; and the *Adwaita Bhakti*; or what is known as the *Para Bhakti*. That is what the *Acharyas* of *Bhakti Shastra* agree, and *Saint Dnyaneshwar*, as well. He says that by practising the *Hari-japa*, one tides over the *Samsara*.

The *Saint* says further, (in 54, *Abhanga*), that great mountainous sins are also burnt out by *Lord Hari's Bhakti*. But for the *Abhaktas* who do not relish it, their sins become like carvings in stone that cannot be easily effaced.

Those who do not practise *Bhakti* of *Lord Hari* are down-fallen men. The unfortunate persons do not practise it. Instead of the *Hari-japa*, they just waste their time and energies in useless discussions and upon other ephemeral matters. They waste their whole lives like that. How they would attain to *Hari*, then, he asks. They should better surrender to *Lord Hari* and gain better *Gati*.

Saint Dnyaneshwar says that he abides by the word of Saints. For him, therefore, the maximum and the most desired attainment is the Atman. It is his Shreyasa (Paramarthika attainment); his goal; his wealth; and the all-pervading gift of the Atman. He has experienced that the *Atman* abides in all the beings. It is the innermost core of everything. It only is the Absolute! There is none other than it, in the entire world! He says earnestly for our maximum benefit that one should have this experience of the *Atman* by the grace of the saints; and obtain the *Shreyasa* of life.

Rare Gift of Nama

Saint Dnyaneshwar once again highlights the effect of association with Saints. (55, *Abhanga*). All the Saints are unanimous that the highest state of the mind is described by the word '*Unmani*' which means being dyed in the colour of *Lord Rama/Krishna*. This is a state of *Sakshi Bhava* (witness consciousness), which is designated by various terms, like the tearing of the screen of the mind upon which the picture of the *Samsara* is projected; *Amanaska* state; and *Laya* of the mind; etc.

It is described in *Dnyaneshwari* in *Dny, Ovi 6-321*. It says that it is the limit of the world of Name and forms; it is the region of *Moksha* alone; it is where the beginning and the end of the *Existence* meet their *Laya*. This is the state one attains by the blessing of the *Mahatmans*. The *Bhakti* of *Nama-smaranam* and *Dhyana* works upon the base of the mind. the *Sadhaka* who rides this path of *Bhakti*, with the *Grace* of the saints, attains to *Lord Hari*; and is fulfilled. He reaches there where the Shiva is abiding, just by the reciting vocally the Nama bestowed upon him by the Saints. The Jeeva and the Shiva meet and merge into each other, as a result.

Shiva, too, loves the *Hari-japa*, like *His Atman*, equally. Look at what *Saint Dnyaneshwar* says about the state to which the *Japa* takes the *Sadhaka*. (*Dny, Ovis 17-401 to 405*). The *Sadhaka* attains the state wherein there is no bondage to the *Dwaita*. He attains to the *Adwaita Tattwa*. These Ovis speak about the inseparability of the Nama and the Nami (one whose name it is); and the progress from the utterance of the Nama to the attainment of the state of the Nami i.e. the Lord Himself.

All the Namas are the Swaroopa of the Brahman, needless to say! They are Onkara, veritably. (Dny, Ovis 17-343 and 400). 'OM Tat Sat' is the beautiful flower the Brahman's name. It adorns the Upanishadas. Its mystic quality is that it is the incarnate Brahman, in the form of the Word. This is the way in which saint Dnyaneshwar emphasizes what the Nama is!

He further says in the said Abhanga that the Vaishnavas are fulfilled by tasting the Amrita of this Nama of Lord Hari. The Yogins who love it attain to the Jeevana-kala; they drink the Amrita of the Seventeenth Kala.

We have already understood what Kalas are, and in particular, which is the Seventeenth/Jeevana Kala, earlier in **Book-2**, 'Magnificent Yoga of Kundalini' - ('Rajayoga of Gita- Pantharaja') under '**Rajayoga of Gita [Kundalini] Karma-Jnana-Bhakti-Dhyana**' of this work. (Also see the Glossary).

It is already pointed out that the Yoga and the Yajnas etc. without the Nama are fruitless; and entail a lot of hardship, with scant hopes of success. That is also the view of Gita, as recounted elsewhere. ('Kleshodhikatarastesham'; 12-5, Gita).

Saint Dnyaneshwar says in this Abhanga that Prahlada became the Swaroopa of Hari very easily by uttering the Hari-nama. By it, Uddhava could get Lord Shri Krishna as the grantor of Moksha. He says that these attainments come easily with the Hari's Nama. But very few know and follow it. Narada also speaks about the rarity of persons who get endowed with the real Bhakti.

Adwaita Through Saguna Dhyana

Nama-smaranam of Lord Hari, Nama-japa, and Dhyana of the Lord, are all practices falling under the category of the Saguna Dhyana. Saint Dnyaneshwar says that the attainment of the Adwaita is through this Sadhana only. (56, Abhanga). Very few persons know this secret. All other methods are not useful to that extent.

We have seen what Saint Kabir says about the Hari-japa. It is similar to what Saint Dnyaneshwar says in this Abhanga. One should practice the Japa of Lord Hari's name, but it ought to be with the Saguna Dhyana of Hari. One's body-mind and spirit should be immersed in it. Otherwise it is wasted i.e. it does not yield the desired result. Even if a Sadhaka is a great Jnanin, it is of no use, without the Saguna Dhyana, as above. Unless one

keeps mind centred upon *Rama* and *Krishna*, every *Sadhana* turns out to be fruitless.

One is born a human through great good fortune. We have noted what *Shrimat Adi Shankaracharya* says about it. Human birth is very rare. (*Manushyatvam mumukshutvam mahapurushasamshrayah*'; *Viveka Choodamani*). The triad of human birth, desire for the *Moksha*, and the patronage of *Mahatmans*, is rare and rarer, in that order. *Saint Dnyaneshwar* warns that even after getting such a rare human birth, one who wastes it, by avoiding walking upon the path of the *Adwaita*, is really the most wretched creature!

For steadying the mind upon *Rama* and *Krishna*, and to show the path of transiting from the *Dwaita* to the *Adwaita* state, the *Grace* of the *Sadguru* (*Mahapurushasamshrayah*') is absolutely necessary. He grants the *Jnana* required for overriding the *Dwaita*, and for entry into the *Adwaita* state. The *Nama-japa*, *Keertanam*, and *Dhyana*, of anyone will not be accomplished who has not been bestowed with that *Grace* of the *Mahatmans*.

Saint Dnyaneshwar says that the *Smaranam* of *Lord Hari* is *Saguna Sadhana*. The *Nama-japa* practised by anyone is fruitful; and he is rid of the *Samsara*. *Gita says in its tenth chapter that Japa-yajna is the Lord's Vibhooti amongst all the Yajnas. ('Yajnanam japayajnosmi'). All the Saints testify that it fructifies with the Saguna Dhyana.*

Saint Dnyaneshwar says in *Dnyaneshwari* about this matter thus: 'Who is not afraid of the ocean of *Bhava* (*Samsara*)? Let alone the ordinary people, even the *Bhaktas* of the *Lord* are scared of it! For helping them cross it safely, the *Lord* has provided numerous contrivances, by way of *His Saguna* forms; boats of *Nama* to cross it; floats of *Dhyana*; and barges of *Bhakti* and Love for the *Lord*; etc. which carry the *Bhaktas*, even the four-legged creatures/animals also to safety.

Thus, *He* helps everyone cross the raging ocean of *Maya*, so that they ultimately land upon the coast of *Sayujya Mukti*. (*Dny, Ovis 12-89 to 92*). This highlights the great value of the practice of *Japa*, *Dhyana*, *Bhakti*; and attachment to the *Saguna Swaroopa* of the *Lord*. Consolidating the *Chitta* upon anyone of these practices, one-pointedly, is the best way forward to *Mukti*.

Infructuous *Sadhana*

Saint Dnyaneshwar says that one ought to immerse the *Chitta* in the *Nama*. All the austerities, penances, and pilgrimages, etc. are infructuous without *Nama Sadhana*. The person who is averse to the *Nama Japa* faces acute sin. There is none who saves one from the dangers of the *Samsara* other than *Lord Hari*. *Nama-japa* helps all the three *Lokas* to attain the *Mukti*.

It is well-known in the *Puranas* that the great sinner *Valmiki* was lifted up by *Nama Japa* alone of *Lord Rama*. He became the *Swaroopa* of *Lord Rama*, and came to be known as the most respected sage *Valmiki*, by the force of *Nama-smaranam Bhakti*. The family line of anyone who engages in the *Nama-japa* becomes pure and blessed. (57, *Abhanga*).

Saint Dnyaneshwar further says, (58, *Abhanga*), that by the *Smaranam* of *Lord Hari*, *His Dhyana* and *Nama*, mountains of sins get destroyed; burnt like grass in fire. Like the grass becomes united with the fire, the *Bhakta's* sins, too transform into the *Punya*, in the form of *Hari*! The name of *Lord Hari* is the most potent *Mantra*. The vile elementals like the ghosts and ghouls etc. run away from the person who practices the *Nama-japa*.

The *Saint* finally says that the prowess of *Lord Hari* is beyond imagination. *His Swaroopa* is beyond understanding. It is not understood, not only by the *Vedas*, but even by the *Upanishadas* that the seers composed!

Saguna Leads to Nirguna

Saint Dnyaneshwar says that every *Sadhana* practised with faith in *Lord Hari* bears fruit. Otherwise, pilgrimages, and penances, etc. undertaken without faith become only burdensome. Like *Gita* says about the *Avyaktopasakas* that their *Sadhana* leads only to pains of labour, ('*Kleshodhikatarastesham*') and rarely to its fruits, so also, every *Sadhana* practised without the *Smaranam-Dhyana-Nama-japa* of *Lord Hari* becomes fruitless and hard work, without any gains. (59, *Abhanga*).

Further, the *Saint* says that *Lord Hari* manifests into consciousness through the *Bhava* alone. The *Sakshatkara* of *Lord Hari* is attained everywhere clearly by the force of the *Bhava*, not otherwise. In the world created out of the *Prakriti*, the mind is like mercury drops on the floor; divided and running freely in innumerable directions. How can such a mind perceive *Lord Hari*?

Just as it is very difficult to gather together the droplets of mercury running upon the floor, it is impossible for a mind deluded by and attracted to many

subjects and objects of pleasure etc. to see *Lord Hari*. The *Chitta* thus dissipated towards many attractions cannot contain the *Swaroopa* of *Lord Hari*.

It is only when the *Dhyana* is concentrated upon *Lord Hari* unidirectionally that *He* can be realised. *Saint Dnyaneshwar* says that this way of the *Smaranam* of *Lord Hari* was shown to him by his *Guru*, *Shri Nivrattinatha*. With his guidance, the *Saint* has attained his Absolute *Nirguna Swaroopa*. This paves the way to the *Nirguna* from the *Saguna*. This is the inner secret of *Sadhana* which the *Saint* narrates herein. By the *Grace* of his *Guru*, the path from '*Nama-smaranam* → *Dhyana (Saguna)* → *Nirguna*' was illuminated for him.

Adhyatma and Dwaita

Those who regard that *Bhakti* is only of the *Saguna* should look at *Saint Dnyaneshwar's* philosophy and the *Bhakti* in his *Haripatha* more closely. He acknowledges the *Adwaita* as the ultimate *Tattwa*; while at the same time, he has described the *Akshara Ganesha* in the first chapter of *Dnyaneshwari* in its beginning which he sees as having the facets of the *Dwaita*, as well as, the *Adwaita*, in the simile of the two mounts upon its forehead. (Dny, Ovi 1-17).

He has said allegorically that both, the *Dwaita* and the *Adwaita*, are the *Brahman's* all-inclusive *Bhavas*; thus, hinting at his philosophy of the *Chidvilasavada*. That is why, his *Haripatha* traces the *Path* of the *Bhakti* of *Lord Hari*, as being from the *Saguna* to the *Nirguna*.

In the earlier *Abhanga*, he has clearly indicated that he attained the *Nirguna* through the *Saguna*, by *Bhava*. (59, *Abhanga*). One can have any *Bhava* about the *Saguna* only, not the *Nirguna*. *Bhakti* is the process of '*Bhava (Bhavanam)* → *Bhakti*', that is possible only in the *Saguna Dhyana*. But that *Saguna Bhakti* led ultimately to the *Nirguna Niranjana*, by the *Grace* of his *Guru*, *Shri Nivrattinatha*, as acknowledges by him.

The students should also pay attention to the *Gita Shloka*, 12-12, ('*Shreyo hi jnanamabhyasat ...*'), as elucidated in *Dnyaneshwari*. In the present context, we see that it takes the *Sadhaka* on the *Path* from '*Abhyasa (of Smaranam and Dhyanam etc. of Hari)* → *Jnana (of the Swaroopa of Hari)* → *Dhyana (of the Saguna Swaroopa of Hari)* → *Karmafalatyaga (state of Naishkarmya)* → *Shanti (Nirguna Brahman)*'. It also indicates that the path of *Bhakti* is that of *Yoga*; and there is no difference between them.

In the *Abhanga*, 60, he says that just by adopting the *Dwaita*, one does not attain the *Adwaita*. It is possible only by additionally looking with equanimity upon everything, as *Adwaita*. The fruition of the intellect is in following the right path. One should have the *Bhakti Bhava* centred upon *Lord Keshava (Hari)*.

Going ahead with the *Saguna Bhakti*, one attains the *Nirvichara Samadhi* that is the store of all the *Siddhis*, and spiritual wealth of every kind. With that, one attains the bliss of the *Brahman*. The *Siddhis* are a great obstacle in worship. One should abandon them; and only centre upon the *Lord's Bhakti*. *Saint Dnyaneshwar* says that in this way, always meditating upon *Lord Hari*, his mind is full of bliss, and it is immersed in that *Samadhi* state.

Shiva and Haripatha

In *Abhanga*, 61, *Saint Dnyaneshwar* says that One should always practise the *Smaranam* of *Lord Hari*, the real *Smaranam*; and also, *His Dhyana* with full concentration. One who does this *Bhakti*, with the *Hari-japa*, is immune from the ravaging of the Time. Such a *Bhakta* gains extraordinary merit (*Punya*); and sins run away from him. That is the prowess of the name of the *Lord*, be it *Hari*, or *Rama*, or any other.

Lord Shiva, the *Adi Guru*, too, practises the *Japa* of *Lord Hari*. Those who utter the name of *Lord Hari* vocally, attain to the state of the *Moksha*, invariably. *Saint Dnyaneshwar* avers that he, too, by practising the *Japa* of *Narayana* (another name of the *Lord*), has attained the supreme state - the own *Home* of the *Yogins* and the *Bhaktas* - the *Nirguna Niranjana Atma-tattwa*; and with it, the bliss infinite.

Dhyana of Hari

In the next *Abhanga*, 62, the *Saint* says that practise the *Smaranam* of *Lord Hari*. Yet he says that one who knows its secret and attains the *Adwaita* by it is the rarest. The secret is in the *Dhyana* of *Hari* with equanimity. One should have the attitude of looking upon all the beings with equanimity, that they are the *Swaroopa* of *Lord Hari*, the *Brahman*. This begins the phase of the transformation of the *Dhyana* path from the *Saguna* to the *Nirguna*.

One who starts seeing like this attains the merit (*Shama*, and *Dama*, etc.), useful for attaining the *Nirguna Dhyana*. The same *Lord Rama (Hari)* is filling in every body. Like the Sun alone fills the entire universe with its billions of rays, the *Atman*, filling up everyone with itself, endows them all with the *Chaitanya*. One should meditate upon this *Swaroopa* of *Lord*

Hari. Saint Dnyaneshwar says that he filled his *Chitta* inside out with *His Smaranam*; and attained *Mukti* from the cycles of births and death.

Unmani Attainment by Haripatha

In *Abhanga*, 63, the *Saint* says that the person who takes after the *Smaranam*, the *Keertanam*, and the *Dhyana*, etc. of *Lord Hari* is to be found rarely. Really speaking, it is very easy to utter the name of *Rama* and *Krishna* (*Lord Hari's* names) vocally. By their practice, one can attain even to the state of the *Unmani* easily; and master all the *Siddhis*. Worship of *Hari* gives everything. The *Buddhi* steadies; company of the *Sadhus* is obtained; and the *Samsara's* ills abate. *Saint Dnyaneshwar* says that his *Buddhi* bears the engraved stamp of the *Nama* of *Rama* and *Krishna*. For him, all the space is filled with the *Atman*. That is the attainment of *Nama* of *Lord Hari*.

Greatness of Hari-nama

Haripatha means the *Bhakti* of lord *Hari*. In *Abhanga*, 64, *Saint Dnyaneshwar* says that the body of anybody is purified, who speaks of the greatness of *Lord Hari's Bhakti*, or even just speaks well of it. That is the fruit of *Hari Bhakti*. Such a person is equal of one who has practised long penances. He will abide in the *Vaikunttha Loka* for ages in immortal form. Even his parents, family and relatives, attain the *Saroopata Mukti* because of his merit (*Punya*). They become like *Lord Narayana* and attain the highest state i.e. of the *Sayujya Mukti*. This is the secret *Guru Nivrittinatha* has disclosed to *Saint Dnyaneshwar*; and he is telling it openly to us for our benefaction.

Haripatha is Yoga Path

'*Harivamsha*' is the genealogy of *Lord Shri Krishna's* family tree. It is the at the end of *Mahabharata*. *Saint Dnyaneshwar* says in *Abhanga*, 65, that to read and meditate upon it; to perform the *Keertanam* of *Hari's* name; to read *His* stories of the *Lilas* from the *Puranas*; to listen to them; to narrate them; to be close to *Him* and none else: these are some of the ways to attain to the *Vaikunttha Loka*. It all endows one with merit (*Punya*) of pilgrimage to all the holy places.

One who steadies himself in the *Hari Bhakti*; who starts treading that path, is definitely fulfilled. He is led upon the path of the Mind i. e. *Yoga*; and with it, he crosses the *Samsara*, never to be reborn. The *Saint* likes this path very much. He has stored a lot of *Hari-nama* in his *Chitta*; and become blissful, savouring its sweetness.

Mysticism of Harivamsha

Harivamsha is a mystic term here in the above cited *Abhanga*. It means the emanations from *Hari*, from where *He* is, and as *He* is. If we do not take the meaning of *Hari* as Lord *Shri Krishna*, the *Avatara* upon the Earth; and instead, go to its mystic *Yoga* understanding, in the *Adhyatmika* sense, we find that this Lord Hari is the Atman that is at the heart of everyone.

Its genealogy is its expanse in the world: Like the world, with all the various Tattwas springing up from it, from the Mahat Tattwa onwards. The Vamsha of Hari comprises of the so-called twenty-five, or thirty-six, or any other, Tattwas. The Harivamsha Purana, or the Keertanam of Hari's names, will then mean, understanding this mystic sense of them; and to attain the Laya-krama, or the Layayoga, aka Pantharaja, taking all the Tattwas to Laya. This is the way of the Mind; the Rajayoga, which results in the Unmani state. We already know that way very well.

Weapon of Hari-nama

Abhanga, 67: All the Shrutis, Vedas, and Shastras, unilaterally ask us to practise the Hari Bhakti. The essence of every Sadhana is the same i.e. Bhakti of Lord Narayana (Hari); Japa of His Names; penance for Him; and doing the Karmas for Him. Any *Sadhana* that is practised without the *Hari Bhakti* is wasteful. Actually, such a *Sadhana* engulfs the *Sadhaka* into the web of the *Samsara*. *Gita*'s message is the same. It also insists upon practising all the *Karmas*, *Japa* and *Tapasah* etc. for the sake of Lord *Hari*.

The beetles (*Bhramara*), lured by the honey in flowers, are attracted to them. Likewise, Lord *Hari*, attracted by *Bhakti*, remains bound to it. The *Bhaktas* thus obtain the Love of Lord *Hari*; and they become blessed.

Saint *Dnyaneshwar* says that he knows only one *Mantra* for dispelling *Yama*, the Lord of death. *Hari-nama* is his weapon against *Yama*. He has fled away from not only him, but from all those who are his relatives, and associates. The *Nama* is a *Mantra*, but it is free of its limitations and taboos.

Essence of Every Marga - Hari-nama

Abhanga, 66: The real wealth of the *Hari Bhaktas* is the *Keertanam* of the *Hari Nama*. It is effective against untold sins which are destroyed by *Hari-nama*. Practising the *Japa* of the *Hari-nama* is the *Tapasah* that one should do for births after birth. Because of it, every *Sadhana* becomes easy and fruitful. By its association, the fruit of everything, from the *Yoga* to the

Yajnas, *Karmas* and *Dharma*, etc. is obtained; and the *Adharma* (opposite of conduct as per the *Dharma*) and the *Maya* are dissipated into nothingness.

Ultimately, *Karma-Jnana-Bhakti-Yoga* all merge into the *Hari's Bhakti*. Hence, *Saint Dnyaneshwar* follows only one thing i.e. the *Smaranam* of *Lord Hari*. He does not endorse anything else.

Hari Nama - Emancipator

Abhanga, 68: For practising the *Mantras*, one has to follow rigorously its rules and taboos, including purity. But *Nama* of the *Lord* is such a *Mantra* which is not bound by any rules like those.

One who practises the *Japa* of the *Hari Nama* is emancipated from the *Samsara*; not only that, his parents and the entire family, and predecessors, too, are freed of the bondages of the *Samsara*. Even anyone who comes in his contact is also freed of bondages of the *Prakriti*.

The *Hari Nama* frees one of all kinds of blemishes, and sins etc. This name of the *Lord* uplifts everyone. The *Tamasika* people can be saved from sins only by the power of the *Hari's Nama*. **The essence of all the Sadhanas is contained in only one thing i.e. Hari Nama - Smaranam of the Ishwara, and Meditation upon Him i.e. the Ishwara-pranidhana.**

Blessed he is whose *Vacha* is imprinted with the *Hari's* name, which has transcended beyond the *Para Vacha*; whose *Tongue* (faculty of speech) is devoted to the *Keertanam* of the *Hari Nama*; and who is focussed constantly upon *Lord Hari*! He is the most fortunate of all the beings. His forefathers will go to the *Vaikuntha Loka*.

Saint Dnyaneshwar says that he, too, has been blessed with the *Bhakti* of *Lord Hari*. His *Haripatha* is perfected. It has yielded its fruit. His monument to *Adhyatma* is completed in a grand way by meditation of *Lord Hari*. This is the greatness of the Love for *Lord Hari*, which *He* reciprocates in ever increasing proportion to *His Bhakti*.

Nama More Expansive Than Akasha

Abhanga, 69: The greatness of *Nama* of *Hari* is not known to many. The person who is engaged in the constant meditation (*Anusandhanam*) of *Nama* is absolutely rare. The *Lord Narayana*, consort of *Devi Lakshmi*, is always with him. He always sees *Him* near himself and everywhere, and in every being. The *Siddhis* and wealth of every kind is with him who utters the names of the *Lord* - *Narayana*, *Hari*, *Rama* and *Krishna* etc. -

without interruption. Not that alone, he attains most easily all the four *Muktis* Viz. from the *Sameepata* to the *Sayujya*.

The person who does not practise the *Bhakti* of *Lord Hari* wastes his life. He undergoes the punishment of hell while living. How can such a person expect *Mukti* after death? After availing the harsh treatment of *Yama*, on death, he returns to the world to undergo another spell of similar tragedy. The cycle of births and death does not abandon him.

Saint Dnyaneshwar asks his *Guru*, *Saint Nivrittinatha* about how great is *Nama* of *Lord Hari*. In reply, the latter tells him that its greatness far exceeds the expanse of the sky (*Akasha*, *Gagana*), just like the *Lord* is in respect of being the subtlest and all-pervading.

The *Nama* and the *Nami* are the same, congruent with each other. The *Lord* is far too subtle than the atom (*Anu*); and greater than the greatest. (*Anoraneeyan mahato mahiyan*).

Ajapa, Dwaita and Nama

Abhanga, 70: The *Nama* is the *Onkara*. *Onkara* is *Lord Hari*. The *Onkara* and the *Nama* do not dwell in the *Dwaita*, but in the *Adwaita*. However, *Lord Hari* dwells in the *Dwaita*, as well as, in the *Adwaita*.

The five *Pranas*, mind, and *Buddhi*, are the seven *Tattwas*. These, together with the *Pancha Mahabhootas*, the *Trigunas* (*Sattva*, *Rajasika* and *Tamasa*), and the five *Jnanedriyas* and the five *Karmendriyas*, all make the twenty-five *Tattwas* of the *Jeeva's Kshetra*. That is the base of the *Jeeva*. Thus formed, he always dwells in the world (*Samsara*). The *Jeeva* is the form of *Lord Hari*. But he is made of the *Dwaita*.

The play of these twenty-five *Tattwas* goes on upon the single *Tattwa* of *Lord Hari*. The *Jeeva* is trapped into it. But the name of the *Lord* is not such. On the other hand, it emancipates the *Jeeva* from the miseries of the world, with littlest of efforts. It is the real *Sadhana*, and superior to all other *Sadhanas*.

All the beings are engaged in the *Ajapa-japa* of '*Soham*' → '*Hamsah*' → '*Soham*'. If one wishes to attain to the *Lord*, one has to reverse it forcefully by the mind's prowess, to '*Hamsah*' → '*Soham*'. Even if that is done with great efforts, the *Pranas* cannot reach above the *Anahata Chakra*. Further progress is possible only with the *Smaranam* and *Dhyana* of the *Ishwara*.

Saint Dnyaneshwar asks that instead of taking all this trouble with the *Pranas*, why not start practising the *Nama-japa* from the start itself. With

the *Nama* of Lord *Hari*, it is easily possible to reverse the natural *Ajapa-japa*. Life without the *Nama* is infructuous. Saint *Dnyaneshwar* had treaded upon the path of the *Pantharaja*, only on the strength derived from the *Nama*. The *Ishwara-pranidhana* of *Rama-Krishna-Hari* made his way easier; and the *Kramayoga* has borne fruition for him easily. These are his own experiences.

Origin of Onkara

Abhanga, 71: Saint *Namadeva* has said that the *Nama* of the Lord is the origin of *Onkara*. The *Brahman* that is at the origin of it all is perceived with *Nama*. Lord *Vitthal* who stands upon the *Chinmaya* stand of the *Jeeva* is the *Parabrahman*. All the *Sadhanas*, like *Karmas*, *Dharma*, *Kriyas*, *Japa*, and *Tapasah*, etc., are for attaining to *Him*.

Saint Dnyaneshwar says that in every being, it is the *Parabrahman* Lord *Rama* who is pervading. Not forgetting this, and one ought to go on uttering loudly the name of Lord *Rama* and *Krishna*. Leaving aside the pride and glory of caste and creed, family and status, one should adopt the *Bhava* in *Him* and immerse in *His Bhakti*. By always keeping *Him* in mind, and meditating upon *Him*, one attains to the *Vaikunttha Loka*.

Vaikunttha is Everywhere

Abhanga, 72: One who is devoted to Lord *Hari*, whether he is a *Jnanin*, or the *Ajnanin*, attains to *Moksha*, without fail. The Lord is not affected by either the *Jnana*, or the *Ajnana*. Similarly, *His Nama* is not affected by them. Where the names of the Lord viz. *Narayana*, *Hari*, and others, are being uttered, evil (*Kali*) does not enter. The *Vedas*, also, do not realise the greatness of *Nama* of the Lord, despite trying a lot. All their efforts failed to understand the *Nama*. Such being the case, how would the common men understand it? Hence, *Saint Dnyaneshwar* tells us clearly for our good that to the *Bhakta* of Lord *Hari*, every place is the *Vaikunttha Loka*. For one who keeps on uttering *His* names - *Hari*, *Narayana*, and others - there is no separate need to go to the *Vaikunttha* after death. The dimensions of *Hari Bhakti* are so extensive. That is the fruit of *Ishwara-pranidhana*.

Rama chants Japa

Abhanga, 73: One should grasp firmly only one *Tattwa* - that of Lord *Hari*. The *Dhyana* should always be focussed upon it, uttering *His* name continually. When we do this, He, overcome by mercy, adopts us. The *Sadhana* of the *Nama* of *Rama-Krishna-Govinda*, and the like, is the easiest.

With Love and *Bhava* in mind, one should practise this *Nama Japa* constantly. The *Vacha* (faculty of speech) should not be given any other work. As already said, there is no difference between *His Nama* and *Lord Hari*. The ultimate *Tattwa* is none other than the *Nama* of the *Lord*. One should faithfully accept this.

This *Nama-smaranam* of *Lord Hari* is the *Pantharaja*. Leaving aside the hard tasks of *Yajnas* etc, one should adopt the path of the *Hari's Nama*. *Saint Dnyaneshwar* avers that he, too, by following this path has attained his ideal. *His* speech has been silenced by this *Sadhana* i.e. he has transcended the state of the *Para Vacha*.

The *Nama* that has ascended beyond the *Para* state is getting chanted all the time, without any conscious efforts on his part. *Lord Hari*, residing in his heart, has taken up the rosary in *His* hands for him and is engaged in the *Nama-japa*, on his behalf. He is now absolutely free of every *Sadhana*. *Bhakti* has given him this prime state which *Saint Kabir* describes aptly thus: '*Lord Rama* recites the *Nama Japa* for me while *I* am sitting leisurely'.

Sanjeevana Samadhi by Nama

Abhanga, 74: This is the last *Abhanga* of *Haripatha* of *Saint Dnyaneshwar*. He says that on examining all the *Shastras*, it is finally found that the name of *Lord Hari* contains every *Sukha*. It is the most savoury. No one should waste even a moment without it.

The *Prapancha* and its working are illusory. It is mirage of the *Prakriti*. Attracted to it, one spends lifetimes, going through the cycles of births and death. Only *Lord Hari* can free one from it. Therefore, one should practise the *Japa* of *His* name. It destroys the sins of all the births; and frees one from the *Prapancha* (*Samsara*, world's working).

One should resolve in mind to utter the *Nama* of *Lord Krishna* (any name of the *Lord*), leaving alone the sense of the *Ahankara*. Breaking asunder the bonds of the *Maya*, the places occupied by *Ahankara* should be destroyed. The attraction of the senses towards their objects should be rejected. Going beyond them, one should practise *Hari Nama*.

Every austerity like pilgrimages, Tapasah, etc. yield Punya, only if accompanied by the Nama of Lord Hari. Hence, while engaged in them, one should not forget to chant Lord Hari's names. While doing them, the firm *Bhava* should be that whatever is done, is for the sake of *Lord Hari*.

Empathy, peacefulness, and *Shanti*, should be made like the second nature. Firmly practising thus, make home for *Hari* in your *Chitta*. Meditate upon

Him at least for a few moments. It will lead to the *Chitta* being attracted to the *Dhyana* of *Lord Hari*, as said in *Dny*, 6-240.

This practice will lead to *Lord Hari*, and who was like a guest of the *Chitta*, will start to reside permanently in the heart. *Saint Nivrittinatha* had endowed *Saint Dnyaneshwar* with this secret *Jnana*. This is sacrosanct *Jnana*; and it is proved beyond any shred of doubt that the *Jnana-Karma-Bhakti-Yoga* are all fulfilled to fruition by the *Ishwara-pranidhana* i.e. *Hari-bhakti* - *Hari-japa* - *Haripatha* - *Dhyana* of *Lord Hari*, etc. That veritably leads to attaining the *Sanjeevana Samadhi*.

Sanjeevana Samadhi is *Jeevanmukti*. *Saint Dnyaneshwar* attained it; and in the light of the twenty-seven lit lamps of the *Haripatha*, is showing us the easy way of the *Ishwara-pranidhana* (*Lord Hari's Pranidhana*) to attain to the lofty highest place of the *Brahman*. He has helped us meet *His Lord* of our *Hearts*, the dark-blue-complexioned *Shri Hari*, thus!

Essence of Ishwara-pranidhana

In the foregoing discussion, we have gone into details of the *Hari Bhakti* and *Nama-japa* while reviewing the *Haripatha* of *Saint Dnyaneshwar*. Other saints have also composed their own *Haripathas*, on similar lines. Let us have a look into them, to find out their essential thinking.

Saint Ekanatha

Saint Ekanatha sees *Lord Hari* everywhere. He says that anyone who is *His* servant sees *Him* in every being and in every place similarly. He says that when the desires become the *Swaroopa* of *Lord Hari*, entire being of the devotee becomes *His Swaroopa*; and the sense of identity dissolves into *Lord Hari*. After that happens, one is never reborn. We may note some of his quotes from his *Haripatha* as below:

Association with Saints leads to attachment of Lord Hari. None other than Lord Hari saves one. Hari's Bhakti leads to attaining the equivalence of Lord Hari for even ordinary folks. Speak Hari Nama, everywhere, all the time. Desire only the Darshana of Lord Hari's august feet. He gives us everything. Narayana is attained only through Bhava. Engage in the Sadhana of Lord Hari. The essence of every Sadhana is the Mantra of Hari-nama.

The Sages, like Shuka, Yajnavalkya, Kapila and Dattatreya, all became the Swaroopa of Lord Hari by knowing Him. Utter the name of Lord Hari who takes care of all your worries. Do not worry about anything. Lord Hari - the consort of Devi Lakshmi, knows your worries. He succours all

the beings. He will not neglect you. Live life as it is. The future will take care of itself. By the Grace of Lord Hari, the Prarabdha is destroyed. This is true life experience of *Saint Ekanatha*, as he reveals in his *Haripatha*.

Hari-bhakti led to igniting the flame of *Sakshatkara* in his heart. He experienced that the devotee and his *Lord* have become one. His illusion of the world came to an end; and he became *Lord Hari*, the *Brahman*. He summarises that every *Sadhana*, be it *Karma*, or *Jnana*, they all are covered in the *Haripatha*.

His parting words of *Haripatha* are: 'Sing the name of the *Lord* with great Love and affection, always. *Lord Hari* will bestow His *Kripa* (Grace) upon you. Say *Hari, Hari, Hari*, and *Hari ...*'

We know that *Lord Shri Krishna*, taking the guise of his servant, by name *Shrikhandya*, remained at his home for a long time. Even *Saint Dnyaneshwar* called him to his *Samadhi* place to meet him and tell him the secret of *Dnyaneshwari*. What other attestation is needed for his words of *Haripatha*?

Saint Namadeva

In *Saint Namadeva's* family, there were fourteen members, including himself. Their maid was the famous saint, *Janabai*. It is said that all of them, together, completed ten million *Abhangas*, on *Namadeva's* behalf. He is famous as the greatest *Bhakta* of *Lord Vitthal* of *Pandharpur*.

The *Sanjeevana Samadhis* of all of the members of his family are below the steps leading to the main gate of the temple of *Lord Vitthal* of *Pandharpur*. Their intention was that all the devotees of the *Lord* should touch their feet upon their *Samadhis*, and shed the dust attached to them upon them. That is the height of their humility! We have seen earlier the *Abhangas* of *Saint Namadeva* on the matter of the *Sanjeevana Samadhi* of *Saint Dnyaneshwar* and others. No doubt, his *Haripatha* is imbued fully in *Hari Bhakti*!

In the very first of the thirty-four *Abhangas* of his *Haripatha*, he says that *Hari's Nama* is the best *Japa*; and the body of anyone practising it is the holiest of all. He advises that one should meditate upon *Lord Rama*, full of *Bhava*. His *Nama Japa* is supreme. The *Lilas* of *Lord Rama* are purifying to speak of and listen to.

He says: 'By reciting the names of the *Lord - Govinda, Gopala, and Narayana*, etc., the people here are liberated from the throes of the *Prakriti*. The simple folks should practise this *Japa*. There is no need for

other *Stotras* (prayers, praise of the *Lord*), *Mantras* and the *Yantras* (totems).'

'One should recite the names of the *Lord* - *Rama-Janardana-Murari-Achyuta-Govinda-Hari-Krishna* etc., with great Love and affection. It will destroy the *Maya* and the *Samsara*, the attraction of the senses to pleasures; and earn the merit (*Punya*) of doing tens of millions of *Yajnas*. *Lord Vitthal*'s name assuredly lifts one from the *Samsara*.'

'One should sing the *Lilas* of *Lord Krishna*; recite the *Nama* of *Lord Shiva* ('*OM Namah shivaya*'); and meditate upon *Lord Shiva*. This is how he reconciles the *Bhakti* of the *Shaivas* and the *Vaishnavas*. He cites that *Dhriva*, *Prahlada*, *Bali*, *Ambarisha*, and others, attained to the *Chit-pada* (state of the *Chit* - the *Parabrahman*) by the *Japa* of the *Nama* of the *Lord*.'

He further adduces that Lord Shiva himself is a Bhakta of Lord Hari. He initiated His consort, Devi Uma, to the Nama of Lord Vishnu. That is the 'Divine Seedling' of the Natha Sampradaya, alluded to in various saints' Abhangas. Thus, it was the Nama of Lord Krishna that is the Mantra of this sect. That is the base of the Pantharaja, as we can understand with reference to our previous discussion of Pantharaja.

Nama is the most superior *Beeja Mantra* (a syllable that is at the core of a *Mantra*). All the *Rishis* and the *Munis* adopted this path of *Pantharaja* of the *Bhakti* of *Lord Hari*. His *Bhajanam* leads straightaway to the *Vaikunttha Loka*. *Bhava* is all-too-powerful. In the *Kali-yuga*, *Lord Vitthal* is the sole liberator from evils.

He says that: 'Reciting *Hari*'s *Lilas* liberates one from the *Samsara*. You will be liberated by saying *Hari*, *Hari*. Repeating fast the names of the *Lord* - *Madhava*, *Shri Krishna*, *Shri Hari*, and *Narahari*, etc., will earn the *Punya* of tens of millions of *Yajnas*. It will destroy all the sins; and the world itself will be transformed into the *Brahman* all around!'

He finally sincerely advises that one should not delay uttering the names of *Lord Hari*.

Saint Tukarama

Saint Tukarama is the epitome of the temple of *Bhakti*. He was harassed when alive. But when he ascended alive to the *Vaikunttha* with his body, his boundless fame spread everywhere. His *Haripatha* of thirty-three *Abhangas* is rich in savour like the heavenly elixir!

His Haripatha starts, beginning with prayer and *Vandanam* to Lord *Ganesha*, *Devi Sharada* and the *Guru*. *His Guru* is none other than Lord *Vitthal* here! He has said clearly that *He* is his father, mother, *Guru*, brother, and everything! That is what his heart says.

Understanding the holiness of the places of pilgrimages, and the rivers, he bows to them all. He avers that there is no great pleasure like reciting the *Nama* of the Lord.

He says that many *Rishis* like *Kashyapa*, *Gautama*, *Bharadvaja*, *Atri* and *Vishvamitra*; and *Munis* like *Jamadagni*, and *Vasishttha*, etc., became famous and adorable because of their reciting the *Nama* of the Lord. He avers that one is bestowed with great merit (*Punya*) by *Nama* recitation. It removes all the sins, troubles and afflictions.

He knows the greatness of the *Nama* of the holy rivers, places of pilgrimages, *Rishis* and *Munis*. He regards the names of the five ladies, most loyal to their consorts, Viz. *Ahilya*, *Draupadi*, *Sita*, *Tara* and *Mandodari*, as equally effective and holy. He says that their names yield the same fruit as that of the *Nama* of the Lord *Hari*. Similar is the fruit of the *Nama* of the Lord's great *Bhaktas* Viz. *Vyasa*, *Ambarisha*, *Vasishttha*, *Narada*, *Shaunaka*, and *Prahlada*, etc.

He recounts the great tradition of those who were famous for reciting the Lord's *Nama* Viz. *Shuka*, *Parashara*, *Pundalika Muni*, *Arjuna*, *Valmiki*, *Bali*, *Bibhishana*, *Bhishma*, *Rukmangada*, and *Bakadalbhya*, etc. He says that by uttering their names, a person becomes like Gods themselves! We know from the *Bhakti-sootras* that all of them were great *Acharyas* of *Bhakti* sect.

He recounts the greatness of God, *Gita* and *Bhagavata*; and says that uttering their names, all the sins are immediately destroyed. The students may be knowing that *Saint Tukarama* composed a construction in Marathi on *Gita Shlokas*.

Darshana of Lord Vitthal

Saint Tukarama had the *Sakshatkara* of Lord *Vitthal*, both in *His Saguna*, as well as, the *Nirguna* forms. He says that the *Shrutis*, even after waiting for a long time, have not had this great fortune. He describes the Lord in classic language.

He loves that *Swaroop* of the Lord, and prays to *Him* to stand before his eyes like that always. He offers *Poojanam* to the Lord; and offers *Him* the mind as flower of every kind. By dedicating his mind to the Lord, he says

that he will not be reborn. This is the way of *Bhakti* via the mind! Finally, he says that there is nothing left for him, except the *Nama* of the *Lord* to utter. He embraces the *Lord* and seating *Him* in his heart, immerses in *His Bhakti*. He sees *Him* everywhere.

Saint Nivrittinatha

Saint Nivrittinatha was the *Sadguru* of *Saint Dnyaneshwar*. It was him who initiated the later to the *Nama* of *Lord Krishna*. The essence of his *Haripatha* is its first *Abhanga*. He says that there is no other God than *Lord Hari* in his mind. He utters *His* name constantly. By reciting the *Japa* of *His* names, *Rama* and *Krishna*, he is fully satiated. He has taken to the *Nama-japa* of the *Lord* intensively; and knows of no other *Sadhana*. The *Lord* is seated in his heart.

Further, he says that the essence of every holy book is the *Rama-nama*. It solves the riddle of the universe. One should recite it with Love. The *Tattwa* pervading everywhere is *Lord Hari*. By uttering *His* name, one is liberated from the *Samsara* forthwith. One should engage in *Ishwara-pranidhana*, and nothing else.

One should meditate upon *Him*. The mind without *His Dhyana* is like the sky without the Sun, absolute darkness. One attains the *Unmani* state by the *Keertanam* of *Lord Vitthal*. By the *Bhajanam* of the *Lord*, who is the *Adwaita Tattwa* as well, the *Prapancha/Prakriti* becomes *Lord Hari*. All its delusion and illusion come to an end.

The essence of the *Prime Tattwa* is the *Nama* of *Lord Hari*. It ensures eternal satisfaction of the mind and the *Chitta*. He describes his state attained due to *Nama Japa* thus: '*Nivritti's Chitta* has become one with *Him*; swallowing everything. *Lord Hari* is the *Chandrama* (Moon); and him the *Chakora* (who lives upon the Moon's rays). *Lord Hari* is the full Moon; and him the rays of it. *Hari* is pervading everywhere, inside him and outside.'

'The *Lord* is the *Atman*; and him the body. He is the *Paramatman*; and *Nivritti* the *Jeevanmukta*. The *Hari Nama* does not allow the *Dwaita* to exist. *Nivritti* has become blessed, by the *Japa* of the *Avyakta Rama Nama* (*Ajapa Japa*). The *Nama* of *Lord Rama* is the essence of every *Mantra*. It is the *Beeja* of *Mantras*. By reciting it, one becomes the *Swaroop* of the *Lord* eternally. He, too, has become like that!'

Reconciliation of *Pantharaja* and *Bhakti*

Just now, we have seen the essence of *Ishwara-pranidhana* through the *Abhangas* of *Haripatha* of the five Saints. These *Haripathas* can also be deemed to be the *Sootras* of *Bhakti* like those of *Narada*, and *Shandilya*. We find the aspects of *Bhakti* and the measure of *Yoga* through them all. The *Pantharaja* and this *Bhakti* are congruent with each other.

The *Kundalini Shakti* awakens while attaining the *Para Bhakti*. It is called *Ahladini Shakti* in the *Bhakti* schools. The classification of *Bhakti*, *Jnana* and *Yoga* does not exist after its awakening. All the *Sadhanas* merge into one *Sadhana* thereafter. That self-propagating *Sadhana* is known as the *Siddha Mahayoga*, in *Yogic* parlance.

In fact, that is the *Pantharaja* of *Saint Dnyaneshwar*, on a deeper study of the two. We see that in the *Pantharaja*, too, there is no distinction of *Bhakti*, *Jnana*, *Karma*, and *Yoga*. It reconciles them all into a single *Sadhana*. That is mainly because, the *Pantharaja*, which also is the *Yoga* of *Gita* (*Rajayoga*), is dependent upon the *Kundalini* processes. This has been seen in great details earlier elsewhere in this work.

We satisfied our quest of *Bhakti* with the *Bhakti Sootras* and the *Haripathas*. We have understood the congruent nature of *Bhakti* and *Yoga*. For that, the *Yoga Sootras* of *Patanjali*, especially his concepts of *Ishwara-pranidhana*, and *Dhyana-Dharana-Samadhi* etc. were very useful.

In fact, the facets like *Bhakti*, *Jnana*, *Karma* and *Yoga* can be best reconciled on the basis of these very concepts. We have seen that earlier in this work, elsewhere. The *Pantharaja*, and the *Kramayoga* that we will look into later on, are two outstanding examples of this congruence between these facets of *Sadhana Margas*.

Abhangas on *Yoga* and *Bhakti*

We have gone into the details of the *Pantharaja* earlier in this work, elsewhere. We have yet to examine the *Kramayoga* from the eighteenth chapter of *Dnyaneshwari* and few other topics, to complete this topic of *Yoga* of *Gita*, especially the *Rajayoga*. Before that let us see some of the *Saint's Abhangas* on *Yoga* and *Bhakti*.

In *Abhanga*, 75, he says: 'O! This is golden dawn! I have tasted the Elixir! Reciting *His* name, the *Lord* appeared before me.' In another *Abhanga*, 76, he says that all the names are of the *Brahman*; and they are each equally capable for attaining to the *Brahman*. In *Abhanga*, 82, he says that: The *Nama's* path is that of the *Pranas*. This indicates that the reversal of the

Pranas, and other processes of the Kundaliniyoga, aka Pantharaja, are synchronous with Nama.

Abhanga, 85: it indicates the co-application of *Bhakti* and *Yoga* in the process of attainment. In Nama also, the Kriyas like upturning of the mind, and seeing in the reverse by the mind's eye, are involved, just like in Yoga.

Yoga Marga of Gita

Abhangas, 94, 98 and 104: In these *Abhangas*, we find the concepts of *Samarasya* and other terms of the *Pantharaja*, while they extoll the *Nama Keertanam Bhakti*. It is said that the *Nama* is the *Sadhana* of the *Sanjeevana Samadhi*, to attain the *Swaroop* of *Lord Hari* that is far beyond the *Para* state. This indicates that that *Samadhi* is in the *Gumph*a (cave) of the *Niranjana*. This is, in fact, the *Yoga Marga* of *Gita*, as we have earlier seen. The *Saint* has said that the *Nama* of *Rama* is the path to the *Vaikunttha*, as revealed in *Gita*; and the four *Vedas*, and the eighteen *Puranas*.

Ganesha in Abhanga

Other *Abhangas* indicate that this path of *Lord Hari* is shown only by the *Grace* of the *Guru* and the *Devatas*. Therefore, *Saint Dnyaneshwar* has composed many *Abhangas* in their praise and extolling their greatness. *Lord Ganesha* and *Lord Vitthal* are his most favourite Gods. *His Abhangas* bear the seal of *Lord Vitthal* ('*Bapa Rakhumadevivar*u'). It shows his love for *Lord Vitthal*. The simile of the *Akshara Ganesha* at the beginning of *Dnyaneshwari* indicates his *Bhakti* for *Lord Ganesha*.

This *Lord Ganesha* appears to him in the form of the *Atman*. *Bhakti* and *Upadesha* (preaching) are *His* ears, which are tuned to the mystic subjects of esoterism. The *Lord Shiva*, having the two hands of *Dhyana* and meditation is his father. The *Bhajanam* is *His* oversized belly. The secret *Upadesha* given by *Saint Nivrutti* to *Saint Dnyaneshwar* adores *His* crown. He prays to such a *Ganesha*; offering *Him* the *Poojanam*.

He purifies the down-trodden. *His* bliss of *Samadhi* is the *Nirguna*, *Nirmala* (stainless), and *Nirvikara* (without mutation) *Ganesha*. He is the Lord of the Siddha-pantha of Saint Nivrutti. Appearing in the form of Unmani, he has blessed Saint Dnyaneshwar. (*Abhangas*, 6 and 7).

Untying the Knot of Linga-deha

Abhanga, 11: *Lord Ganesha* is *Guru*. He exists, all by *Himself*, in the *Anadi* (primordial) *Swaroop*a, assimilating the *Bhava* (World, *Vyakta*) and *Abhava* (*Avyakta*). He is the original God; and the origin of the mind. He

is imperceptible to the mind and the *Buddhi*. He has appeared as *Nivrittinatha*, in an immaculate form, upon the borderline of *Unmani* and the infinite expanse beyond. He is the Lamp of Light to *Jnana* for *Saint Dnyaneshwar*.

Abhanga, 12: While singing the greatness of the *Guru*, the *Saint* sings this beautiful *Abhanga* on *Guru*. He says that the *Guru* is the King of the *Saint* Family. He is the resting place of his *Pranas*. There is no other God in the three *Lokas* than him. He is the *Parabrahman*. He unties the knot of the *Linga-deha*, thus making the meeting of the *Jeeva* with *Shiva* possible. One is bestowed with the *Taraka* (liberating) *Mantra* by his grace, leading to the *Dhyana*, in mind and *Chitta*, of *Lord Vitthal* ('*Bapa Rakhumadevivara*').

Mysticism of Nivrittinatha

Abhanga, 15: *Saint Dnyaneshwar's* tradition of the *Nathas* began with *Adinatha*. This is revealed, along with the *Sadhana Mantra* of the tradition, in this *Abhanga*. That *Mantra* is '*Soham*'. *Saint Nivrittinatha* imbibed the secret of how to make that *Mantra* more potent. That is his mystic contribution to the *Natha Sampradaya*. The *Krishna Nama* and the *Pantharaja Sadhana*, as guided in *Dnyaneshwari*, are the secrets.

Abhanga, 105: The *Sadhakas* get tired of the *Karma-kanda* and *Dharma Acharana* (conduct as per the *Shastras*). *Saint Dnyaneshwar* says that if they would adopt this *Nivritti Pantha* of the *Nathas*, they will be satisfied and happy. He has said metaphorically in *Dnyaneshwari* that at its beginning, there are abundant fruits of *Nivritti*, lying below the *Pravritti* tree. (*Dny, Ovi 6-253*). That is the *Pantharaja*. He likes most the *Nama* of *Vitthal*, that yields both enjoyment in this world and *Mukti*.

Lord Shiva got the *Amrita* to drink because of *His Japa* of the three syllables of *Lord Vitthal's Nama*. That *Nama* has redeemed many great sinners. (*Abhanga, 109*). Meditation upon *Lord Rama's* name is the *Sadhana* for *Samadhi*. (*Abhanga, 114*). *Saint Dnyaneshwar*, too, meditated upon *Lord Hari* always. (*Abhanga, 116*).

He meditated upon *Lord Vitthal*, reciting *His Nama*; and thus, gained enlightenment. Immersed in *His Dhyana*, he entered into the *Sanjeevana Samadhi* state at *Alandi*. (*Abhanga, 117*).

Nama and Vitthal in Heart

Lord Vitthal that *Saint Dnyaneshwar* speaks of in the *Abhanga, 117*, is different from the *Vitthal* at *Pandharpur*. This need not be told to the

students reading this. The saints have called the 'Heart' as *Pandharpur*. The *Dhyana* thereof of *Lord Vitthal* is of the *Saguna-Nirguna Atman* (*Tattwa*).

The 'Heart' here refers to the *Adhyatmika Heart*, needless to repeat. In all the Abhangas that speak of Lord Vitthal, and/or Pandharpur/Vaikuntha, the Dhyana has the Alambana of what he calls as Shri Krishna/Vitthal/Rama, as above; and the 'Heart' is the one that is beyond the Para state, as above.

Hoarding Hari in Heart

In *Abhanga*, 123, *Saint Dnyaneshwar* says that without transgressing the dicta of *Karmas* as per the *Shastras*, one should worship *Lord Keshava*. That is the *Karmayoga*. Those residing in *Gokula*, and *Nanda* and *Yashoda*, too, following this *Karmayoga*, attained the *Bhakti* of *Lord Shri Krishna*.

Therefore, *Yashoda* advises all to follow it. (*Abhanga*, 131). One should recite the *Nama* of *Kanha* (Child *Krishna*). Take *Him* to play with you, holding *Him* near to your heart. *He* took ten births for *His Bhakta* (King *Ambarisha*). *He* runs after *His Bhaktas* to look after their welfare, leaving aside *His* status. *He* does not let go of *His Bhaktas* ever.

Saint Dnyaneshwar, who was blessed to have this *Hari*, says that: 'Look! *He* has come to me. (*Abhanga*, 133). In *Him* are all the *Sadhanas*. You need not know anything, other than this *Lord Vitthal*. This is the state of *Bhakti*, and that of *Jnana*, too. (*Abhanga*, 136). The *Yogins* know that *He* is the bliss *Divine*; this *Brahman*. (*Abhanga*, 138). They enjoy the bliss of the *Samadhi* with recital of *His Nama*; and whatever they do, their *Karmas*, become equitable, by it. (*Abhanga*, 143).

Patanjali has shown the way in *Pys*, 1-23, (*'Ishwara-pranidhanadva'*). *Ishwara-pranidhana* leads to the *Samadhi* state. From the Abhangas of Saint Dnyaneshwar that we have seen thus far, the same fact is revealed. In reality, the base of every Sadhana Viz. Yoga, Karma, Jnana, and Bhakti, is this Ishwara-pranidhana. Their path is truly that of Ishwara-pranidhana. Their fruition is the Samadhi/Yoga Siddhi, through Ishwara-pranidhana in the main. Saint Dnyaneshwar has been telling us, all through his Abhangas, Haripatha and Dnyaneshwari, and other compositions continually, this especial mysticism that Saint Nivrattinatha has poured into the traditions of the Natha Sampradaya. It is for us to recognise this cardinal principle of the Yoga of Gita aka, Rajayoga. Without understanding it, one cannot truly understand the essence of *Gita-Dnyaneshwari*, and the *Sadhana Marga* of *Saint Dnyaneshwar*.

This same truth is reflected in his *Abhanga*, 145. He says that: 'Every *Sampradaya* is this *Lord Shri Hari* who, sitting in the 'Heart' of *Lord Shiva*, is reciting *His Japa*, all the time. This is the essence of the *Sadhana* that leads to the *Moksha*. It should be well understood by all. He himself has been following this wisdom, and hoarded *Lord Hari*, by *His Nama Japa*, in his 'Heart'. People should follow his example.'

Eternal Dhyana of Vitthal

He further says that by the *Dhyana* of *Lord Hari* all the time, he has gained the Gem of Gems, *Lord Hari*, who is adorning his heart. Because of it, his *Ahankara* has been vanquished, giving rise to the *Brahma-bhava*. It is great bliss, and the signature of his *Guru*. He avers that he engaged in the *Keertanam Bhakti*; and *Dhyana* of *Lord Hari*, subjugating his mind. The *Nama - Rama* and *Krishna* - is the *Amrita* for the *Bhakta*. He is the *Chakora*, and *Hari* the *Chandrama*! (*Abhanga*, 158).

He tells this same thing again, and again, in his many *Abhangas*, explaining the *Sadhya-Sadhana*, *Abhyasa*, *Nama*, mission of Saints and *Avataras*, etc. He reiterates that this *Hari Bhakti* has helped many, including *Lord Shiva*, *Prahlada*, *Rukmangada*, *Bhishma*, *Uddhava*, *Akroora*, *Arjuna*, and even the prostitute who was devoted to *Him*. Hence, one should listen to his great good words and follow him. He says that he was immersed in the Dhyana of Lord Hari. That sundered the bonds of all the Karmas. The Nama of Rama and Krishna bestowed upon him great bliss. (*Abhanga*, 162).

The treasure of the saints is *Hari Bhakti*. Like the ocean is attracted to the full Moon and rises up, the hearts of the Saints overflow with bliss on seeing *Lord Hari*. (*Abhanga*, 188). By meeting them, the ill of the *Samsara* abates. (*Abhanga*, 190). *Ishwara* himself becomes the saints to shower mercy and grace upon the fallen and the down-trodden. He is the only succour of all; and takes *Avataras* for the good of the world, many times. (*Abhanga*, 194). That is how he describes the greatness of the saints and the *Lord*.

Beyond Unmani

Saint Dnyaneshwar has extolled the association of Saints. With their blessings, one starts walking the path of the Mind (*Rajayoga*); and attains to the *Lord*. The *Lord* meets one by recitation of *His Nama*, *Dhyana*, *Bhajanam*, *Keertanam*, company of saints, and *Navadha* and other kinds of *Bhakti*. *His Swaroopa*, as described in certain of his *Yogic Abhangas* has been seen by us earlier. Let us see it again through some other *Abhangas*. *Lord Hari* appears herein as *Lord Panduranga/Vitthal*. The

mention of *Pandharpur* is the same as we had seen in earlier *Abhangas* Viz (*The Adhyatmika 'Heart', the one that is beyond the Para state*).

He is described variously as: *The Twenty-fifth Tattwa, other than the twenty-four Tattwas of the Sankhyas; He is Lord Vitthal, the most beautiful; He is the Vaikuntha, pouring the infinite into the infinite, standing at Pandharpur; He is the manifested 'Soham' in Pandharpur; He is the incarnate Brahman, manifested in Pandharpur; He is beautiful, in the form of the Divine Cowherd; He has appeared upon the Earth (in the devotee's body), and after sundering aside the Triputi, and rising above the mind; He goes beyond the Unmani state: and He has turned the Bhakta into His self.* (*Abhangas*, 195, 196, 200, 201, 203, 206, 208, 216, and 218).

Saint Dnyaneshwar says in *Abhangas*, 220 and 222, that: *'My mind is dyed in the dye of Lord Panduranga, the dark-blue-complexioned One. It has been attracted to His Saguna attributes. I have gone beyond the states of Jagriti-Svapna-Sushupti. His Swaroopa is like the Ananda (Bliss), stored inside Bliss. He, Lord Vitthal, is Saguna, as also, Nirguna. He has manifested, and is standing upon the brick of my mind. He is the Ananda; Chid-ghana (Solidified Chaitanya); and the Sanatana Brahman.'*

Bala Krishna (Krishna in Child's Form)

He appears as a child *Krishna* before the Saints. They are enamoured by his appearance as such. Many Saints have sung to that lovely form and *His Lilas*, as also, *Saint Dnyaneshwar*.

In *Abhanga*, 223, he says that *He* is seen as the child flute-player of *Vrindavana* (forest where *Lilas* were played by *Krishna*). The residents of *Gokula* used to see *Him* as such. *He* is the *Saguna* form of the *Para-brahman*. The *Saint's* mind is immersed in it. He sees *Him* on the banks of the River *Yamuna*. *He* is dark-blue-complexioned. *His* lovely form is made of the *dasha*! Donning the veil of *His* blanket, *He* is standing below the *Kalpavriksha*, with body bent in three places.

His head is adorned with the *Emerald* of the *Pranava*! The sandalwood paste of *Jagriti-Svapna-Sushupti* is adorning *His* forehead. *He* is wearing the ornaments of the *Pancha-pranas*; and the earrings of the *Para Vacha*. *He* is the *Parabrahman* - the *Divine Cowherd* - at the *Maha-karana Deha*! *Saint Dnyaneshwar* has stored *Him*, in entirety - the *'Treasure of Bliss'*, in *His Heart*.

Abhanga, 225: It describes what the *Gopikas* of *Braja* used to see in *Him*. *He* is the Child Moon, playing in their forecourts. *His Darshana* is of

Dark-blue complexion. He is the Light who is reflected in the world. He is the incarnate Para-brahman; the Bliss Himself. He is the Madana (Sexual Bliss) Himself, enjoying which their life goes on.

Chidananda Swaroopa

Saint Dnyaneshwar becomes engrossed in describing *His* savoury *Swaroopa*. He says: 'Under the *Kalpavriksha*, there is the brilliant *Brahman*. I hear continually the tunes of the *Flute* emanating from it. *He* is adorned in the clothes of the *Cowherd*. When people look into their hearts, they all see *Lord Krishna*. *He* is the ocean of beauty; and joy! *He* is *Saguna*, yet *Nirguna*. *He* enlightens the *Yogins*! I look at *Him* with great joy! *He* is the mind, turning upon itself, backwards! *He* is as if the cast ornaments have become one with their mould! *He* is *Lord Vitthal*.' (*Abhangas*, 230, 231, 234, and 235).

Saint Dnyaneshwar craves to see *Him* constantly in his heart. He plays with *Him*, the *Bala Krishna*. He says: 'O *Gopala*! Let us play but taking care that you will not fall against any obstacle. Your Dance, O *Chidananda*! is attractive and very pleasing. In it, Love is overflowing!'

He is beyond the beginning, the existence and the end. Looking at *His Light* that is spreading all over the Universe, the Love of the *Saint* overpowers him. That Love is his Love for *Nivrittinatha*. It is as if pleasure is merging into itself. Everywhere, he sees *Lord Vitthal*, the lovely and loving, *Chidananda* incarnate! *Gopala* is everywhere! That is the *Divine* experience of *Saint Dnyaneshwar*!

Friend Close to Heart

Abhanga, 242: He wishes to see this *Lord Shri Krishna* as an intimate friend, all the time, to share secrets close to heart with *Him*. He describes *Him* as: Lotus eyed; with a smiling face; and *His* forehead lighted by millions of Moons. Further in *Abhanga*, 245, he says that *Lord Shiva* showed that *Swaroopa* to *Devi Shakti*. It is standing upon the brick of the mind in *Pandharpur*. The *Sadhakas* who wish to see it walk the path of *Yoga*. (*Abhanga*, 246).

Love Him Like Gopikas

That *Swaroopa* entrances the mind. It lures all. One desires to see it constantly. If it disappears from the sight, even for a moment, it creates the pangs of separation; and anxiety to meet *Him* again. From this state of mind, a class of *Abhangas*, called the '*Virahini*', came in vogue; the musings on longings of a woman for her separated lover.

The *Gopis*, immersed in *Dhyana* of *Lord Krishna*, while selling milk to people, shout: 'Buy *Govinda*; buy *Damodara*.' People started laughing at them, thinking that they have gone mad, on seeing them shouting the name of the *Lord*, instead of saying: 'Buy milk from me!' (*Abhanga*, 247). *Narada* has described their state like this in *Nbs*, 21, ('*Yatha vrajagopikanam*'): Like the *Gopis* of *Vraja* (*Braja*).

The *Gopis*, and *Radha* loved *Lord Krishna* in the *Bhava* of a mother; and/or lovelorn females (*Kanta-bhava*, *Kantasakti*). The *Gopas* loved *Him* as a friend. The lovelorn-female *Bhava* may look sensuous on its face. But that Love was *Divine*. That is how it appears in *Dnyaneshwari*, when the *Lord* says that: "*Arjuna*, that one is the *Bhakta*! and the *Yogin*! He is a *Mukta*! He is the beloved, and *I*, the lover!" (*Dny*, *Ovi* 12-156).

The *Gopis* became free of the *Dwaita* and *Adwaita* by this *Bhava*. They started seeing the *Swaroop* of *Lord Krishna* everywhere and all the time.

The *Gopi* says: 'I have enjoyed with the Absolute *Chaitanya*. By that, the *Dwaita* has vanished from my life. I have embraced the *Nirvikara Paramatman*; and hidden *Him* inside me, whole and sole. While thus loving *Him*, my household got destroyed; and with it the *Samsara*. Enjoying *Him*, my bliss knows no bounds. *Gopala* lured me to *His* place.' This is how *Saint Dnyaneshwar* describes the *Bhava* of *Kantasakti*. This is *Divine Love*, with *Lord Krishna* as the *Divine Lover*! (*Abhanga*, 248).

Dark Blue Swaroopa Beyond Para

Abhanga, 249: Look here at another lady, who was enamoured with *Lord Krishna*. She was attracted by *His Dark-blue Swaroopa* beyond the *Para*; and started looking for it. She went to the *Para* place. She could not find *Him* on the way. She asks on her way to the four *Vedas* about *His* address. They cannot tell her. However, when she ascends and then descends the mountain of the *Chaitanya* beyond the *Ardha-matra*, she finds *Him* in the cave of the *Niranjana* (*Niranjana-gumpha*); and she is happy and fulfilled. *He* is the same *Lord Vitthal* that *Saint Dnyaneshwar* so much loves.

The One Who Lures Them All

The *Gopis* were all lured by *Him* (*Kanha* - the adolescent *Krishna*). *He* used to make eyes at them. *He* used to play with them. When *He* used to pull them towards *Him*, they would run away, blushing. *He* would then pursue them. Holding them to *His* heart, *He* would embrace and kiss them.

Describing *His Swaroopa*, a *Gopi* says that *He* wears the necklace of red beads and the peacock feather upon *His* head. She would try to run away

from *Him*, freeing from *His* embrace. But while thus playing with her, she became united with *Him*; and became free of existence (body). She became her Self!

The fulfilled *Gopis* are immersed in *Him*. They find *His* talk the sweetest; and *His* playing with them enjoyable. Finally, they all merge into *Him*, and become like *Him*. A *Gopi* says that the merits (*Punya*) of the previous births have borne fruition; and *Lord Vitthal* made her thus, free of everything, and the worldly woes. (*Abhanga*, 250).

Saint Dnyaneshwar has composed a beautiful *Abhanga* (217), in *Kannada* language. The *Gopis* are maddened by the sound of *His Divine Flute*. *His* most beautiful form attracts them. But they wonder how to find *Him* and be with *Him*. Finally, a *Gopi* says that *He* has been imprisoned by *Bhakta Pundalika*, at *Pandharpur*, in a cave at his heart. That is how, everyone can meet and embrace *Him*, *Lord Vitthal* there.

Essence of Philosophy and Worship

Abhanga, 252: This *Abhanga* is in colloquial Marathi (*Bagalani*). The *Gopi* folding her hands, surrenders to *Him* (*Kanha*). She does not know how to worship *Him*. But she desires to see *Him* always; and be immersed in *His* singing; and knows that only. But wonders how *He* will understand her since *He* speaks Marathi language, whereas the *Gopi* speaks *Bagalani*. She keeps wondering how they can become united when this is their state.

Although the *Gopi* is a simple damsel, she attacks the dialectics upon the *Swaroopa* of the *Lord*. She says that the only weapon against it is the *Darshana* of *Kanha*, all the time! The essence of all the philosophy and the *Sadhanas* - *Jnana*, *Karma*, *Bhakti*, and *Yoga*, is in this *Abhanga*; that is the *Sakshatkara* of the *Lord*. Let us also be blessed with it, just as the *Gopis* were!

Gopi - Philosopher and Yogini

Although the *Gopis* were very simple, and innocent, they knew the philosophy very well. They understood that the *Lord* is vast; and the sky is just a part of *His Swaroopa*. The world is because *He* pervades it. The *Pancha-mahabhootas*, and the world, are in *Him*. They have had the experiences of this. (*Abhanga*, 253).

They know the *Yoga* process also equally well. A *Gopi* says, (*Abhanga*, 255), that upon the base of the *Adhara Chakra*, the churning vessel of the body is placed. In it, the *Lord* pervades, like butter in buttermilk. It has to be churned well with the *Meru* mountain (*Sushumna Nadi* in the *Linga*

Deha, corresponding to the spinal cord). This churning, done under the supervision of the *Guru*, yields the butter (*Navaneeta*) in the form of the *Parabrahman*, after some time. The body is the pot of the buttermilk of the *Brahma-vidya*. One finds in it this butter of the *Parabrahman*, after *Yogic* practices of churning it.

The five *Pranas* are churned. The *Nadis*, *Ida*, *Pingala* and *Kundalini* are the rope tied to the stirrer for churning it. When it starts churning the buttermilk, the churning sound comes out of it, which is the *Anahata Nada*. It reverberates in the *Akasha*. The body is the city in which the *Gopi* wants to sell the buttermilk of the *Brahma-vidya*. She asks everyone to buy it, including at the *Nine Gates* to the body (two eyes, two ears, two nostrils, one mouth, the anal and the sexual orifices). She arrives at the *Tenth Gate* (*Brahma-randhra*). Losing conceit, and *Adharma*, and *Dharma*, her entire body became *Dark-blue* of complexion; and she merges unto *Lord Vitthal*.

Saint Dnyaneshwar describes the experience of *Yoga* and *Pantharaja* of the *Gopis*. Under the hands of *Guru's* directions, and the *Sushumna Nadi* as the stirrer, the pot of the body containing the *Parabrahman* has to be churned. The lower portion of the stirrer, which churns it, is the *Ardha-matra*. By the analogy of *Natha Sampradaya*, this is code language. It is actually the churning of the *Ardha-matra* in the region above the *Ajna Chakra*, towards the *Brahma-randhra*. The *Pancha-pranas* are to be stirred by it.

The three strands of the rope tied to the stirrer are *Ida*, *Pingala* and the *Kundalini*. The churning produces the sound of the *Anahata Nada*, in the *Gagana Mahala*. That is the *Anahata Nada* that the *Yogins* hear in the *dasha*.

The *Gopi* trying to sell the milk in the body is the *Jeevatman*. He does this stirring. He distributes the buttermilk that results in the process - the *Amrita*, to the *Nine Gates* of the senses. Letting them drink it, he arrives at the *Dashama-dvara* i.e. the *Brahma-randhra*. Sighting *Govinda*, the *Lord* of the *Indriyas* (senses), the *Gopi* is enamoured by *Him*; and immerses into *Him*, feeding *Him* the butter she is carrying in her hands.

This butter is actually the transformation into the *Elixir of Immortality*, of all the *Pravrittis*, like conceit (*Ahankara*), *Dharma* (natural tendencies) and *Adharma* (unnatural instincts), etc. That *Gopi* (the *Jeeva*), looking at the *Lovely Gopala* eating the butter out of her hands, is lured by *Him*; and immersing into *Him*, she does not even realise when she merges into *Him* (*Lord Vitthal*, the *Divine Consort* of *Rukmini Devi*). That is how *Saint*

Dnyaneshwar describes the *Pantharaja* of *Dnyaneshwari* here, in this *Abhanga*.

In the Bliss of Shri Hari

The *Jnanin* and clever *Gopis* have great fascination for *Lord Shri Hari* (*Shri Krishna*). *Saint Dnyaneshwar* expresses it in the following words: 'Looking at the *Dark-blue* complexion of *His*, my mind is lured to it. Meditating upon it, I am lost. I am enjoying *Him*, unaware of the world. In *His Bliss*, my mind is freed.' (*Abhanga*, 257).

'*Lord Krishna* is blue like the sapphire. My mind has become the *Parama Hamsa* in *His* light.' (258). 'I cannot pass the night alone, without *Him*.' (260). 'I find myself alone without *His* company. The Moon appears harsh to me. Bring *Him* to me, please. Without *Him*, I am dying!'. (262).

Separated from Him

The pangs of anxiety of the *Gopis* due to separation from *Krishna* are expressed beautifully by *Saint Dnyaneshwar* in some other *Abhangas*, also. His words are: 'My mind is fascinated by the *Dark-blue-complexioned Parabrahman* (*Krishna*). It has built up a palatial home for *Him* in the heart.' (265).

The *Saint* is told by *Nivrittinatha* that meditating upon *Him*, one becomes filled with the dark-blue colour, like *Him*. (266). In the memory of the *Dark-blue* (*Krishna*), she has become maddened. Contemplating upon *His* memories, she has turned dark-blue in complexion! (269).

The distress of such a *Gopi* is reflected in a beautiful *Abhanga* (263), by *Saint Dnyaneshwar*. It reminds us of the first *Shloka* of *Meghadoota*, by *Kalidasa* ('*Ashadhasya prathame divase ...*'), on the depiction of the monsoon cloud on the first day of *Ashadha*, the beginning of monsoon. The sky is filled with dark clouds, saturated with humidity.

He says: 'The wind is blowing making a sound. The clouds are roaring. But I cannot see *Krishna* anywhere, the one who takes me beyond this mundane world. O my friends! Help me meet *Him* somehow! The starlit sky is like the canopy upon our bed. The intoxicating flowers are spreading their enchanting fragrance in the surrounding atmosphere. I have applied the sandalwood paste to my body. Its perfume is spreading everywhere. Such a romantic ambience is all around. But I cannot enjoy it without *Him*.'

'I am wearing the blouse of sandalwood paste. It is supposed to be pleasant and cooling. Yet my whole body is getting heated in the pangs of *His* separation from me. Come, my friends! Make *Him* meet me in some way.

The bed of flowers is burning me like fire. Someone douse it please. You are all singing to please my mind. But it is getting distressed more and more. Do not, even by mistake, sing to the tune of the *Panchama Swara* (fifth tune of the octave) that mimics the sweet singing chirping of the cuckoo. It flares up the passions taller, when I am without *Him*.'

She cannot see anything around her other than her craving for *Krishna*, the *dark-blue* of complexion. When she chances to see herself in the mirror, instead of herself, she sees the same dark-blue reflection in it of her beloved, the *Krishna* of her heart! Let us hope that her beloved meets her soon!

'Look! The Crow is Crowing'

Lord Krishna like this, is her beloved for whom she will give up her life! *He* is her fortune; and the ocean of beauty incarnate. (272). *He* is the *Nirguna* in the 'Land of no *Gunas*'. (273). She is full of anxiety, thinking that *He* has come, when she smells *His* fragrance; and comes outside to receive *Him*. She is disheartened when she does not find *Him* there. That *Dark-blue* complexioned *Gopala*, wearing beautiful clothes, the most beautiful beau, must meet her. *He* has suffocated her *Pranas*. *He* has attracted her mind, body and soul. (275).

She is hoping, against hope, that *He* will come. For that she shares confidences with the crow, who is the harbinger of visitors coming. (*Abhanga*, 276).

She beseeches it to show up and crow for the arrival of her *Krishna* (*Vitthal*). She is greatly anxious for *His* coming. For that, she tries to lure the crow with innocent promises of making golden bracelets for its feet; giving it a potful of curd-rice to eat; milk to drink; and sweet mangos to taste. She feels that somehow, it should crow to herald the arrival of her *Vitthal*.

In actuality, what she is offering to the crow are the specific things that are offered to *Lord Vitthal*. Ornaments of gold on the feet are worn by *Him* only, and by no mortal! Curd-rice is liked very much by *Bala Krishna* (*Vitthal* is *His* child form). Milk is to be first offered to *Him* only; and the sweetest of fruits, the mango, is reserved for *Him*!

The *Gopi* who is offering to the crow these specific things reserved only for the *Lord* is indeed to be praised! The *Bhaktas* of such equanimity are rare, indeed! *Saint Dnyaneshwar* envisions these things to be offered to the crow, for crowing to announce the arrival of His *Lord Vitthal*! In this

way, he sees the *Lord* in the crow! The anxious *Gopi* who does likewise, is none ordinary!

'Oh! Dream Came True!'

The *Gopi*, craving for the *Darshana* of Lord *Shri Krishna* sees *Him* all the time in her mind, while awake, sleeping, and in her dreams. (Abhanga, 227). At last, her beloved, the dark-blue complexioned *Shri Krishna*, meets her. He manifests into the *dasha*. The ringing of the *Anahata Nada* announces *Him*. Looking in rapture at His beautiful figure, the *Shrutis* are taken aback by wonder! Her *Chitta* is enamoured by *Him*; and fills up with His *Chaitanya*.

Her eyes are fixed upon His *Swaroopa*. It is as if the *Jnana* has grown limbs, and this figure appears. Her mind immerses in the *Dhyana* of that beautiful *Swaroopa*, which is beyond imagination. The *Paramatman* is bewitching. By being united with *Him*, her mind becomes transcendental; and her dream comes true!

Even after witnessing this bliss of the three *Lokas* – *Shri Krishna*, nights after days, the *Gopi* is never satiated. (280). She enjoys with *Him* immensely. Her beloved keeps with her always, never separating even for a moment. (283). The *Gopi* embraces *Him*, thinking that He is *Saguna*, and becomes like *Him* instantly. The *Vitthal* vanishes, absorbing her *Chitta* in *Him*! (285).

Swaroopa Darshana of Ghanashyama

He is called *Ghanashyama* (Dark-blue of complexion) by the *Gopis*. they see *Him* as the *Blue One* of *Pandharpur* - the *Beauty Incarnate*. (Abhanga, 288). He closes her lips, locking His lips with hers; so that she cannot speak of *Him* anymore. Her mind, filled with the *Anahata Nada* of the *Turiya*, reposes in the state of *Unmani*. There she finds *Him*, the blue-black *Krishna*, eternally.

She is engrossed in *Him*. An *Abhanga*, (294), describes the *Gopi's* state thus: Her desire melts in *Him*. The Mind attaches to His *Swaroopa*. His shadow fills in the space. Day and night, that dark-blue brilliance of His *Swaroopa*, allures her *Chitta* totally. *Saint Dnyaneshwar* says that by the grace of *Guru Shri Nivrattinatha*, he is having this tiny *Swaroopa*, filling his eyesight, in his heart. It is beyond imagination. The world relapses into it. It fills the heart.

The *Gopi's* mind, too, is enamoured of His *Nirguna Swaroopa*. She cannot now turn away from *Him*. She has surrendered all her body, mind, and

Dharana-Dhyana to Him. (295). He has suddenly seized and embraced her; and try as she may, He is not letting her go. Drowning the Saguna into Him, He has now turned into the Nirguna! (297).

Saint Meerabai says that she has become a slave of her Lord Narayana, of her own accord. People have started calling her mad, and of low morals, ever since she became lost in Him, because she has left her husband behind, in the allure of the Lord. The Gopi has also become like her. She says that she has married this Adwaita husband! (302). For Him, she has left her home and hearth; relatives and husband; and become shameless. (303). She is always enjoying Him in solitude. (314). That dark-blue complexioned Krishna is abiding at her heart (Adhyatmika Hridaya) forever. (325).

Uniting in Dark-blue Krishna

Abhanga, 329: The description in this *Abhanga* matches totally with the experience of Yogins. The Gopi cannot bear separation from Krishna, even for a moment. In the *Dark of Night*, she discovered this *Swaroop* of Krishna, shining like the pearls. She is not ready to allow that treasure of great pleasure to separate from her even for a moment. Upon the earth of her heart, He has become the wish-fulfilling dark-blue cloud, raining *Jeevana-kala* (Amrita).

She cannot relish even a moment without sleeping with Him on the bed of flowers. She always dreams of embracing Him; to rest her face on to His luscious lips; to smear Him with the sandalwood paste applied to all her body, by forcing herself upon Him, embracing Him fully; to drown Him in the lotus-like fragrance of her desire, giving Him the taste of her honey-filled lips; to remain immersed in His Dhyana; to surround Him with the camphor-like fragrance of her eager lover's body. She awaits to feed Him Divine Fruits of her affection and Love for Him.

Her mind has become entirely blue like Him because of insatiate desire for Him. Saint Dnyaneshwar says that like her, he, too, has obtained place in the heart of that dark-blue complexioned Krishna; uniting with Him. He is like the mine of diamonds; the brilliant shining jewel of jewels! (329).

Incarnate Krishna

Lord Shri Hari is beyond the five Jnanendriyas, Antahkarana-chatushtya (Manasa, Buddhi, Chitta and Ahankara), even (Sapta) Dhatus, and the five Pranas. The Yogins reach there and satiate themselves, drinking the Amrita from the Seventeenth Kala. That place is beyond the beginning,

existence, and the Laya, of the world. It is beyond the Dwaita and the Adwaita. (Abhangas, 333 and 334).

Describing *His Sakshatkara*, *Saint Dnyaneshwar* says that: 'The *Jyoti* transforms into the *Incarnate Krishna*! One starts witnessing *His Dark-blue-complexioned* figure in it. The mind becomes full of bliss by *His Darshana*. One is fulfilled by it. Mind becomes united with *Him*. *He* is seen in everything and every being around. The mind embraces *Him* deeply.'

'Lost Wax Casting'

Now, the Saint does not see anything, whether the world, or its lack. In the *Divine Light* of the *Lord*, everything else has melted away. The Sun, the Moon, and the stars have lost their glimmer in its presence. Actually, this *Divine Brilliance* is that of the *Kundalini*. (343). That *Incarnate Krishna* is *Dark-blue* of complexion, the most beautiful, with four arms, standing before his eyes. It is filling all the universe! (344). These are the words in which *Saint Dnyaneshwar* describes his experience of *Lord Krishna*.

The signs of *Unmani* thus appear in his experience. He is fully immersed in *Bhakti*; and he has merged into his *Dhyeyya* - *Lord Shri Krishna*. He says: 'Why start looking at something that appears where the mind does not exist? Better, immerse into the vast *Mahashoonya* of *Lord Hari*!' (362). Saying this, he vanishes into the unfathomable ocean of the *Mahashoonya*, unto the *Swaroopa* of the *Lord*!

Speaking about that experience. He says that: 'I became one with *Lord Hari* when I started looking into the depth of the *Jyoti*. My mind then rested into *Unmani*. There is that *Dark-blue Parabrahman* everywhere. It enters into the pupils of the eyes. In this mould of my body, *Lord Vitthal* has poured the liquid of the *Parabrahman*. With its casting into me, the wax of existence (*Jeeva Bhava*, being) is lost. My body (*Linga Deha*) has become the *Chaitanya Incarnate*. I did not spend anything for its thus being cast. *Lord Vitthal* did everything at no cost to me.' (377).

Dark-blue Complexioned Child at Heart

Saint Dnyaneshwar says that the *Chaitanya*, which has manifested in *His Chitta*, wanders in the world in various forms. The pinnacle of his *Sakshatkara* is that everywhere that same *Tattwa* is pervading, in *His Swaroopa*. (387). After great efforts, that *Lord Vitthal* of *Pandharpur* has blessed *Him*, with this universal *Sakshatkara*. He is now busy, serving *Him*. (405).

Drinking the Elixir of His Nama has given him this Dark-blue Gopala which is beyond all, even Time. His mind is dissolved near that Chaitanya, with that Dark-blue-complexioned Child in His heart. It is the beauteous state. His body survives now just for the sake of having the eternal Darshana of this Lord Vitthal. (417). (Vitthal, Krishna, and Gopala etc. are names of the Lord, used for the Lord here in all these Abhangas.)

'O'! I Am Your Seal'

Saint Dnyaneshwar describes his state in another Abhanga. (420). His body now belongs to the Lord who is preserving it. Just like the King takes care of his flag, the Lord is taking care of the Bhakta's body to keep it intact. Whatever the King stamps with his seal has power in his kingdom. The words upon that trivial piece of paper are weighed in weight like those of the King.

The Ishwara also stamps His seal upon His Bhaktas, with His blessings. This is the real 'Mudra' that the Vaishnavas should value. Like the bees rush to the flowers for their honey, attracted by their fragrance, the Bhaktas are enchanted with Govinda. (422). They are the Blessed Souls! This is the pinnacle of Bhakti!

Epilogue on Bhakti

Thus, we have by now dealt with all the important topics of Yoga and Bhakti, in the context of the Yoga of Gita, as expounded in Dnyaneshwari and his other compositions by Saint Dnyaneshwar. We will now take up the important subject of the Kramayoga from the eighteenth chapter of Dnyaneshwari, and along with it, the matter of the synchronisation of Yoga and Bhakti, in the light of Gita-Dnyaneshwari.

Essence of Yoga and Bhakti - Kramayoga

We have just now witnessed the Parama Bhakti through many Abhangas of Saint Dnyaneshwar. It was a bird's eye-view of the states of the Bhaktas, and their beauteous experiences. The world of Bhakti, manifested through Narada and Shandilya Bhakti Sootras, Haripathas and Abhangas of the Saints, including Dnyaneshwar, is alluring, indeed! The essence of Bhakti has also been seen through the Ovis of Dnyaneshwari and from Amritanubhava. There is yet some leftover portion of the Parama Bhakti. Let us take up that matter and the Yoga subject from Dnyaneshwari, and its eighteenth chapter.

Kramayoga

At the beginning of the eighteenth chapter of Gita, there is a question by Arjuna about Sannyasa and Tyaga. (18-1, Gita). It has been duly discussed

by us in this work earlier elsewhere. The concepts of *Svadharmā* and *Svakarmā* were highlighted then. The conduct and *Karmas* done according to the *Svadharmā* and the *Svakarmā* leads to *Moksha*. Now we are taking up the *Kramayoga* from the eighteenth chapter of *Dnyaneshwari*. It starts with the *Karmas* as above, and traversing the path of *Jnana*, *Bhakti* and *Yoga*, ends in *Moksha*. It is the *Pantharaja*, in other words.

Lord Shri Krishna's say that there is ultimately but one *Yoga* in *Gita* is demonstrated by the *Kramayoga*. ('*Ekam sankhyam cha yogam cha, yah pashyati sa pashyati*'; 5-5, *Gita*). Saint Dnyaneshwar establishes *Karma*, *Jnana*, *Yoga* and *Bhakti* as the integral components of *Kramayoga*, extinguishing their identities as different paths to the *Moksha*, individually, and independent of one another.

He has devoted about four hundred *Ovis* to this topic, (*Dny*, *Ovis* 18- 885 to 1275), which evidences the importance of the *Kramayoga* to his central theme of *Dnyaneshwari*. We have been silently treading this theme, all throughout this work, as the readers must have recognised. Let us ready ourselves to dive deeper into the vast ocean of the *Maha-shoonya* of the *Rajayoga* of *Gita*.

Beginning of Kramayoga

The description of *Kramayoga* starts with the *Gita Shloka*, 18-45: '*Sve sve karmanyabhiratah samsiddhim@ labhate narah, svakarmaniratah siddhim@ yatha vindanti tachchhrunu*'. Lord Shri Krishna says: 'Any person who is engaged in doing his own appointed *Karma* will attain to the state of the *Parama Siddhi* i.e. the *Moksha*. Listen how that one thus doing the *Svakarma* attains to that state.'

In this way, the *Lord* is going to introduce the way to the *Moksha* from the stage of doing the *Karmas*. This entire discourse on the above and following *Gita Shlokas* is very important for the students of *Gita*; and the only lucid and exhaustive commentary upon these *Gita Shlokas* is by Saint Dnyaneshwar. The relevant *Gita Shlokas* are 18-45 to 58; and his interpretation of these *Gita Shlokas* is in the commentary upon them in the *Ovis* of *Dnyaneshwari*, 18-885 to 1277.

Before turning to the *Ovis* of *Dnyaneshwari*, let us take a look at the above *Shlokas*, and what *Shrimat Adi Shankaracharya* says on them. That is the way to appreciate the various aspects of the subject involved for their right exposition. That will also reveal to us the opinion of the *Acharya* in this connection that these *Shlokas* show the only one way to attain the *Moksha*; and further, what he concludes at the end of *Gita Bhashya*. We may also

examine how far the *Acharya* and *Saint Dnyaneshwar* agree upon these *Gita Shlokas*.

Karma - Beginning of Yoga

We are at a critical point in *Gita*, which is the most important for understanding the purport of *Gita*. Let us look at the rest of the relevant *Gita Shlokas*.

'*Yatah pravrittirbhootani yena sarvamidam tatam; svakarmata tamabhyarcha siddhim vindanti₁ manava₁*'; (18-46, *Gita*): 'Man attains to the *Parama Siddhi* by worshipping with *Svakarmas* That One from whom these *Bhootas* (beings) get created; and this entire *Creation* comes up.'

'*Shreyansvadharma vigunah paradharmatsvanushtthitat; svabhavanityatam karma kurvannapnoti₂ kilbisham*'; (18-47, *Gita*): 'Even if the *Dharma* of another person is easier to follow, and one's *Svadharma* appears to be inferior to it, the *Svadharma* is superior to follow and leads to one's maximum good. While doing one's own appointed *Karma*, sins do not touch, as might have accrued in that conduct, otherwise.'

'*Sahajam karma₃ kaunteya sadoshamapi na tyajet; Sarvarambha hi doshena dhoomenagnirivavritah*'; (18-48, *Gita*): 'O *Kaunteya*! (*Arjuna*!) Hence, even if our appointed *Karma* be having faults, it should not be abandoned. Know that every *Karma* has some fault, just like the fire is surrounded by smoke.'

'*Asaktabuddhih sarvatra jitatma vigatasprihah; naishkarmyasiddhim paramam₄ sannyasenadhighachchhati₅*'; (18-49, *Gita*): 'One who is without desires, devoid of jealousy, and controls his senses, attains to the *Parama Siddhi*, because of the merit earned by him by his renunciation thus.'

'*Siddhim prapto₆ yatha brahma tathapnoti₇ nibodha me; samasenaiva kaunteya nishththa jnanasya ya para₈*'; (18-50, *Gita*): 'Now listen to Me, O *Arjuna*! The supreme state of *Jnana* ('*Nishththa Jnanasya ya Para*') is the *Brahman*. I am telling you how, in essence, the stages by which that person - (as above, in *Gita Shloka*, 18-49) - attains to that *Siddhi* (i.e. the state of *Brahman*).'

Yoga Siddhi by Triad of Yoga-Bhakti-Jnana

'*Buddhya vishuddhya yukto dhrityatmanam niyamy cha; shabdadeenvishayanstyaktva ragadveshau vyudasya cha*'; '*Viviktasevi laghvashi yatavakayamanasah; dhyana₉ paro nityam vairagyam samupashritah*'; '*Ahankaram balam darpam kamam krodham parigraham; vimuchya nirmamah shanto brahmabhooyaya kalpate₁₀*';

(18-51 to 53, Gita): 'The person who has the following qualities is capable of attaining the state of the *Brahman*: 1. Purified *Buddhi*; 2. Strict control of the *Chitta*; 3. *Pratyahara* i.e. control of the *Indriyas*; 4. Devoid of *Raga* (desires) and *Dvesha* (Anguish if desires are not fulfilled); 5. Remaining in solitude; 6. Regulated intake of food etc.; 7. Control of body, mind and speech; 8. Mastered *Vairagya* (desireless state); 8. Abandoned egoism, violence, arrogance, covetousness, and me and mine; 9. Selfless; 10. Endowed with peace of mind; and 11. Always immersed in *Dhyana* and *Yoga*.'

'*Brahmabhootah*₁₁ *prasannatma na shochati na kankshati; samah sarveshu bhooteshu madbhaktim*₁₂ *labhate param*'; (18-54, Gita): 'When he attains to the *Brahman*, he is blessed by the *Atman*. Attaining *Grace*, he does not desire anything, nor grieves about anything. He has equanimity towards all the *Bhootas*. He attains the *Parama Bhakti* of *Me*.'

'*Bhaktya mamabhijanati yavanyashchasmi tattvatah; tato mam tattvato jnatva vishate tadanantaram*₁₃'; (18-55, Gita): 'He knows *Me* as *I* am by *Bhakti*; he gains the knowledge of *My Swaroopa*; and merges into *Me* then.'

'*Sarva karmanyapi sada kurvano madvyapashrayah; matprasadat avapnoti*₁₄ *shashvatam padamavyayam*'; (18-56, Gita): 'He obtains *My Grace* (Blessings) by reposing unto *Me*, even while doing all the *Karmas*; and attains to the Supreme permanent state.'

Note: The meaning of the Shlokas given above is simple and straightforward. Their interpretation will be given subsequently, in connection with Acharya Bhashya, and Kramayoga of Dnyaneshwar, as they see it. The readers may please note that the underlined words, also words in italics, with the subscript numbers, are important for understanding these Shlokas.

Acharya Bhashya

In these *Shlokas*, *Gita* postulates the path to *Moksha*, by combining *Karmayoga*, *Jnanayoga*, *Bhaktiyoga* and *Dhyana*, all together. Let us see what light *Shrimat Adi Shankaracharya* throws on them through his *Gita Bhashya*.

Acharya says that by following the *Svakarma* i.e. the appointed *Karmas*, as per the *Varnashrama-dharma*, one should worship the *Ishwara* residing in the heart. That endows one with the qualification to have the *Jnana*.

Obviously, he regards the doing of the *Karmas* as the precursor to the prerequisite qualification for earning the *Jnana*. (18-46, *Gita*).

He further says that the *Ajnanin* cannot remain without doing any *Karma*, even for a moment. Hence, he cannot be faulted for doing his natural *Karmas*, which are appointed for him since his birth, by the *Dharma-shastra*. One should not discard them, in preference to the *Karmas* not meant for him. (18-47 and 48, *Gita*).

Those who are qualified for the path of Jnana by following the Svakarma, attain the Naishkarmya Siddhi that accrues from Jnana. By becoming desireless, controlling the senses, free of *Raga* and *Dvesha*, etc., they qualify for the *Naishkarmya Siddhi* (attainment). By Naishkarmya Siddhi,¹ Acharya means the doing away with all the Karmas after knowing that the passive Brahman is the Atman (Jnana).

The qualification to follow the path of Jnana is the Siddhi² that is subsequent to doing the Svakarma. The Naishkarmya Siddhi¹ is special and different from the Siddhi². It is the state of attaining the Sadyomukti (Mukta state); and is the supreme Siddhi, which can be attained only through Sannyasa.

It is the Siddhi that is attained by absolute Jnana (Aparoksha), or by Sarvakarma-sannyasa on having the Jnana (Paroksha), that the Acharya calls as the Sannyasa. In the Gita Shloka, 18-49, ('Sarvakarmanimanasa sannyasya na kurvannakarayan'), the Karma-sannyasa is interpreted by him as renunciation of all the Karmas by mind.

The stages are as follows, as per the Acharya: By the *Svakarma*, one earns the prequalification for earning the *Jnana*; and subsequently the *Vivekaja Jnana* (*Jnana* arising out of *Viveka* - discrimination) arises in the *Sadhaka*, leading to the *Naishkarmya-siddhi* by attaining the *Jnana* of the *Atman* (*Aparoksha Jnana*). '*Nishththa jnanasya ya para*', is interpreted by the Acharya as the ultimate of the *Jnana* of the *Brahman*. He does not interpret the word '*Nishththa jnanasya*' here as the path of *Jnana*.

According to him, the Jnana is Absolute; and so also the Jnana is. Therefore, no efforts are useful to attain the Jnana. They are only useful for the removal of the *Avidya*. Of course, the discussion of the Acharya is convoluted and very complicated, and beyond us to fully comprehend it.

He defines the Dhyana yoga as contemplation upon the Swaroopa of the Atman and focussing the Chitta upon it. It is exclusive of Mantras, and Japa, etc. When a Sadhaka is endowed with the Dhyana yoga and

Vairagya, he becomes a Sannyasin, a wandering (Parivrajaka) Paramahansa. He is the Yati (mendicant; sage), with Jnana, who is eligible for attaining the Swaroopa of the Brahman. He gains the blessing of the Atman (Atma-prasada).

The Acharya says that he attains the fourth Bhakti (Chaturtha Bhakti), of which the Jnana is the main constituent, or the signficator. He knows the nature of the Atman as Ajara (unaffected by old age), Adwaita, Amara (immortal), Abhaya (fearless), and indestructible; and enters unto it forthwith.

Summary of Acharya's Opinion

Consummating his commentary on this matter, the Acharya expounds that the Jnana-nishttha means the continual experience of the Atman. It cannot coexist, or be concurrent, with the Karmas. Hence, one must achieve the Jnana-nishttha, practising the Sannyasa of all the Karmas. It is the way of attaining to the Moksha. (18-50 to 55, Gita Bhashya).

However, while concluding, he also states that the Bhakta also attains to the Avinasha Pada (Ultimate state) who, while doing all the Karmas, reposes full faith unto the Ishwara (Bhagavana).

We find that the Acharya's take upon these Gita Shlokas regards the Karmas as secondary; and it appears that he is calling the Karmayoga as the Bhakti. (18-56, Gita Bhashya). He regards the Dhyanyoga/Yoga/Yoga of Ishwara-pranidhana as integral to the Karmayoga.

In short, treating the Karmayoga, the Bhaktiyoga and the Yoga as the implements (Sadhana) of the Ajnanins, he propounds that the Jnana-nishttha alone can lead to the state of the Moksha. He emphasises that becoming a Paramahansa Parivrajaka Sarva-karma-sannyasin is a must and prerequisite for attaining the Jnana-nishttha.

We have already taken a stock of his concepts of Sannyasa etc. earlier in this work. Now after acquainting ourselves with his opinion upon the Sadhana paths of the Karmayoga, Bhakti and Yoga, let us turn to the concept and details of the Kramayoga as described by Saint Dnyaneshwar in Dnyaneshwari. That will show us the exact meaning of the said Gita Shlokas (18-45 to 58, Gita).

Svakarma

Saint Dnyaneshwar's commentary on the said Gita Shlokas is as follows: The Karmas that one has to do should be ascertained from the Shastras.

One should do only such *Karmas* as appointed by the *Shastras* for one according to the *Varnashrama-dharma*. At the same time, while doing them diligently, one should not desire their fruits. One should not do other *Karmas*, proscribed by the *Shastras*. One who follows this method, attains to *Vairagya*, that is the first gate to *Moksha*. This is a major step on the way to *Moksha*.

Doing of the *Svakarmas* is the rendering of great service to the *Ishwara* who abides in the hearts of everyone. One should ceaselessly do it. That is the repository of all the *Siddhis*. It is the will of the *Lord* that everyone should engage faithfully in the doing of the *Svakarma*. By it, the *Ishwara* is pleased. Anything done otherwise is just an act of merely earning the livelihood.

The *Ishwara* has created these dolls in the form of the *Jeevas* by bundling together the worn-out strips of the *Avidya*. He plays them by controlling their movements by the force of the *Ahankara* spun from the *Trigunas*.

By remembering Him all the time, i.e. by the act of the Ishwara-pranidhana, even without the Jnana, one attains to the Tanmayata Bhava (being one with Him); and Vairagya. This is the Viveka-khyati of Patanjali (2-26, Pys). It is all the result of the Svakarma.

Svadharm

Howsoever difficult be one's *Svadharm*, one should persist with it. If one forsakes it because of its hard to follow rules, one would never stand at the gate of *Moksha*. One ought not to follow the *Dharma* of another, even if it is easier and yields pleasures. The cycle of Karma and its Falas (fruits; effects; results) does not cease until one has the Sakshatkara of the Atman. Going thus, the *Sadhaka* attains to the *Siddhi* of *Vairagya* (@8-45, *Gita*) by the blessing of the *Ishwara*. In that state, one's Chitta becomes devoid of desires. The Ajnana is replaced by the Jnana. But for this to result, one needs the Sadguru.

Sadguru and Destruction of Ajnana

Once the *Sadhaka* attains a state in which the *Karmas* do not create the *Falas*; the *Prarabdha* (already begun) and the *Kriyamana* (going on) *Karmas* are completely exhausted; it is known as the state of *Karma-samya-dasha*. ***One is destined to meet the Sadguru when this state results because of the efforts of the Sadhaka and the blessing of the Ishwara. One need not go in search of him. He meets one on his own. He destroys the Ajnana. With it, the action of the Triputi (Karma-Karta-Karya) is destroyed. Along***

with it, the entire gamut of the Karma is annihilated; and the state of prime Sannyasa (Moola Sannyasa) results.

Naishkarmya Siddhi

Ignorant man thinks that he does not know his *Swaroopa*; and that he has to find it out. But with the loss of the *Ajnana*, that longing, too, dissipates. He merges into the *Dasha* that is indifferent to the *Triputi* of the *Jnata-Jneya-Jnana*. It is a state of one after removing the mirror in which he was looking at his own reflection. The consciousness doing of anything and its lack, both are non-existent. Therefore, in that state one does not do anything, any *Karma* (even while appearing to others as doing it); and the result is loss of the *Ahankara* and the attainment of the *Naishkarmya Siddhi*.

This *Siddhi* is attained by the rare one who attains it as soon as he is blessed by the *Sadguru*. When the consciousness, and otherwise, of doing the Karmas stops working, one knows intrinsically that the Atman is one's own Self. That is the state of the Swaroopa Sakshatkara. This Naishkarmya⁴ state is the most superior of all the Siddhis in Adhyatma.

The dome at the top of the temple completes it. The merger with the oceans is the final state of the River *Ganga*. Absolute purity is the final state of gold. Like these, this state of the *Naishkarmya* is perfection for the *Sadhaka*. It is the ultimate state of the *Siddha*. The consciousness of 'not knowing' is also remote from that state. There is no state superior to it. There is no attainment beyond it. Hence, this state is known as the attainment of the *Parama* (most superior) *Siddhi*.

It is attained by only the fortunate few, as soon as the *Sadguru* blesses them. The darkness is instantly repelled as soon as the Sun shines. The camphor burns with the flame igniting it and becomes the flame itself. The salt dissolves into water to become water itself. When a sleeping person awakes, the sleep, along with its dreams, disappears, to become the fully awakened state. Likewise, the fortunate person's *Chitta Vrittis* repose in the state of the *Atman*, dissipating the *Dwaita*. For one who attains the state like that, at once, is the real *Naishkarmya Siddha*.

Krama Marga For Rest

Barring the case of the said lucky few persons who attain the supreme state immediately on meeting the *Sadguru*, the way of other *Sadhakas* is called as the *Kramayoga*, here in the eighteenth chapter of *Dnyaneshwari*. It is called the *Karma Yoga* by the majority of scholars. It is based upon the fact that doing the *Karmas* is imperative for everyone. *Gita* arranges the

Path in such a way that these *Karmas* are done in a specific manner and ties them up with the *Ishwara*, for attaining to the state of *Moksha*.

Some scholars think that doing the *Karmas* without the desire for their fruits, without the necessity of offering them to the *Ishwara*, as possible. They call this aspect as the *Karmayoga*. But going by the statements in *Gita* of surrendering the *Karmas* unto the *Brahman*, and the way the seventeenth chapter of *Gita* prescribes their doing with the utilisation of the *Brahma-nama* ('*OM Tat Sat*'), one sees a better method of sanctifying the *Karmas* by associating them with the *Brahman/Ishwara*.

This method is made lucid by *Saint Dnyaneshwar's* comments on the related portion of that chapter in *Dnyaneshwari*. It has already been delved into in details by us in this work elsewhere. From it, we can better understand what is meant by the *Karmayoga*.

Its substance is doing the *Karmas* as per one's *Svadharm*a-Svakarma-Varnashrama, for the sake of the *Ishwara*, without desire for their fruits. The same have to be surrendered to the *Ishwara*. The *Karmas* have to be done with the clear knowledge that the *Karta-Karma-Kriya* (Doer of *Karma*, doing it, and the done *Karma*) are all the *Swaroop*a of the *Ishwara*. The utilisation of the names of the *Brahman* - '*OM, Tat and Sat*' - for that purpose has been explained already while reviewing this matter from the seventeenth chapter of *Gita*.

It is abundantly clear from above that the so-called *Karmayoga* of *Gita* has deep roots in the worship of the *Ishwara*; and one ought to have the knowledge (*Jnana*) of who is the *Ishwara* and what is *His* nature for worshipping *Him*. *The worship of the Ishwara is what is popularly known as the Bhakti, aka Bhaktiyoga. The knowledge of the Swaroop of the Ishwara is essential to what is called the Jnanayoga. That is also essential for Bhakti.*

For achieving these things, by surrendering the Vrittis of the Chitta unto the Ishwara and to fulfil the objective of Bhakti and Jnana properly, the Yoga, comprising of the elements of Dharana-Dhyana etc., is utmost important; and it has to be mastered first. Hence, we may conclude that the said Karmayoga is to be followed along with the Bhaktiyoga, Jnanayoga, and the Yoga of Dhyana, etc.

The Path of Common Sadhakas

Saint Dnyaneshwar has taken all these factors into consideration while commenting upon the *Path of Karma*, which he now names as the *Kramayoga*. He starts with this aspect of the *Karma* in the *Sadhana*.

He says that: 'Leave alone the case of the lucky few persons who attain the supreme state soon after meeting the Sadguru. Let us consider the case of the Sadhakas who are not so lucky. They, too, have burnt away the blemishes of the *Rajasa* and the *Tamasa*, in the fire of the *Svakarma*, with the fuel of the *Kamyas* (desire for fruits) and *Nishiddha* (proscribed) *Karmas*.'

'They have shunned the attachment to wealth, family and wife, as also the desire for heavenly pleasures. They have also perfected the *Pratyahara*. Surrendering the fruit of following the *Svadharmas* unto the *Ishwara*, they, too, have been established well in the state of *Vairagya*, by the grace of the *Ishwara*.'

'The pinnacle of *Jnana* is in attaining the *Sakshatkara* of the *Atman*. They have fulfilled the prerequisites for it and earned the merit for its attainment. They, too, have met the *Sadguru* in time as destined, and received his blessing fully. However, in their case it takes additional time for the final result to accrue.'

Path of Step by Step (Krama)

Saint Dnyaneshwar describes the path of such *Sadhakas*, step by step, as follows to attain the *Adwaita* with the *Brahman* that leaves no desire for even the state of the *Moksha*. That state does not own even the states of *Jagriti-Svapna-Sushupti*. It merges the *Jnana* into itself. It is singular, and there even the particles of *Ananda* dissolve into nothingness. It is for one who has steadied in the state of the *Vairagya*; who has also met the *Sadguru*; who has earned the *Viveka* by which the understanding has dawned that the *Brahman* is absolute. Without that Absolute state, the entire world is a mirage of *Maya*.

Essentials of Kramayoga

Saint Dnyaneshwar has posted the initial stages of the *Sadhaka* who is thus ready for traversing the remaining path to the *Brahman*. The steps of the *Kramayoga* narrated so far are: *Actions in accordance with Svadharmas and Svakarmas (along with Ishwara-pranidhana)* → *Blessing of Ishwara* → *Vairagya* → *Bhakti (Ishwara-pranidhana)* → *Pratyahara (Yoga Sadhana)* → *Dispersal of Ajnana* → *Enlightenment (Arising of Jnana)* → *Remnant of miniscule of Ajnana for namesake* → *Karmasamyak-dasha* → *Meeting the Sadguru* → *Blessing by Sadguru*.

Hereafter, the *Sadhakas* are classified into two:

1. **Blessing by Sadguru → Dispersal of Ajnana → Full enlightenment (Poorna-jnana) → Naishkarmya Siddhi** (in which the *Jnana*, too, disperses).

2. We are now going to see the next stages of the *Sadhakas* from the class other than the first. In the first category, the *Sadhaka* attains to the *Brahman* as soon as the *Sadguru* blesses; not so in this class.

Viveka and Pratyahara

Saint Dnyaneshwar describes the path of the second category of the *Sadhakas* after blessing by the *Sadguru*. Such a *Sadhaka* follows the path shown by the *Sadguru* to wash off the malignancy of the *Buddhi* by the holy waters of *Viveka*. It means that he has determined that the *Atman* is the essence of everything; and the goal of *Sadhana*. The *Buddhi*, thus purified, engages entirely in the meditation of the *Atman*.

That results into the senses being turned away from their usual objects of pleasures towards the bliss of the *Atman* that is perennial.

Yoga Practice

Thereafter, the *Sadhaka* cleanses the *Vrittis* of the *Chitta*; and attunes them to the *Atman*. Thus, the *Indriyas* are purified. Then he merges them, along with the *Manasa*, holding them by the *Sattvika Dhriti*, into the act of *Yoga Sadhana*. Deserting the *Raga* (Desires) and *Dvesha* (anguish), he secludes himself from the people. He finds out a place suitable for the *Yoga Sadhana*. He engages in the control of the mind and the senses; and in contemplation upon the *Sadguru*'s advice.

Thereafter, he follows the entire process of the *Pantharaja* that is described in the sixth chapter of *Dnyaneshwari*, which has already been delved into by us long time past in this work. This is a very important step. He perfects the stage of *Dhyana* upon the *Atman*. Now, he is ready for the *Atma-jnana*.

Main Stages of Pantharaja

Herein, *Saint Dnyaneshwar* recounts the main stages of the *Pantharaja*, starting with the *Asana* and the *Tribandhas* (*Moolabandha*, *Vodhiyana* (*Uddiyana*) *Bandha*, and *Jalandhara Bandha*). With that, the *Prana* and the *Apana* mix up with each other. Then the *Shat Chakras*, from the *Adhara* to the *Ajna*, are pierced. For that, the *Kundalini* has to awaken, and traverse the *Sushumna Nadi* path.

Thereafter, when the *Kundalini* ascends to the *Sahasradala Chakra*, the 'Receptacle of *Chandramrita*' (Divine Nectar) tilts and the *Amrita* from it

pours like rains. It then spreads down through the Madhyama (Sushumna Nadi) right into the Mooladhara Chakra, reinvigorating all the Chakras and the Nadis on its way, with Chaitanya.

The *Sadhaka* has merged the *Manasa* and the *Pranas* into each other. That mixture is offered to the *Chaitanya* abiding at the *Auta-peetha*. It means the *Laya* of these *Tattwas* into the *Chaitanya* (*Atman*). This *Yoga* of the *Kundalini*, and *Laya* of the *Tattwas*, is practised until perfection. When the triune of the Mind, the Pranas, and the Kundalini, has thus unified in harmony, the Dhyana becomes perfected and one attains to the state of the Maha-shoonya.

Needless to say, the Sadhaka coming to this stage has already mastered the Vairagya that is essential for this to happen; and for the Jnana of the Atman, its Dhyana (Bhakti)₁, and the Yoga₂ to act in unison. The *Vairagya* and these attainments continue with the *Sadhaka*, unabated.

By this method, the processes of Dhyana (Bhakti) and Yoga act together with the Jnana, culminating in the attainment of the Atman. That is the *Rajayoga* of *Gita*, in the words of *Saint Dnyaneshwar*. He harmonises the three paths of *Yoga*, *Dhyana (Bhakti)*, and *Jnana*, with the *Pantharaja* in it.

Saundarya-lahari and Yoga-taravali

The subject of the *Kundalini Yoga* is narrated in the two compositions of *Shrimat Shankaracharya* - *Saundarya-lahari* and *Yoga-taravali*. Let us have a look at them.

1. Saundarya-lahari

This comprises of 103 *Shlokas*. It is dedicated to the *Shri-vidya Tantra*. It aims at the worship of the *Jagadamba* by the *Shrichakra*. The first 41 *Shlokas* are known as the *Saundarya-lahari*. It discusses the topics of the awakening of the *Kundalini*, and the *Shat-chakra-bhedana*, etc. This is the topic of interest to us. The remaining *Shlokas*, 42 to 103, are known as the *Ananda-lahari*. It deals with the *Saguna Swaroopa* of the *Adi Shakti* and her *Dhyana*.

This composition is in the form of a *Stotra*. The duet of *Shiva* and *Shakti* is its primary base. It goes by the dictum that the *Brahmanda* and the *Pinda* are similarly created; and it includes the *Sadhana* of the *Layayoga*. The *Shakti* means the *Kundalini*. The *Shlokas*, 9 and 10, of it are indicative of the *Shat-chakra-bhedana*.

'Mahim mooladhare₁ kamapi manipoore₂ hutavaham; sthitam svadhishtthane₃ hridi₄ marutamakashamupari₅; manopi bhroomadhye₆ sakalamapi bhittva kulapatham; sahasrare padme₇ saha rahasi patya viharasi'; and 'Sudhadharasaraishcharanayugalantarvigaliteh; prapancham sinchanti punarapi rasamnaya sahasa; avapya svam bhoomim bhujagamadhyushtavalayam; svamatmanam kritva svapishi kulakunde kuharinee'; (9 and 10, SL).

According to the *Saundarya-lahari*, the *Shakti (Kundalini)* finally unites conjugally with *Shiva*, her *Divine* consort, in the solitude of the *Sahasradala-kamala*. This happens after she has traversed the entire *Kula Patha* i.e. the *Nadis* and the *Chakra* system, with the central *Nadi - Sushumna*, making the *Laya* of the entire system of *Tattwas* i.e. on having merged the *Prithvi Tattwa* into the *Mooladhara Chakra*; the *Aapa Tattwa* also in it; the *Agni Tattwa* into the *Manipura Chakra*; the *Vayu Tattwa* into the *Hrit Chakra (Anahata Chakra)*; the *Akasha Tattwa* into the *Vishuddha Chakra* above it; the *Manasa Tattwa* into the *Ajna Chakra* at the *Bhroomadhye*. (9, SL).

On achieving the *Laya* as above, the *Amrita* starts flowing from the *Sahasradala Kamala*. It drips through the feet of *Shakti* (through the *Kundalini*), revitalising the entire gamut of the *Shat-chakras*, finally reaching the *Mooladhara Chakra*. The *Shakti (Kundalini)* thus establishes the entire body (*Linga Deha*) in the state of *Yoga* (Union with herself and *Shiva*); and goes to sleep again, forming around herself three and half coils of her body, in the *Kula Kunda (Kanda)* near the *Mooladhara*, for the sake of survival of the body of the *Yogin* in this world. (10, SL).

The entire process of the *Pantharaja*, comprising of the *Ascension* and the *Descent* of the *Kundalini*, along with the *Shat-chakra-bhedana*, the *Laya* of the *Pancha Tattwas*, and the union of *Shiva* and *Shakti* etc., is depicted in these two *Shlokas* (9 and 10, SL). The readers may refer to the book on *Saundarya-lahari* by *Shrimat Vishnuteertha Maharaja* for better understanding it.

2. Yoga-taravali

Yoga-taravali has 29 *Shlokas*. It deals with the topic of the Kevala-kumbhaka Vidya. It specially considers the generation of the Anahata Nada; and the attaining of the Nirvikalpa Samadhi by Dhyana upon it. It implies that the Sadhaka should go by the advice of the Sadguru to attain the Layayoga. The Acharya indicates that out of the many ways of attaining the Layayoga, the Nadanusandhana (Dhyana of the Anahata Nada) is the one that achieves it truly. (2, YT).

Nada means *Anahata Nada*. By performing the *Pranayama*, with the *Rechaka-Pooraka-Kumbhaka*, the entire *Nadi-Chakra* system of the body (*Linga Deha*) becomes purified, giving rise to the *Anahata Nada* ringing continually. It is of various kinds and the *Yoga Sadhaka* hears it constantly. (3, YT).

In this connection, it is to be specifically noted that the *Pranayama Kriyas* of *Rechaka-Pooraka-Kumbhaka* etc. referred to herein are not the ordinary breathing exercises that many *Hathayoga Sadhakas* take them to be. On the other hand, these are the intrinsic *Kriyas* of entry and exit of the subtle *Prana Shakti* related to the *Yogic* body (*Linga Deha*) that, in turn, control the ordinary *Kriyas* (actions) like breathing etc. of the gross body. The subtle *Pranayama* is internally related to the subtle *Nadis* - *Ida*, *Pingala*, *Sushumna*, of the *Linga Deha*.

These *Pranayama Kriyas* of *Yoga-taravali* correspond to the various subtle *Yajnas*, related to the *Prana Kriyas*, as narrated in the fourth chapter of *Gita*. The *Acharya*, too, clarifies that the said *Kriyas* are not the gross bodily actions of breathing in and out, by force, or otherwise.³⁴²

From the above, it should be abundantly clear that the control of the *Prana* and *Apana* etc. narrated in *Yoga-taravali*, and the *Yoga-shastra*, have no direct relation whatsoever to the gross breathing of air by the nostrils, or otherwise. Even if one forms such an impression from the reading of the *Hathayoga* treatises; and from the assertions of renowned authors on *Yoga-shastra*, the facts are entirely at variance with them. Since the *Yoga* commentators and teachers lack in the experience of the real *Yoga-shastra*, and in the absence of a real *Guru*, they fail to understand what are the true *Pranayama Kriyas*. This kind of misinterpretation by them leads to gross misunderstanding of the common folks and the *Sadhakas*.

The *Anusandhanam* (*Dhyana*) of the *Anahata Nada* results in the *Laya* of the *Manasa* of the *Yoga Sadhaka*, along with the *Pranas*, at the *Vishnu-pada* (*Ultimate State*). The *Nada* is the manifestation of the *Parabrahman*. Hence, it is termed as the '*Nada-purusha*'.

The Saints have extolled the supreme state of the *Anahata Nada* in their *Abhangas* and compositions. Their experiences are tallying exactly with what the *Acharya* says in *Yoga-taravali*.

Saint Dnyaneshwar alludes to it (*Dny, Ovi 12-7*) when he says that the *Guru Mater* sings the lullaby of the *Anahata Nada* to put to sleep her *Yogin* babe. *Saint Tukarama* says that engrossed in the *Anahata Nada*, he has lost

consciousness of the external world; and is filled with the savoury juice of the *Brahman* inside. He alludes to the inseparability of the *Anahata Nada* and the *Brahma-bhava*. *Saint Janabai*, says that she was astounded to hear the ringing bell of the *Anahata Nada*. *Saint Nivrittinatha* says that he has obtained the sign of the *Brahman* in the *Anahata Nada* that he is hearing continually, without break.

Pantharaja and Yoga-taravali

As seen from YT, the path of the *Anahata Nada* is as follows: '*Pranayama* → *Tribandha* → *Awakening of Kundalini* → *Flow of Chandramrita* → *Kevala Kumbhaka* → *Marullaya* → *State of Rajayoga* → *Kevala Samvit Bhava* → *Manonmani state* → *Total rooting out of the Sankalpas* → *Attainment of Shanti* → *Amanaska state* → *Gaganavashesha Samadhi* → *Yoga Nidra* → *Turiya state* → *State of Jnana*'.

From the above, it can be seen that many stages of the *Pantharaja* and the *Nada* are the same. We may even say that the *Acharya* has delineated the *Pantharaja* in different words, at one go, in *Yoga-shastra* terms. It will be useful to review certain states and stages of *Yoga* narrated in YT to understand the significance of similar steps on the way of the *Pantharaja*, aka *Rajayoga*.

Pranayama, Nada, Tribandha etc.

The *Nada* manifests after the purification of the *Nadi-Chakra* system.³⁴³ The *Acharya* bows to the *Nadanusandhana*, saying that it is the *Sadhana* to attain to the *Ultimate Tattwa*. By its grace, the *Manasa*, along with the *Pranas*, attains the *Laya* in the *Vishnu-pada*.³⁴⁴

The *Yogins* prescribe the *Tribandhas* - *Jalandhara*, *Uddiyana* and *Moolabandha* - at the three places - throat, abdomen and anus, respectively. The *Yogin* who attains the mastery of this *Tribandha Kriya* is not touched even by the Death.³⁴⁵

Description of Subtle Yogic Kriyas

The she-serpent i.e. the *Kundalini* awakens due to the *Tribandhas* like one shaken in deep sleep. It reorients itself towards the *Atman* and enters into the mouth of the *Sushumna Nadi*; and starts ascending upwards. Along with it, the *Pranas*, too, discarding their movements, enter into the *Sushumna Nadi*.³⁴⁶

The *Agni* in the *Mooladhara Chakra* is kindled and its hot flames start rising high. *Because of their heat, the Apana Vayu starts constricting; and the Chandra Mandala overheats and the receptacle of the Amrita in it*

starts tilting and outpouring. Those Yogins who drink of that flow of the Amrita are, indeed the most blessed!³⁴⁷

Similarity with Pantharaja

The various signs of *Yoga* as above are dispersed in the description of the *Pantharaja*. For example, the *Tribandhas*: When the *Moolabandha* is applied, the *Apana* starts constricting upon itself. The *Jalandhara Bandha* is the other *Bandha*. The *Bandha* at the place below the navel region is the *Vodhiyana (Uddiyana)*. (Dny, Ovis 6-199, 200, 208 and 210).

Other citations are: The *Apana* that was constricted, turns backwards and pressurises the region of the *Manipura Chakra*. The heat of the *Asana* and the *Mudra* results in the awakening of the *Kundalini*. The *Kundalini* sleeps like a she-serpent, coiled three and half times around itself, with mouth downwards. By the *Vajrasana*, she is awakened. Then she uncoils herself and rises straight above the *Kanda*. She spreads her mouth upwards and remains poised at the *Sushumna*'s lower end there. Then she emits the poison from her mouth. It is the lifegiving *Amrita* for the *Pranas*. It cools the body. (Dny, Ovis 6-214, 215, 221, 223, 225, 227, 228, 240, 241 and 242).

The paths of the *Nadis* become indistinguishable and vanish. The nine-fold differentiation of the *Pranas* vanishes. Only the *Gandha Tanmatra* remains, which enters into the *Sushumna (Madhyama)* with the *Shakti (Kundalini)*. The receptacle of the *Chandramrita* tilts and the *Amrita* from it pours into the mouth of the *Shakti*. The *Kundalini* drinks the *Amrita*. (Dny, Ovis 6-243, 246, 249 and 259). In these and similar other words, *Saint Dnyaneshwar* describes the *Kriyas* of the awakening of the *Kundalini* and its ascension; and the drinking of the *Chandramrita*, etc. The readers must have recognised the parallelism between the *Pantharaja Kriyas* and those of the *Layayoga* of *YT*.

The state of the *Yogins* who drink the *Chandramrita* is described beautifully by the *Saint*; and like the *Acharya*, he, too, says that even the Death is afraid to touch the body of such a *Yogin*.

Kevala Kumbhaka Vidya

The awakening of the *Kundalini* destroys the consciousness about the world at large; it stops the cycle of the births and death; and gives rise to the perfected state of the *Kevala Kumbhaka*. This is the attainment of the *Kevala Kumbhaka Vidya* that the *Acharya* extolls in *YT*.

He says that because of the *Tribandhas* and the *Kriyas* of the awakened *Kundalini*, and its ascension etc., the characteristic of the *Pranas* to flow outwards towards the *Vishayas* (objects of sensory pleasures) ceases, along with their *Rechaka* and *Pooraka*. The Pravrittis of the Chitta are totally subjugated. This state results from the Kevala Kumbhaka; and the Vidya (technique/practice/knowledge) that achieves this state is supreme.³⁴⁸

This *Vidya* is that of the *Nadanusandhana*. The *Acharya* praises it. He further says that the *Sadhaka* who immerses into the *Anahata Nada*, with an alert *Chitta*, and practises this *Vidya* for a long time, with persistence, attains the extreme pleasure that is attendant upon the cessation of the *Vishayavati Pravritti* (tendency towards sensory pleasures), on the stoppage of the *Rechaka* and *Pooraka* states of the *Pranas*, together with the wandering of the mind.³⁴⁹ The *Kevala Kumbhaka Vidya* that yields this state is, indeed, truly great and beyond comparison!

Although the *Hathayoga* speaks of thousands of types of the *Kumbhaka*, this *Kevala Kumbhaka* is the real one, in which the *Rechaka* and the *Pooraka* of the *Pranas* happen most naturally. It is characterised by its speciality that in it, one has not to forcefully control the breath; twisting the nostrils and the mouth. Once the movements of the *Pranas*, inwards and outwards, is stopped totally; and the *Chitta* gains the state of equipoise; the remnant of the *Pranas* that flows through the *Ida* and the *Pingala Nadis* deserts them, and enters the *Gagana* (space/*Akasha*) above the *Trikuta*; and meets its *Laya* there only.³⁵⁰

Rajayoga

Once the Kundalini awakens, it consumes a major portion of the Pranas i.e. most of the Pranas meet their Laya into it. The remaining Pranas are held in the Sushumna by the Kevala Kumbhaka. That Prana, too, goes through the Pashchima Marga (patha) to the space (Akasha) of the Vishnu-pada i.e. the Akasha in the Brahma-randhra.³⁵¹

The *Kevala Kumbhaka* stops the random motion of the *Prana* and the *Apana*, and the resurgence of the natural tendencies of the senses towards the objects of their pleasures. The *Marullaya* (*Laya* of the *Maruta - Vayu*) resulting from it attains the state of nullity of the *Vrittis* of the Mind, the *Pranas*, and the *Indriyas*. This Marullaya manifests in the case of a genius who is sincere in Yogic practices. This is the Rajayoga in final stages.

The *Acharya* describes the signs of this *Rajayoga*. He says that it does not need any efforts like: *Drishti*, *Lakshya*, *Chitta-bandha* (steadying the *Chitta* upon something), *Desha*, *Kala*, *Nirodha* of the *Pranas*, and

Dharana-Dhyana etc.³⁵² The person who is in this state of the *Yoga*, sees the world as dissolved into *Laya*. The *Triputi* of *Drishya-Drashta-Darshana* dissipates for him. He attains the wondrous state in which there is neither the *Jagriti*, nor the *Sushupti*; neither life, nor death. Those who experience that state are, indeed the most blessed souls!

Discarding all the attachments (*Ahankara* and *Mamatva*) of *Ajnana*, the *Yogin* who steadies into the *Rajayoga* drowns into the Light of *Jnana* (*Jnana-prakasha*) that is the *Kevala Samvit* (*Jnapti* - the state of just existence, being, without any worldly connotations).³⁵³

That is the pinnacle of the *Rajayoga*, both as per the *Acharya* and *Saint Dnyaneshwar*. This is the supreme state of the *Kundalini* in its ascension. Its travel after the drinking of the *Chandramrita* has been seen by us from some of the above *Shlokas* of *YT*.

Poorva and Pashchima Marga and Yoga Chakras

From the *Layayoga* path delineated by the *Acharya* herein-above, we can notice some of the *Pantharaja* signs. In the term, *Prati-cheena Pantha*, used in *YT*, we see parallelism in *Dny, Ovi 6-159*, wherein *Saint Dnyaneshwar* says that this path starts from the *Poorva Marga* and ends in arriving upon the *Pashchima Marga*. The *Yogins* say that there are two orders of the *Chakras*: the *Poorva Marga* and the *Pashchima Marga*. But there is no concurrence in their opinions upon this matter.

1. One of the opinions is that from the Vishuddha Chakra, in region of the throat, two branches form. They are the Poorva and the Pashchima Margas. The Pashchima Marga goes from backside of the neck directly to the Ajna Chakra. The Poorva Marga goes upwards in the direction of the mouth. There are the Chakras- Shrihata, Golhata, and Auta-peetha, etc. upon it. It also ends up at the Ajna Chakra.

2. According to *Shri Baba Maharaja Arvikar*, the two *Margas*, *Poorva* and *Pashchima*, bifurcate after the *Vishuddha Chakra*. Those who desire the *Sahaja* state take to the *Pashchima Marga*; and those who desire the *Moksha*, or the heavenly stay, take up the *Poorva Marga*. As per him, the *Poorva Marga* is like this: '*Adhara Chakra* → *Svadhishthana* → *Manipura* → *Anahata Chakra* → *Vishuddha* → *Ajna* → *Sahasradala*'. The *Pashchima Marga* is: '*Adhara Chakra* → *Svadhishthana* → *Manipura* → *Anahata Chakra* → *Vishuddha Chakra* → *Trikuta* → *Shrihata* → *Golhata* → *Auta-peetha* → *Bhramara-gumpha* → *Chaitanya Chakra* → *Brahmarandhra*'. (Ref. *Divyamritadhara* by him.).

3. Another opinion is that the Chakras from the Mooladhara to the Anahata Chakra is the Poorva Marga and the Chakras there onwards to the Ajna Chakra is the Pashchima Marga.

We have already discussed our views on this matter earlier in this work; and in their context, both the above opinions appear to be untenable, especially in view of the description in *Dnyaneshwari* and the *Abhangas* of *Saint Dnyaneshwar*, taken together.

It is not necessary to presume that there are two different paths as the *Poorva Marga* and the *Pashchima Marga*. The *Saint* states clearly that starting from the *Poorva Marga*, one comes to the *Pashchima Marga*. That shows that two parts of the common *Yogic Path* are designated as the *Poorva* and the *Pashchima Marga*, (*Dny, Ovi 159*), one after the other; the former - the *Poorva Marga*, and the latter - the *Pashchima Marga*. In other words, the two parts of the Yogic Path (Sushumna Marga), called the Poorva and the Uttara, are these Poorva and Pashchima Margas, respectively.

Important Note

Based upon this author's experiences, the following comments are given upon this matter of great interest to the *Yogins*. It is seen that the progressed *Sadhakas* get certain experiences of divine sights, clairaudience, fragrances, and tastes, etc., which are attributed to the respective senses of eyes, ears, nose, and tongue, etc. Hence, some *Yogins* imagined their respective regions of mouth, tongue, ears, and eyes, etc., to be the *Chakras* like *Shrihata*, *Golhata*, and *Auta-peetha*, etc.; and put forth the view that there are two different *Yogic* paths, as above.

According to some *Yogins*, the paths of the *Ida* and the *Pingala Nadis* are shown as from the *Mooladhara* to the *Ajna Chakra*; and further from the *Ajna Chakra* to the left and the right nostrils. Its purpose is to show the relationship of breathing in and out to the *Pranas'* movements. We have already seen elsewhere that there is no direct correspondence between the breathing in and out of air, a gross *Kriya*, and the flowing in and out of the *Pranas* into the *Linga Deha*, a subtle *Kriya*. Their relation is limited to the action of the *Kriyas* in the *Linga Deha*, as they affect the state and the *Kriyas* of the Gross body (*Sthoola Deha*). That is, in fact, the limitation to the relation between the *Ida* and the *Pingala Nadis* and the breathing in and out of air through the nostrils.

The idea about bifurcation of the *Yogic Path* from the *Vishuddha Chakra* might have been induced by the physiology of the nerve systems. The

afferent and the efferent nerve systems enter into the cephalic cavity from the region of neck upwards (approximating the throat region of the *Vishuddha Chakra*). The spinal cord attaches to the medulla oblongata at the end of the cervical vertebrae.

The spinal cord through the nerves keeps connected to the various sensory centres of the gross body. They ultimately connect through a very complex network of nerves to the cerebellum and the cerebral cortex. This system includes the sensory centres of the *Pancha Vishayas* Viz. *Darshana* (sight), *Gandha* (smell), *Shravana* (hearing), *Sparsha* (touch) and *Rasana* (taste), and their individual nerve complexes. Also, it all incorporates the connections to the various physiological systems of the body. The corpus callosum, connecting the two hemispheres of the brain, is also actively involved in this complex network of nerves.

The regions of the *Sthoola Deha* (gross physical body) are related to the centres of the *Sookshma Deha* (*Linga Deha*). Therefore, some *Yogins* started imagining the various body organs as the sensory *Indriyas* for the *Yogic* experiences, and the physical nerve centres and system. This supposed concurrence between the two separate systems i.e. the physical body and the *Linga Deha* (*Sookshma Deha*) has given rise to false ideas about the *Yogic Nadis* and the *Chakras* as being the physical systems of nerves etc. The lesser and bookish pundits who comment upon the *Yoga Shastra*, without requisite practical experience of *Yoga*, have latched on to this erroneous understanding of the *Yogic* systems.

This all resulted in the *Yogins'* experiences, divine, though appearing sensory, getting read in the context of the physical senses, like ears, eyes, etc. as the respective places of various *Chakras* like *Shrihata*, and *Golhata*, etc.

In fact, the *Nadis* like the *Sushumna* and the *Chakras* etc. are in the *Sookshma Deha*; and their locations are not within the *Sthoola Deha* (physical body) as many suppose that to be. Even then, the search by the inexperienced persons started to link them to specific areas/regions/senses/nerves etc. of the physical body, and the related areas of the nervous system, and the cerebellum and the cerebral hemispheres etc. The ideas like there being two paths bifurcating from the *Vishuddha Chakra* onwards appear to be the result thereof.

Really speaking, though the places in the *Sookshma Deha* and the *Sthoola Deha* (Gross physical body) are different in the time and space (*Kala* and *Desha*), there is a system in vogue to refer to the *Yogic Chakras* and *Nadis*

etc. with reference to the physical body. This is just to give a very crude idea of their locations, and has no relation whatsoever to the physical body.

The ignorant authors and *Yoga Sadhakas* do not understand this vital link to the knowledge of *Yoga Shastra*. That is the main reason behind the erroneous and confusing opinions about the existence of the *Poorva* and *Pashchima Margas*, the locations of the *Nadis* and *Chakras*, and their identification with the physical parts of the body, etc.

Like other experiences of the physical body, the *Yogic* experiences also keep a tentative correspondence with the nervous system; and are based upon the relative actions and reactions, and stimuli etc. Yet their ultimate nature is unified. For the ordinary experiences of the physical body, the nervous system, along with the brain etc. are required. Similarly, for the extrasensory perception and the experiences of esoteric dimensions, the functional participation of the entire *Sookshma Deha*, and its different constituents, is required. Their unification is known by the *Yogic* term '*Sahasradala-padma*'. It has to be remembered that there is a vast difference between the *Yogic* experiences of the extra-sensory nature; and the ordinary experiences through the common sensory organs of the physical body.

The *Yogins* attempt to understand and synthesise the expressions of the *Chetana* in its variegated forms by giving analogy of the ordinary senses and the physical bodily parts, to the *Yogic Linga Deha* constituents. (*Shakha-chandra-nyaya*). Also, the various *Yogic* experiences are actually translated into the region of the *Nama* and *Roopa* (Names and Forms) i.e. in sensory terms. They manifest in the various *Chakras* and *Nadis*, yet get sensed in the *Indriyas* like that of hearing, sight, and smell, etc., in terms of colours, sounds, lights, and *Bhavas*, etc. This is the common experience of all *Sadhakas* and *Siddhas*, *Bhaktas* and others. The depiction of the *Chakras* and *Nadis* etc. in pictures, as shown in many books on *Yoga*, are not what the same actually are and experienced by the *Sadhakas*.

Back to Margas

Resuming the discussion on the *Poorva* and the *Pashchima Margas*, we may safely say that the *Poorva Marga* is the *Sushumna path* from the *Adhara Chakra* (*Mooladhara/Kanda*) to the *Ajna Chakra*; and the *Pashchima Marga* is the later part of the *Sushumna Nadi*, from there onwards, from the *Trikuta* to the *Brahma-randhra*. This interpretation is sufficient to explain all the *Kriyas* of the *Kundalini Yoga*; and there is no need to link up the explanation to the nervous system etc. as done by other authors.

The *Acharya* uses the term '*Prateecheenapathena*' in *Shloka 13*, *YT*. One of its meanings is: the latter, or the subsequent. It will mean that the '*Prateecheenapatha*' is the later: after the *Poorva Marga*. We have already seen elsewhere in this work about the attainment on this path of the various states of the *Muktis* Viz. *Saroopata*, etc. and *Jeevanmukti*. We had then taken into account the order of the *Chakra* and *Nadi* system as per *Shrimat Swami Vishnuteertha Maharaja*. Readers may refer to it for recapitulating the subject. With this final word, let us stop playing this game of the *Poorva* and *Pashchima Margas*.

Nada-brahman

Saint Dnyaneshwar, after describing the *Kaya Siddhi* (body magnificent) of the *Yogin* in *Dny*, *Ovi* 6-268, says that discarding the *Siddhis* attendant to that state, he forges ahead upon the *Path*. He pays regards to the *Nada-purusha* in *Dny*, *Ovis* 6-272 to 274, by saying that when the *Kundalini* enters the region of the *Hridaya* (*Adhyatmika Hridaya*), the *Anahata Nada* starts ringing.

In the subsequent *Ovis*, *Dny* 6-276, 278 and 279, he describes the *Nada-brahman*, being in the form of the *Pranava*; and says that when the *Akasha* (*Chidakasha*) reverberates with the sound of the *Anahata Nada*, the *Yogin* reaches the *Brahma-randhra* soon without any efforts i.e. attains to the *Brahman*.

Layayoga and Manonmani State

In *Dny*, *Ovis* 6-280, 281, 290 and 291, the *Laya* of the *Pranas* is clearly depicted. The *Ovis*, *Dny* 6-298 to 300, and 302 to 306, *Saint Dnyaneshwar* describes the stages by which the *Laya Yoga* is fully attained. In the *Ovis*, *Dny* 6-310, 313 and 315, he describes the experience of the *Nada-brahman*, too, merging unto the *Absolute State*. That state is further amplified in *Dny*, *Ovis* 6-320, and others. All the details of this have been deliberated upon by us while on the subject of the *Pantharaja*, from the sixth chapter of *Dnyaneshwari*, including the state of *Turiya* and *Unmani*.

We see in *YT* the anxiety of the *Acharya* about attaining that state. He says that he wishes to attain that state of the *Manonmani* in which the eyes do not blink i.e. see; the *Rechaka* and *Pooraka* of the *Vayus* are absent i.e. the *Pranas* are in the state of the *Kevala Kumbhaka*; the Mind becomes devoid of the *Sankalpa-Vikalpas* (desires) and is in the *Unmana* state; and in which the *Maha-yogin* has attained full control of the *Indriyas* forever, his *Chitta*, *Indriya Kriyas*, and breathing having all become steady like a lamp kept in a place where wind is not blowing.³⁵⁴

Amanaska Samadhi

The *Acharya* takes this subject of the *Unmani* and *Turiya* to its culmination of *Maha-samadhi*, through the various states of *Samadhi* like *Unmani*, *Manonmani*, *Amanaska*, *Sahajamanaska*, *Gaganavashesha*, and *Turyaga*, etc. He says that to attain these states, one should become unattached to the *Samsara*. The *Sankalpas* and the *Vikalpas* should be uprooted. This should be done tirelessly. One should not keep hope for pleasures alive. This would happen definitely, though gradually; and the *Chitta* attains poise. In this manner, the breathing process and the *Pranas* stabilise; and abate. The body steadies. The eyes become half-closed like the flowering lotus. These are the signs that the *Yogin* has attained the *Amanaska Samadhi*, which is rare.³⁵⁵

Sahajamanaska and Yoga-nidra

For the *Yogins* who attain to the state of the *Sahajamanaska*, the bondages of *Aham* and *Mamatva* (*Ahankara* oriented state) do not extend. It is where the mind cannot reach. They further attain the state of the *Gaganavashesha Samadhi* in which the *Pranas* (*Maruta*) are annulled; and are devoid of the *Vritti* of *Gamanagamana* (flowing in and out of body).³⁵⁶

The *Acharya* says with anxiety that: 'When would *I* be bestowed with that *Sahajamanaska* state of *Samadhi* where the *Vrittis* of the mind, along with those of the *Indriyas*, are annulled; where one is in constant union with the *Paramatman*; which is beyond all the *Bhavas*, *Vrittis*, *Gatis*, and ideas/thinking?'

Turiya Sleep and Bed of Avyakta

The *Samskaras* of the *Sanchita Karma* of the *Yogin* are destroyed who has attained the extreme *Alambana* of the *Vrittis* turned inwards to the *Atman*; and is stabilised in the *Atmanatma-viveka*. It results in the *Yoga-nidra* in which there is total lack of laziness, and sluggishness. The *Yogin* behaves like asleep even when remaining in the *Samsara*. This is *Yoga-nidra* that is the result of uprooting the *Sankalpa-Vikalpas*; and total annihilation of the bondages to *Karmas*. This benevolent state of *Yoga-nidra* appears upon perfection of the *Yoga Sadhana*.

The *Acharya* muses: 'O friend! When will *I* enter into that state of *Turiya* in which one gets to rest upon the attractive bed at the most peaceful place, beyond the triad of the *Jagriti-Svapna-Sushupti*, united with the *Samvit Swaroopa* of the *Atman*? When will *I* get to enjoy that state, which is indescribable by words - the *Nirvikalpa* state of perennial *Yoga-nidra*?³⁵⁷

The bed of the *Turiya Nidra* (sleep) which the *Acharya* so much longs for is alluded to in the *Abhangas* of the Saints many a time. *Saint Dnyaneshwar*, in *Dny, Ovi 12-5*, says that the *Guru Mater* puts the *Yogin* child to sleep upon the bed in the *Hridayakasha* (space in the *Adhyatmika Hridaya*). *Saint Meerabai*, too refers to it when she says that I will lie down upon the bed of my beloved (*Lord Shri Krishna*) and play with *Him* the *Rasa Lila*.

Saint Muktabai also alludes to that bed in the same sense by saying that it is the resting place of the *Nirguna* upon the bed of the *Saguna*. (*Abhanga*, 32). While speaking to *Changadeva*, her disciple, she says that: 'O child! Go to sleep and be carefree where there is neither the *Saguna*, nor the *Nirguna*.' That cradle is strung at the Lotus of the Heart (*Hridaya Kamala*, *Adhyatmika Hridaya*); and she is singing lullabies to put the child to sleep. (*Abhanga*, 7). She says in another *Abhanga* (11) that the cradle is *Avinasha*, woven with the *Avyakta*; where the Emperor *Yogin* is resting. In yet another *Abhanga*, she says that in the sphere of the *Brahmanda* (*Brahmanda-golaka*), the *Avadhoota* (*Yogin* of stainless merit) is resting at ease in the palanquin of *Pavana* (*Vayu Tattwa*). (*Abhanga* 12).

Abhanga, 8: In this noteworthy *Abhanga*, she reveals of the ultimate state of the *Yogin*. She says that the cradle is strung to the branch beyond the *Gunas*. The son of *Muktabai* is lying in it in peace. She is clapping to the tune of the *Anahata Nada* to him to put him to sleep. She asks him to enjoy the *Unmani* - the goal of *Yoga* - that is neither the state of sleep, nor the one of being awake. On enlightening the mind about the *Atman*, she has woven the cradle by the thread of the *Pavana* (*Vayu*). The breath of the *Pranas* that flows through the *Linga Deha* twenty-one thousand times, a day, has been steadied at the (*Third*) 'Eye' - at the *Prathama Shoonya*. She asks her son (*Changadeva*) that he should sleep there, beyond sleep (*Nidra*) and awakening (*Jagriti*).

This *Abhanga* will give the readers an idea of the '*Turiya Bed*' of the *Acharya*; or the '*Cradle*' of *Muktabai*. We have seen *Saint Namadeva* refer to the *Bheema-mudra* while describing the Sanjeevani *Samadhi* process of *Saint Dnyaneshwar*. Its signs can be seen in the reference to the *Third Eye* and the twenty-one thousand '*Breaths*'; and the '*state of sleep*' beyond the states of sleep and awakening, in the above cited *Abhanga* of *Muktabai*.

Final Yogic State of Manolaya

The *Acharya* says later on that the *Paramatma Soorya* (*Paramatman* as the *Sun/Chit*) has arisen; and the darkness of *Avidya* is now dispelled with its rise. He tells the illuminati that the Emperor *Yogin* who sees with his

unblemished vision in the light of that Sun cannot see this world, though it is there alright. What a great wonder that is, he says.³⁵⁸

He further says that: 'I am practising this *Yoga Sadhana* here in the cavern of this *Shri Shailam* mountains. When would I be able to attain that supreme state of the *Samadhi* of the *Laya* of the mind (*Manolaya*)?'

Desiring to be eternally lost in that *Samadhi*, he asks: 'When would my limbs become covered by the creepers? When will the birds build their nests in my ears, gathering small sticks together? When would I truly attain that state of *Samadhi*, so eternal and so alluring?'³⁵⁹

Shrimat Shankaracharya is practising the *Sadhana* for attaining to the state of *Yoga-nidra*. For that, he has selected the panoramic place of the *Shri Shailam* mountains where there is the beautiful temple of *Lord Mallikarjuna Shiva*. It is the place where the great epic drama - *Kiratarjuneeyam*, of Sanskrit poet - *Bharavi*, was enacted between *Lord Shiva* and *Arjuna*.

This author has seen that place, in the vicinity of the river *Patalaganga*, near *Shri Shailam* mountain ranges. It is exactly as described by *Saint Dnyaneshwar* in the sixth chapter of *Dnyaneshwari* as the most desirable place for *Yoga Sadhana*. What we may say is that how would the *Sadhana* of a great *Yogin*, the *Acharya*, not be fulfilled there! It has to fruition, certainly!

Nirvikalpa Samadhi

In his parting words, the *Acharya* says that: 'Let my mind wander anywhere! Let it be engrossed in the thinking of the erudite scholars and pundits, the illuminati, or in the futile talk of the dunces; whether the opinions of the righteous persons attract me, or I am enjoying the *Nirvikalpa Samadhi*; whether I am enticed by the damsels, having big eyes like the black dots on the skins of the black antlers; or I am waylaid by the youthful sirens, having breasts like tall domes! These distractions of the mind can never touch me - The All-pervading Magnificent (*Vibhu*) *Atman*!'³⁶⁰

The greats like *Saint Dnyaneshwar* and the *Acharya*, are true blue *Yogins*, who enjoy this state, as described in *Dny, Ovis* 6-320 to 322, in the following words: 'It is the beauty of the *Unmani*; the youth of the *Turiya* states! It is the end of the world; the solitude of the *Moksha*, where the Origin and the End of the *Creation* have dissipated! It is at the beginning

of the Being; the fruit of the *Yoga Tree*; the singular *Chaitanya* of *Ananda* (*Bliss*)!'

Dnyaneshwar's Abhanga on Anahata Nada

We have looked into the subject of attainment of the *Layayoga* by *Nadanusandhana* from *Yoga-taravali* of *Shrimat Shankaracharya*. In concluding the topic, let us have a look into one of the best *Abhangas* of *Saint Dnyaneshwar* on the *Anahata Nada*, to clear our ideas of the matter; and to remove any confusion that may have arisen from *YT* and other interpretations about the origin of the *Anahata Nada*.

Abhanga, 1020: The Saint says that: 'In the vast Ocean of Existence (world), this play of beating the wooden sticks together to produce a sonorous sound, and dancing to its beat, is set up. Which are these wooden sticks that beat upon one another? Are these the *Prana* and the *Apana*? This stick of *Manasa-Pavana* (Mind and *Pavana* - *Vayu*) is beating one upon the other; and it is giving rise to the roar of the *Anahata Nada*. The *Gopalas* - friends of *Lord Krishna* - like this play so much! *Their every dancing step is producing this sound of the Anahata Nada. In this play of the Mind and the Pavana (Vayu), only the Gopalas are the experts. They only can catch the 'Soham', by letting go of the 'Aham'.*

'In this body measuring three and half cubits, only the rare one - the *Mahayogin*, knows the secret of how to play it - the *Layayoga* of the *Kundalini* - in a sonorous manner, beating to its tune. He understands well which that wooden stick beating at the crown of the head is! He knows how the only one stick of the Mind and *Pavana* is producing this *Anahata* sound in the *Gagana* (*Akasha*); and how that sound manifests at the *Brahma-randhra*. By the *Grace* of *Lord Vitthal* this play of the *Anahata Nada* goes on endlessly, beating to the high tunes. It is in full swing between *Krishna* and the *Gopala*.'

Pantharaja - Remaining Details

Before turning back to the subject of the *Kramayoga*, let us tie up some important ends about the *Pantharaja*. One of them is in the *Bhagavata* of *Saint Ekanatha*. He was the only one who met *Saint Dnyaneshwar* in his *Samadhi* place personally; and researched the origin of *Dnyaneshwari*. His take upon *Yoga-shastra* is very important for us. We will go into it to understand the processes of the *Pantharaja* in its proper perspective.

Saint Ekanatha's Chakras' Order

He gives the order of the *Chakras* as follows:

1. *Adhara Chakra* - Place of the *Para Vacha*; Place of *Sookshma Nada* + *Sookshma Pranas* + *Sookshma* pulsations of Mind.
2. *Svadhishthana Chakra* - Place of *Pashyanti Vacha* + *Pranas*: The *Pranas* differentiate in the *Pancha-pranas* and the *Upa-pranas* - (five secondary *Pranas*: *Devadatta*, *Dhananjaya*, etc.) - here.
3. *Manipura Chakra* - the *Jeeva* and the Mind unite here.
4. *Anahata Chakra* - Place of *Madhyama Vacha*: subdued state of Mind.
5. *Vishuddha Chakra* - Place of uniting of the *Para-Pashyanti-Madhyama Vachas*: *Vaikhari Vacha* arises from here.
6. *Ajna Chakra* - Located between the eyebrows. This is the place of the *Hamsa*. The *Vachas* cannot reach there. Place of attaining the *Riddhis* and the *Siddhis*.

After the above six *Chakras*, *Saint Ekanatha* indicates the order of subsequent *Chakras* to be *Auta-peetha*, *Golhata*, *Bhramara-gumpha*, and *Sahasradala*. [*Ekanathi Bhagavata (EK-Bh)*, Ovis 12-300 to 352].

The order of the *Chakras* and other places/states as per (*EK-Bh*, Ovis 14-410 to 453) is as follows: '*(State of Trigunas)* → *Shatchakras* - *Ajna Chakra* → *Kakimukha* → *Trikuta* → *Auta-peetha* → *Golhata* → *Seventeenth Kala* ^(origin of Anahata Siddhi) *(State beyond the three Gunas)* → *Bhramara-gumpha* ^(Place of uniting of the Jeeva and Shiva/Shiva and Shakti) → *Sahasradala-kamala* → *Parabrahman*'. He clearly indicates that the Para-brahman is after the Sahasradala Kamala.

The *Path* of *Yoga* processes is given in *EK-Bh*, Ovis 250 to 268, as follows: '*Vairagya* - *Viveka* → *Yama-Niyamas* → *Asana* → *Mudra* (at the *Mooladhara*) → *Apana* rising upwards in the *Mooladhara* and the *Svadhishthana Chakras* + Downward flowing of the *Prana* in the *Vishuddha*, *Anahata*, and *Manipura Chakras* + *Prana* and *Apana* becoming equipotential at the *Manipura Chakra* → *Samarasya* of *Prana* and *Apana* → 1. *Purification of the Pinda Deha* + 2. *Purification of the Brahmanda Deha* ^(Sookshma-Karana-Maha-karana Deha purification) + 3. *Destroying the Kafa and Pitta Doshas* + 4. *Purification of Nadis* → *Total destroying of the Sanchita Karmas* ^(by the Samarasya of the Prana-Apana) → *Diseases* + *great obstacles in the path* + *Vikalpas* + *manifestation of the Siddhis*'.

When the *Sadhaka* attains stability of the *Chitta* and the mind, in spite of the above-said manifestation of diseases etc., the process goes on as follows: '*Prana* and *Apana* are equalised → *The Shat-chakras* disappear → *Awakening of the Kundalini* → *Entry of Kundalini into the Sushumna with the Prana and Apana* → *Their Transit beyond the Shat-chakras onto the steep upward incline (Maha-ghata) of Pashchima Marga* → *Brahma-randhra*'.

The result of this traverse of the *Kundalini* is as follows: '*Annihilation of (Diseases etc. + Vikalpa + great obstacles) → Opening of the Kakimukha (region of the Brahma-randhra) → Raining of the Amrita from the Sahasradala Chakra (flowing of the Chandramrita) → Kundalini drinks the Amrita → Kundalini emits the poison (rejuvenates the Indriyas) → manifestation of the Divine body (Divya Deha) → Making Pavana (Vayu Tattwa) as Kundalini's next step → Transit of Kundalini through the Akasha (The Kundalini, along with the Pranas, which has been in the Sushumna Nadi transits the Chidakasha above the Ajna Chakra. It is called Khechari when this happens.)*'.

The *Path* is summarised as follows by *Saint Ekanatha*: '*Ajna Chakra → Kakimukha → Auta-peetha → Golhata → Bhramara-gumpha → Shiva-Shakti-Samarasya (Peetha of the Soham-Hamsa) → Paramatman (Sadguru)*'.

The *Kakimukha* referred to in the above description is located as follows: '*Obstacle of the 'M'kara → Entry into the Amatra (Ardha-matra) → way of the Ardhendru after the Ajna Chakra → Kakimukha*'.

Synthesis of Yoga and Bhakti by Saint Ekanatha

Saint Ekanatha describes the *Dhyanayoga* in the fourteenth chapter of his *Bhagavata*. It is his commentary upon *Lord Shri Krishna's* directions on practising the *Yoga* wherein *He* describes the *Asana*.³⁶¹ It is similar to its *Gita* equivalent in its sixth chapter ('*Samam kaya shirogreeva*'). In fact, *Saint Ekanatha* describes the subject of *Yoga* all throughout this chapter (14th, *EK-Bh*).

Saint Ekanatha clearly says that the Lord has prescribed centring of the sight (Drishti) upon the Nasagra i.e. the Agni/Ajna Chakra. This proves the gross mistake of the so-called great *Yogin* authors and other ignorant of *Yoga* exponents in interpreting it as the tip of the nose! The true *Yogins* will never ascribe to this mistake.

The method of the *Asana* as per the *Saint* is as follows: The seat should be arranged with the *Darbhas* - (a kind of grass sacred to the *Vedics*) - at the bottom. On it should be arranged a cotton cloth, woollen cloth, and leather skin, in that order. The spinal column should be kept straight up, sitting in the posture of *Vajrasana/Kamalasana/Sahajasana*. Then one should practice the *Bandhas* like *Mooladhara* and *Mudras* etc.

One should practise the *Yoga* diligently and with perseverance, like an ant climbing up a mountain to reach its peak; and attain the perfection in *Pranayama*. The differentiation between the *Prana* and the *Apana* is destroyed as a result of the *Pranayama*. The petals of the *Chakras* (different elements of the *Chakras*) are unified by that process. This is

similar to, though somewhat different from, the description in the sixth chapter of *Dnyaneshwari*.

Saint *Ekanatha* says the *Chakras* disappear after the *Prana* and the *Apana* are equalised (*Samya-dasha*). But Saint *Dnyaneshwar* indicates that the process takes place only after the awakening of the *Kundalini* and its positioning for ascension. Saint *Ekanatha* says that the awakening of the *Kundalini* takes place later, after the *Chakras* disappear.

However, the way Saint *Dnyaneshwar* describes the process of *Prana* and the *Apana* equalising and the *Kundalini* awakening, the order is not very clear as to this process. But it appears safe to say that the *Chakras* do not disappear until the *Kundalini* assimilates the *Tattwas* of the *Chakras* in it, on the way to the *Laya*.

That appears to be so, because, the *Chakras* comprise of the *Tattwas*, and the *Nada*, *Bindu*, *Kala* and *Jyoti*, which have to be assimilated in the *Kundalini*, for their ultimate *Laya*, before the *Chakras* and the *Nadis* will disappear, because of the assimilation of their constituents into the *Kundalini*. This matter needs to be pondered upon for better understanding of the *Laya* process.

The *Pranayama* is of two types: 1. The *Sagarbha Pranayama*, practised with chanting of *OM*; and 2. The *Agarbha Pranayama*, coupled with the *Saguna Dhyana*. It results in the *Pranas* transforming into the *Pranava*. Gradually, the mediation upon the *Onkara* is also lost. The origin, or the root of the letters/syllables is the *Pranava*. With its help, the *Shat Chakras* can be transcended (pierced/conquered).

With the help of the *Kundalini*, and *Vairagya*, the *Yogin* transcends past the *Kakimukha* to attain the *Trikuta*. One attains the *Seventeenth Kala* by transcending the *Auta-peetha* and the *Golhata Chakras*. The *Anahata Nada* manifests. The triad of the *Gunas* disappears when one attains to the *Sahasradala Chakra*. In the *Bhramara-gumpha*, the *Jeeva* and the *Shiva*/the *Shiva* and the *Shakti*, unite with each other. With the help of the *Saguna Dhyana*, one also attains the state of the *Nirguna*. The *Triputi* disappears.

Saint Ekanatha says that this Sadhana is the real Bhakti; and also, it is the real Yoga. (*EK-Bh, Ovis 14-398 to 542*). The *Path* from the *Mooladhara Chakra* to the *Brahma-randhra* is the ascension of the *Jeeva* to the state of the *Shiva*. (*EK-Bh, Ovis 15-130 to 136*). It is, in other words, the *Pantharaja* of Saint *Dnyaneshwar*. Its many specialities have been disclosed by Saint *Ekanatha* in his *Bhagavata*. Therefore, it is regarded as

complementary to *Dnyaneshwari*, revealing and covering up details implicit in the later.

However, for a better understanding of the entire process, its careful examination vis-à-vis the details of the *Pantharaja* in *Dnyaneshwari* is required to be done by the students.

The *Varakaris* speak of *Saint Ekanatha* as an *Avatara* of *Saint Dnyaneshwar*; just as they speak of *Saint Tukarama*, as an *Avatara* of *Saint Namadeva*.

Saint Ekanatha, thus, unifies the streams of *Bhakti* and *Yoga* (*Bhaktiyoga* and *Dhyana yoga*). As his *Bhagavata* is complementary to *Dnyaneshwari*, it is of prime importance to decipher many hidden secrets of the latter.

It is suggested that the readers read his *Bhagavata* in original, though it has 18798 *Ovis*, almost double those of *Dnyaneshwari*, to get a thorough grip and understanding of the entire gamut of - *Yoga*, *Karma*, *Jnana*, and *Bhakti* - paths. *Saint Ekanatha's Bhagavata* is definitely invaluable to the genuine student of *Yoga-Jnana-Bhakti-Karma Paths*!

Last Stage of Rajayoga

Let us now turn back to *Dnyaneshwari* to see the progress of the *Karmayogin*, mounted upon the '*Steed of Rajayoga*'. That will conclude the *Kramayoga*, aka *Rajayoga* review. No need to say again that this is the unique *Yoga* of *Gita*, most singular, and its heart.

Annihilation of Ahankara

The *Rajayogin*, holding the blade of *Dhyana*, strikes at the enemies standing in his way. The *Ahankara* of the *Deha* ('*I am this body*') is one great enemy which does not allow anyone to escape it, even after the body falls dead. It makes one to take rebirth; and keeps one bound to shackles of the bony cage, tormenting the *Jeeva*. Its citadel is the body. The *Yogin* removes it.

Destroying Arrogance and Desires

Another powerful foe is the mighty desires. When it sees the objects of pleasure, its strength increases four-fold. The world is driving to its death fast because of desires. But this emperor of *Vishayas* (desires and objects of longing) cannot stand against the blade of *Dhyana*. When these two enemies are vanquished, the third enemy – arrogance - comes forward to torment the *Yogin*. That, too, is vanquished by the sword of *Dhyana*.

Krodha and Parigraha

Next mighty foe is anger and anguish (*Krodha*). However, when the *Yogin* kills the foe of desires, this foe, too, is destroyed. Similarly, the *Yogin* destroys the enemy of *Parigraha* - (hoarding of things for future enjoyment, etc.; antonym of *Tyaga* - renunciation)) - which even binds the persons who claim to have renounced everything.

Reaching Destination

The *Rajayogin*, who has conquered all the foes and is victorious in this battle of *Yoga*, is venerated by the various kings of the *Kaivalya* state, like *Amanitva*, etc. They become a part of his family. The states of *Jagriti*, *Swapna* and *Sushupti* become his maids. *Viveka* walks in front of him. The seven states of *Jnana* (ref. *Yogavasishttha*) stand before him. The *Riddhis* and *Siddhis* appear before him.

He has now reached nearest to the Kingdom of Unity with the *Brahman*. He has transcended even the state of *Samya*, by forging ahead of the *Dwaita*. When this state is attained by him, there is none else surrounding him; he is the one and the only one everywhere. His *Steed* of *Rajayoga* has now reached its goal.

End of Sadhana

When he sees himself in this state, he unharnesses the armour; sheaths the sword of *Dhyana*; and stops the stance of attacking. They have no more use for him. Thus, when the *Rajayogin* arrives at the stage nearest to the *Brahman*, he stops the practise of *Yoga*, knowing that now he will experience the *Sakshatkara* of the *Atman*. He now braces himself for that supreme experience.

State of Shanti

The *Yogin* is now due to become the *Brahman*. He has reached the state of beatitude; and there is little, if any, difference in that state of *Shanti* (beatitude) and the state of being the *Brahman*. He, no doubt, becomes the *Brahman* without further delay. He, then, enjoys the *Bliss* of the *Atman*. He sees the *Atman* everywhere. The states of *Jagriti-Swapna-Sushupti* dissolve into the *Avyakta*; and as the *Yogin* merges into the *Atman*, the *Avyakta*, too, dissolves into the *Sakshatkara* of the *Atman*.

This is the state in which he becomes endowed with the state of *Bhakti*, that is unique. It is the supreme *Bhakti*, beyond the three kinds of - *Arta*, *Artharthi*, and *Jijnasu*, - *Bhakti*. It is being the *Brahman/Ishwara* himself. This is known as the *Sahaja* state. It is the true state of *Bhakti*. The *Bhakta*

- aka the Yogin - enters unto the Lord/Brahman. (18-55, Gita). This is the fruition of the Kramayoga, aka, Rajayoga.

This state is called the Svasamvitti i.e. the Jnana of the Atman by the Jnanins. The Shaivas call it Shakti. It is known as the Parama Bhakti, or Para Bhakti. It was preached by the Lord as the best Sadhana to Lord Brahmadeva at the beginning of the Kalpa (Time and Space). The Kramayogin attains it thus, travelling upon the prescribed path of Kramayoga. The Bhakta, having attained it, understands that the Ishwara/Brahman is everywhere.

About that state, Saint Dnyaneshwar, too, says like the Acharya that in doing anything, enjoying anything, or even thinking about anything, even the sensory objects, he remains attuned to the self; and that enjoyment does not affect his State of Bliss of the Atman. He is verily the Atman, while living in this world, also. (Ref. 'Vicharatu matiresha nirvikalpe samadha; kuchakalashayuge va krishnasarekshananam; chaturjadamate va sajjananam mate va; matikritagunadosha mam vibhum na sprishanti'; (29, YT).

This is the state of the Ananya Bhakti that Gita extolls so much, that the Kramayogin has attained. What remains to remind him from time to time about his state of Adwaita is the Jnapti i.e. the consciousness of the Jnana i.e. the Adwaita state, without the duality between the Jnata and the Jneya. One who attains this state of Jnapti knows that he is the Ishwara himself; i.e. he is united with Him, without the consciousness of the duality between him and the Ishwara. That is the take of Saint Dnyaneshwar upon this supreme state of the Jeevanmukta. (Dny, Ovi 18-1204).

He knows that the Atman i.e. himself is beyond the states of the Dwaita and the Adwaita. This is the state in which he has fully assimilated the Sakshatkara of the Atman/Brahman. The consciousness even of being beyond the Dwaita and the Adwaita does not taint his state; he remains free of it. It is like the salt dissolving into water. It does not retain its identity. Likewise, the Kramayogin loses his separate identity, merging into the Parabrahman.

Conclusion of Kramayoga

The Kramayogin reaches and abides into the region beyond that of 'Asti-Nasti', (It is neither this, nor that!), i.e. beyond where the Vedas take one. Saint Dnyaneshwar has described this state in one of his Abhangas as: 'The Ishwara/Lord does neither have consciousness of self, nor its absence!'

That state is, truly speaking indescribable. It has to be experienced. That is all!

After the *Laya* of the 'Asti-Nasti' state, what remains is the *Atman* Pure and Pristine! It is like subtracting one from itself, the remnant being a big Zero! Camphor burns away; and the flame/fire extinguishes with its destruction, leaving nothing behind. It is like that. To that state, even the terms like *Brahman*, *Atman*, or *Ishwara*, do not apply. Keeping mum also does not describe that state well.

That is why *Gita* says about the state of one who has had the *Sakshatkara* of the *Atman* in these words: 'Ashcharyavat pashyati kashchidena, ashcharyavadvadati tathaiva chanyah; ashcharyavat chainamanyah shrunoti, shrutvapyenam veda na chaiva kashcit'; (2-29, *Gita*). We have already seen the connotation of this *Gita Shloka*, in another context of experience of the *Atman* i.e. *Atma Sakshatkara*, which is at variance with the common interpretation of some of the masters.

The wonder at perceiving the *Atman* vanishes into itself. It is the result of savouring this sweet fruit of the *Kramayoga*. He attains himself to the Purest and the most Pristine state of the Atman! Saint Dnyaneshwar puts these words about his state, on behalf of Lord Shri Krishna: 'O Arjuna! He becomes the *Yogin* Emperor, by giving himself to me, whose crown has *Me* as the *Jewel* bedecking it, the *Jewel* of the *Chit*!'

True Sadhana of Gita

It is clear that the unique and singular Sadhana Gita has prescribed for the common man is the Kramayoga, as above, aka Pantharaja as it is named in the sixth chapter of Dnyaneshwari. It is the true Rajayoga, and the one and only one Sadhana of Gita. In the sixth chapter of Dnyaneshwari, Saint Dnyaneshwar has described its aspects of Asana, Pranayama, and Kundalini awakening and ascension, etc. in details.

In its eighteenth chapter, we find him describing it as the essence of the Sadhana of Gita, by another term - Kramayoga. In order to impress its great importance as the real Sadhana of Gita, even after narrating it fully earlier, along with its ultimate results, Lord Shri Krishna undertakes to narrate it again, though in a nutshell. (Dny, Ovis 18-1245 to 1273).

Propounding the unitary nature of the Sadhanas of Jnana, Karma, Bhakti and Yoga, aka Pantharaja, Saint Dnyaneshwar says in Dny, Ovis 18-1244 to 1246, that: 'This *Kramayoga*, aka the *Pantharaja*, is described through various ways of Sadhanas in *Gita*, as its true Sadhana. This has all been

narrated in great details in *Dnyaneshwari*, thus far. The *Lord* intends to narrate it again, just in brief.'

The *Lord* says to *Arjuna*, 'O *Arjuna*! The Kramayogin enters into My Swaroopa by following this path of the Kramayoga. Offering the tribute of innumerable Svakarmas, he worships Me the best; and gets, with My Blessing, the Jnana. When that happens, his Bhakti reaches the pinnacle! Becoming united with Me, he is drowned in great Bliss.' (*Nishttha jnanasya ya para*'; (18-50, *Gita*).

'When thus he is positioned, he sees *Me* - the *Atman*, including himself, anywhere and everywhere, and in everyone, as he goes out in the world. By his body, mind, and speech, even if any *Nishiddha Karmas* take place, they, along with the good *Karmas*, vanish into *My Swaroopa*, becoming *My Swaroopa*. There is difference between good and bad *Karmas*, only until one is not enlightened.' (*Sarva karmanyapi sada kurvano madvyapashrayah; ...*'; (18-56, *Gita*).

'O *Arjuna*! He attains to the *Avinasha Pada* of *Mine*, which remains unaffected by the *Desha* (region), *Kala* (Time), and *Svabhava* (nature). Moreover, he obtains the *Blessings* of *Me*, the *Atman*! He attains *My* benediction.' (*Matprasadadavapnoti shashvatam padamavyayam*'; (18-56, *Gita*).

'On attaining this state, the *Prakriti* dissipates itself into nothing, resulting in the real *Sarvakarma-sannyasa*. When the *Karmas* have thus become ineffective, their bondage no longer lasts. The Buddhi becomes devoted to Me, the Lord. When it becomes Ananya, the objective of Yoga Sadhana is fulfilled; and the Chitta, discarding its Vrittis, engages ceaselessly into My Bhakti.'

'Hence, you should make full efforts to make your *Chitta* devoid of its natural tendencies, and engross it into meditation upon *Me*. When this state of the Ananya Bhakti is attained, your Chitta will be filled with Me; and you will achieve completely My Prasada (benediction). By following this *Path* of the *Kramayoga* that I have described, you will be freed of this impenetrable cycle of the *Samsara*.'

Essence of Kramayoga

We have just now reviewed the *Kramayoga* in brief. From what we have examined above, it emerges that *Kramayoga* is another name of the *Pantharaja*. It is labelled as the essence of the Sadhana of Gita by Saint Dnyaneshwar. The opinion that *Gita* has prescribed many methods of

Sadhana/Yogas does not hold water, when confronted with this definitive conclusion of the *Saint*.

There is a specific opinion that there are at least four kinds of exact Yogas that Gita prescribes, Viz. Karmayoga, Bhaktiyoga, Jnanayoga; and Patanjala-yoga, or Hathayoga, and their like. This opinion, too, does not stand before the erudite and exhaustive examination of the subject by Saint Dnyaneshwar as above.

While commenting upon this eighteenth chapter, the final, of Gita, Saint Dnyaneshwar has braced himself to narrate the essential Sadhana of Gita. In the above narration, he has disclosed it clearly and unambiguously, without any reserve. To arrive at this conclusion, however, one has to apply the tests of the Mimamsa school, which was referred to earlier in this work. Once those tests are applied to Dnyaneshwari, it becomes absolutely clear that the exact Sadhana path of Gita, according to Saint Dnyaneshwar, is the Kramayoga, under discussion.

The Kramayoga that he narrates in Dny, Ovis 18-1245 to 1273, in brief, manifests by synthesising all the four specialties of Yoga Viz. Karma, Jnana, Bhakti; and Patanjala + Hatha + Dhyana (Kundalini). In fact, these four types of specialties are not independent self-contained Yogas, but different stages of practice on the path of the Kramayoga; each of them having a specific role to play in this synthesis of Yoga of Gita; and the Sadhaka has to adopt each of them for attaining to the final goal of Moksha state.

This is the take of *Saint Dnyaneshwar* upon the overall *Sadhana Path* of the *Yoga of Gita*. We have already considered this aspect of unifying the four types of *Yogas* while reviewing in details the *Gita Shloka, 12-12*. ('*Shreyo hi jnanamabhyasat jnanaddhyanam vishishyate, dhyanat-karmafalat-yagah tyagachchhantiranaantaram*'; (12-12, *Gita*).

From the *Shandilya Bhakti-sootras*, too, it is clearly perceived that the *Para Bhakti*, the ultimate state of paramount supremacy - the *Atman/Brahman/Ishwara*, is attainable, not by just any one *Sadhana* specialty, but by a harmonious synthesis/combination of them all, *Viz. Bhakti*, along with *Jnana, Yoga and Karma*.

The nature of the *Para Bhakti* is described in the *Shandilya Bhakti Sootras*, 4 to 8, and 96.³⁶² For the *Jnana, Bhakti* is imperative. *Bhakti* dissipates the *Jnana* into the *Atman*. The *Karmas* do not affect the state of the *Bhakta* in the *Para* state of *Bhakti*. The fruit of the *Para Bhakti* is infinite. The

Ananya Bhakti results in the ultimate *Laya* of the *Mahat Tattwa*, with all others.

Light Upon Gita Shloka, 12-12

While describing the *Kramayoga*, *Saint Dnyaneshwar* reiterates the steps, as in the *Gita Shloka*, 12-12. The students of *Yoga* ought to pay necessary attention to this matter. The stages on the *Path* of *Kramayoga* as given in the *Kramayoga Ovis* are as follows: '(*Karma* → *Svakarma*)₁-*Abhyasa* → *Jnana*₂-*Jnana* → *Karma-sannyasa* → *Ananya Buddhi* → *Dhyana*₃-*Dhyana* → *Bhakti*₄-*Bhakti* → *Moksha*₅-*Shanti*'.

Out of these steps, the stage of *Karma* and *Svakarma*₁ are in the nature of *Abhyasa* and *Karmayoga*. The *Jnana*₂ and *Karma-sannyasa* come together in *Kramayoga*. *Ananya Buddhi* is the stage that corresponds to what many scholars consider to be the *Yoga*-specific aspect relative to the element of *Buddhi*. ('*Dadami buddhiyogam tam yena mamupayanti te*'; 10-10; '*Esha tebhihita sankhye buddhih yoge tvimam shrunu; buddhya yukto yaya partha karmabandham prahasyasi*'; 2-39; and '*Chetasa sarvakarmani mayi sannyasya matparah; buddhiyogamupashritya machchitah satatam bhava*'; 18-57; (*Gita*).

The *Dhyana*₃ is the aspect specific to the *Patanjala-yoga* – *Hathayoga* - *Dhyana-yoga* (inclusive of *Kundalini Yoga*); and the fourth aspect relative to *Yoga* is *Bhakti*₄ itself. According to the *Gita Shloka*, 12-12, ('*Shreyo hi jnanamabhyasat ...*'), *1,2,3,4* and *5* are the stages on the *Path* of *Gita Sadhana*.

In short, *Saint Dnyaneshwar* harmonises the stages of *Sadhana* of *Gita* while narrating the *Kramayoga* process, just as he had done while commenting upon the *Gita Shloka*, 12-12. The speciality of his narration on the *Kramayoga* is that here he is specifically synthesising the *Yoga*-specifics of the *Karmayoga*, the *Jnanayoga*, the *Dhyana-yoga*, and the *Bhaktiyoga*.

His outlook upon this matter becomes very clear from his in-depth narration upon the *Kramayoga* in *Dny, Ovis 18-885 to 1244*. We have reviewed that already, in the foregoing.

That time, we had looked into the *Kramayoga* of the *Sadhakas* of the *Jnana Nishttha*, with reference to the *Gita-bhashya* of the *Acharya* and the *Sadhakas* who attain to the *Brahman*, as soon as the *Sadguru* meets them. (*Dny, Ovis 18-885 to 990*). In the succeeding *Ovis, Dny 990 to 1222*, the course taken by the *Karmayogin Sadhakas* after meeting the *Sadguru*, is described. The difference in the paths of the two kinds of *Sadhakas*, *Viz.*

the *Jnanayogins* and the *Karmayogins*, is in their ways (*Nishtthas*) which Lord Shri Krishna had described in the *Gita Shloka*, 3-3. ('*Lokesmin dividha nishttha pura prokta mayanagha; jnanayogena sankhyanam, karmayogena yoginam.*').

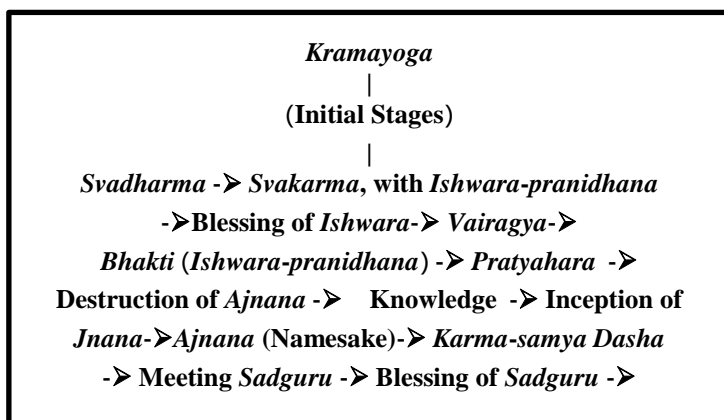
The *Jnanayoga* and the *Karmayoga* are the two ways of *Yoga* (*Nishttha*) emanated by the Lord from times immemorial. However, the Lord specifies the *Karmayoga* for the common folks as it is the easiest way to follow for them.

The ambit of this *Karmayoga* is vast; and not just what many presume it to be the holistic, special, and independent, *Yoga of Gita* relative to the *Karma* aspects. The *Yoga* they take as the *Karmayoga*, though important, is just a part of the *Karmayoga Nishttha*, covered under the *Kramayoga*, no doubt. The *Kramayoga* combines it, along with the other elements of *Jnana*, *Bhakti*, and *Yoga* (*Dhyana*, etc.).

Synthesis of Sankhya and Yoga Nishtthas

Saint Dnyaneshwar has taken this opportunity, by way of commenting in this final *Gita* chapter, to synthesize and clarify the respective roles of the two *Yoga Nishtthas* Viz. *Jnana* (*Sankhya*) and *Karma* (*Yoga*). Also, he harmonizes and synthesizes them in the *Kramayoga*, explaining clearly the respective roles of the four *Yoga*-specifics of the *Karmayoga*, the *Jnanayoga*, the *Bhaktiyoga* and the *Dhyanayoga*.

Let us review the stages of the two - *Sankhya* and *Yoga Nishtthas* (ways), as described by Saint Dnyaneshwar, in the *Kramayoga* process.



After this initial progress, the ways of the *Sankhya* and the *Yoga Nishtthas* are as follows:

[vp1]

(1) Sankhya (Jnanayoga Nishttha)

|
Guru Kripa -> Destruction of Ajnana -> Perfection of Jnana
-> Naishkarmya Siddhi -> Laya of Jnana
(Assimilation of Jnana)

Like this *Jnana-Sadhaka*-specific *Nishttha*, the path of the common folks - the *Karmayogins*, is as follows:

(2) Yoga (Karmayoga Nishttha)

|
Guru Kripa-> Purification of Buddhi -> Dhyana of Atman ->
Yoga practice (Pantharaja-specific) Kriyas of Kundalini awakening
and its Ascension etc.
-> Knowledge of Atman -> Viveka and Vairagya ->
Jnanabhyasa-> State of becoming Brahman->Shanti (Brahman)
-> Jnana-bhakti -> Naishkarmya Siddhi (Laya of Jnana)
(Assimilation of Jnana)

From the above diagrams of the stages on the paths of the Jnanayogin and the Karmayogin, it will be clear that, in the case of both of them, all the Yoga-specifics, commonly named as Karmayoga (performing Svakarma), Bhaktiyoga (Ishwara-pranidhana), Jnanayoga, and Dhyanyoga, are all included.

Apart from it, it is clear that the *Kramayoga* is achieved to perfection with the help of *Viveka* and *Vairagya*, various *Kundalini*-specific processes, *Yoga* - specific to *Buddhi*, and other specialties of *Yoga*, in general. From this, it would be clear that *Saint Dnyaneshwar* intends to propound that the essential and the only *Yoga* of *Gita*, its unique feature, is this *Kramayoga*, aka the *Pantharaja* - The *Rajayoga*.

Extensive Synthesis of Yoga, Karma, Jnana and Bhakti

For the synthesis of *Karma*, *Jnana*, and *Bhakti*, the *Ovis*, Dny 18-1246 to 1248, are important. In them, *Saint Dnyaneshwar* says that: 'The Kramayogin, by following the Kramayoga, attains the perfection of Yoga. On performing the Svakarmas perfectly, by way of the Karmayoga, the

Yogin gets the blessing of the Ishwara; and then he attains the Jnanayoga₂. When this Jnana Nishttha is followed, the Bhaktiyoga₃ manifests. The Chitta becoming immersed in Dhyana(yoga₄), the Yoga Sadhana is completed; and bears fruition. The Yogin attains to the state of the Moksha.'

The Karmayoga, the Jnanayoga, and the Bhaktiyoga, in the above, no doubt, stand upon the base of the Kundalini Yoga, detailed by way of the Pantharaja, in the sixth chapter of Dnyaneshwari by Saint Dnyaneshwar,

starting from the details of the Asana. (cf. 'Shuchau deshe pratishthapya sthiramasanamamatmanah'; 6-11, Gita; and Dny, Ovis 6-152 to 330). Thus, we find Saint Dnyaneshwar reconciling all the four main-stream Yogas of Karma, Jnana, Bhakti, and Yoga proper, in the consummating Ovis of the Kramayoga Viz. 18-1246 to 1248. (ref. ^{1,2,3} and 4 in the underlined portion above.).

Essence of Gita

We are now nearing the end of the Gita dialogue between Lord Shri Krishna and Arjuna. To summarize the essence of Gita and to impress it upon the mind of Arjuna, by reinforcing its basic Yoga Sadhana, the Lord succinctly puts it down by saying that: 'O Arjuna! You are My most beloved Bhakta! Therefore, I am reiterating this topmost secret for your utmost benefaction.'³⁶³

Saint Dnyaneshwar clarifies that this secret is the Atman that can be realized by transcending the Dwaita; and abiding in the state of the Adwaita. It is neither a subject of speech; nor that of hearing. It is beyond the reach of words and hearing. Even then, the Lord, driven by His love for Arjuna, has made it the subject of His Gita discourse.

Singular Sadhana of Gita

The Lord then says that: 'My dearest Arjuna! Because of My love for you, I am telling you again the true and easiest way to reach Me for sure. Listen to it carefully. Fill in your mind with Me. Devote yourself entirely to My worship. Perform all the Yajana, Bhajanam, and Poojanam, etc. for Me alone. Perceiving Me everywhere, bow before Me always. In this way, you surely will reach to Me; and be united with Me.'³⁶⁴

It is noteworthy that we had come across another most important Shloka of Gita, at time of concluding the ninth chapter of Gita-Dnyaneshwari. We have already seen it in details. The sermon of Gita is summarized by it, ('Manmana bhava madbhakto madyaji mam namaskuru, mamevaishyasi

yuktaivam atmanam matparayanah'; 9-34, Gita). It is reiterated in the Gita Shloka, 18-65.

These two Shlokas of Gita are almost identical; and mean, in essence, the same thing about attaining the Godhead. Such repetition by Lord Shri Krishna is indicative of the great importance He attaches to the subject of these Shlokas. They contain the essence of Gita; and its singular Sadhana.

The *Gita* discourse is now approaching its end; and the *Lord* is calling for full attention to what *He* is going to say, it being the topmost secret of *Gita*, His *Ultimate Diction!* (*'Sarvaguhyatamam bhooyah shrinu me paramam vachah'; 18-64, Gita*). This is extremely significant for the entire *Gita* discourse. The students ought to pay utmost attention to understand its essence through these two *Gita Shlokas*.

After this *Gita Shloka, 18-65*, disclosing the quintessence of *Gita* discourse, comes another *Gita Shloka*, complementary to it (*18-66*). In it, the *Lord* says that: 'O *Arjuna!* Foregoing every *Dharma* (duty, *Karmas*, traits of nature of a person, religion etc.), surrender to *Me*, full of faith in *Me*. Do so with the *Ananya Bhava* in *Me*. I will rid you of all the sins, I promise you solemnly. Do not think of them much.'³⁶⁵

Remaining Shlokas of Gita

These two *Shlokas* of *Gita* (*18-65 and 66*) are at the end of the *Gita* sermon of *Lord Shri Krishna*. The shlokas by the *Lord* that follow are in the nature of describing the *Sampradaya* (practice) of *Gita*; its preservation; benefits *Gita* endows upon its devotees; and the greatness of *Gita*. (*'Idam te natapaskaya ...; to '.... punyakarmanam'; 18-67 to 71*).

After narrating these matters, the *Lord* tries to find out from *Arjuna* whether he is satisfied with the *Lord's* discourse; whether his doubts stand resolved about what is right and wrong, what is the *Dharma* and what is the *Adharma*, and what are the *Papa* and the *Punya Karmas* etc.; and whether he is rid of his *Ajnana*; etc. (*'Kashchidetachchhritam partha ...; to '.... dhananjaya'; 18-72, Gita*).

In reply, *Arjuna* says that his doubts are fully resolved; he has gained the poise of his mind; and he will now act in accordance with what the *Lord* has prescribed for him to do. ('Nashto mohah'; ... karishye vachanam tava'; (18-73, Gita). With this *Shloka*, the dialogue of *Gita* between *Lord Shri Krishna* and *Arjuna* comes to a befitting end.

The last four *Shlokas* of *Gita* are the utterances of *Sanjaya*. They are in critical appreciation of the entire dialogue of *Gita*, and especially the discourse by *Lord Vasudeva (Shri Krishna)*. With them, the *Gita*, as we know of, comes to the grand finale. ('*Ityaham vasudevasya ...*'; to '*...neetirmatirmama*'; 18-74 to 78, *Gita*). We have yet to approach this portion of *Gita*. Meanwhile, let us turn to further analysis of the foregoing *Gita Shlokas*, 18-65 and 66.

Acharya on Gita Shlokas, 18-65 and 66

Let us see first what the *Acharya* says in his commentary upon these *Gita Shlokas*: '*Manmana*' means '*Machchitto bhava*' i.e. Surrender your *Chitta* to *Me*'. '*Madbhakto*' means '*Madbhajano bhava*' i.e. Become one who performs *My Bhajanam*'. '*Madyaji*' means '*Madyajanasheelo bhava*' i.e. 'Become one who does *My Poojanam/Yajanam* for *Me*'. '*Mam namaskuru*' means '*Namaskaram api mam eva kuru*' i.e. 'Offer your *Namaskara* (act of veneration/bowing in deference to superiors) to *Me* alone.'

He further says that: 'By doing this, and also, surrendering unto *Me* all the *Sadhya* (goal), *Sadhana* (implement to attain the goal, practice of *Yoga*), and *Prayojana* (Desire to attain), you will attain to *Me*. This is *My* promise.'

The *Acharya* transmits the message that: '*After knowing this great promise of the Lord Himself, everyone should know that the attainment of the Moksha is the fruition of the worship (bhakti) of the Lord; and should surrender to Him forthwith, and immediately offer devotion to Him.*'

However, the *Acharya* says that this assurance of the *Lord* is applicable to the *Sadhakas* who follow the way of *Karma* i.e. the *Karmayoga*. He says irrefutably that the result of this conduct is the *Jnana*; and one attains to the state of *Moksha* by the *Jnana* only; and by no other means. He expresses this clearly in his further comments upon the next *Shloka* of *Gita*, 18-66. In fact, by interpreting the two *Shlokas*, 18-65 and 66 of *Gita*, to suit his own philosophy, he conducts the discussion to reinforce his pet *Shruti*, '*Jnanat eva tu kaivalyam*'.

He says that the word, '*Dharma*' also includes '*Adharma*'. ('*Dharmashabdena atra adharmah ati grihyate naishkarmyasya vivakshitatvat*'). that is because, he says that, the *Lord* intends to propound *Naishkarmya* here. He says: '*Sarva dharman parityajya*' means '*Sannyasya sarva karmani iti etat*' - i.e. 'Renouncing all the *Karmas*, surrender to *Me* - the *Ishwara* - who is the *Sarvatman* (*Atman* of everyone); *Sarvabhootasthitam* (abiding in every being); *Sama* (equanimous);

Achyuta (never swerving/deviating, moving from one position/state); and without the maladies of being conceived in a womb, birth, old age and death.'

The reason, according to the *Acharya*, why one should surrender to *Him* alone, is the *Lord's* utterance that '*Mattah parataram nanyat kinchit asti dhananjaya; ...*'; (7-7, *Gita*); i.e. 'There is none other than *Me* in this *Creation*'. Further he says that: 'On renouncing all the *Karmas* in this way resolutely, the *Lord* frees one from all the bondages of the *Dharma* and also, the *Adharma*; and lighting up the Lamp of Light at the heart, *He* dispels the darkness of the *Ajnana* from it; thus, enlightening one about *His* true *Swaroopa*.' ('*Nashayamyatmabhavastho jnanadeepena bhasvata*'; 10-11, *Gita*).

In short, by commenting thus upon these two Shlokas of Gita. 18-65 and 66, the Acharya tries, through the words of the Lord, to reinforce his assertion that 1. The only Sadhana for the Moksha is Jnana; and 2. For that purpose, one should adopt 'Sarvakarma-sannyasa' (renounce all the Karmas). He is also implying that this is what the Lord upholds in Gita through His discourse.

While on this last leg of *Gita*, he has tried to establish his above opinions by the scholarly methods of debating. This matter about his assertions is best left to the more inquisitive students to study from the original *Gita Bhashya* of the *Acharya*.

Best on Ishwara-pranidhana

Leaving the comments of the *Acharya* aside, we find that *Saint Dnyaneshwar* takes this opportunity by way of commenting upon the said two *Shlokas* of *Gita* to highlight the prime position of the act of *Ishwara-pranidhana* in the *Sadhana* of *Gita* - its *Yoga* - in the most beautiful words.

Ishwara-pranidhana is the heart of *Gita* discourse. It is the inner core of *Gita*, as the *Lord* has indicated, at various places in *Gita*. The said two *Shlokas* express it lucidly. *Saint Dnyaneshwar*, too, comments upon these *Shlokas*, keeping in mind the great importance to *Gita* of the act of the *Ishwara-pranidhana*.

He puts the *Lord's* words as: 'O *Arjuna*! Make *Me* - the all-pervading *Ishwara* - the object of your entire living - including your *Karmas*, *Vrittis*, and *Kriyas*, etc. Like the air (*Vayu*) is one with the sky (*Akasha*) entirely, become one with *Me*, while doing all the *Karmas*. In fact, make your mind the only abode for *Me* where *I* will reside. The Saints, beautified by *My*

Atma-jnana are in *My* image. Like the sensual man attaches to a voluptuous dame, with mind and body fully, lock your sight upon them, *My* images.'

'All of *My* names are as stainless as *Myself*. They are *My* abodes. Let them dance upon your tongue! Thus, they will abide in your heart traveling through the path of *Vaikhari-Madhyama-Pashyanti-Para*. Make sure that all the actions of the *Indriyas*, hands and feet, etc., are done for *Me*. Fill your innards - your mind, body and soul, with *Me*.'

'By doing everything for *Me*, by constantly meditating upon *Me*, by this act of the *Ishwara-pranidhana* in totality, you will be united with *Me*, never to separate again.' That is the state of the *Moksha*.

Only Way to Moksha - Kramayoga

Saint Dnyaneshwar describes succinctly the ultimate state of the *Sadhaka*, by saying that: 'He experiences the all-pervading Vasudeva (Lord Shri Krishna/Ishwara) everywhere, without any sense of duality between the world and himself. He is the Jnanin; and also, the Bhakti maestro!' (Dny, Ovi 7-136).

This is possible by following the *Pantharaja*, aka the *Karmayoga Nishttha*³⁶⁶ that one attains, for certain, this beauteous state of *Moksha*. *Lord Shri Krishna* is shown by *Saint Dnyaneshwar* to aver that: 'O Arjuna! If there is any doubt left in your mind, about this way of the Kramayoga, and its ultimate fruition being the state of the Moksha, I say on oath that there is no other way to attain to the Moksha! This alone is the only way to and the Sadhana for attaining to the Moksha state!'

The *Lord* says that like salt dissolves in water to be one with it, by this way of the *Karma*, one is sure to attain to the *Swaroopa* of the *Ishwara*. In a nutshell: One should surrender all the Karmas to the Ishwara, abiding everywhere; and by that, obtain His blessing. By His Grace, one is endowed with the Jnana of His Swaroopa. It fructifies; and one merges unto His Swaroopa, where there is no separate place for the Sadhana and its achievement. This is the complete Sadhana of the Kramayoga. The Karmayoga Marga is fulfilled thus, yielding its fruit of Moksha.

Gita, Ishwara-pranidhana and Kramayoga/Pantharaja

Lord Shri Krishna has propounded two *Nishtthas* (*Yoga Margas*). (*'Lokesmin dvividha nishthha'*; 3-3, *Gita*): 1. Jnanayoga, or the Yoga Marga of the Sankhyas; and 2. Karmayoga, or the Yoga Marga of the Yogins. He emphasizes that though both are conducive to Moksha, out of

these two, the *Karmayoga Nishttha*, aka *Yoga Marga*, is the easiest. ('*Sannyasah karmayogashcha nihshreyasakaravubhau; tayostu karmasannyasat karmayogo vishishyate*'; 5-2, *Gita*).

It is clear that following properly of any one of these two - the *Jnanayoga Nishttha*, or the *Karmayoga Nishttha*, yields the same fruition, i.e. of the state of *Moksha*. By following any of these, one gets the fruit of both. The *Moksha* state attained by each *Nishttha* is the same qualitatively, without even an iota of difference.

The Lord also clarifies that there is no difference between the state of *Mukti* of the *Jnanayogin* and the *Karmayogin*. ('*Sankhyayogau prithgbalah pravadanti na panditah; ekamapyasthitah samyagubhayorvindate falam*'; and '*Yat sankhyaih prapyate sthanam tadyogairapi gamyate; ekam sankhyam cha yogam cha yah pashyati sa pashyati*'; (5-4 and 5, *Gita*).

Further, *Gita* says that the two *Nishtthas* are complementary to each other. Without following the *Karmayoga Nishttha*, the conduct of the *Jnanayoga Nishttha* is fraught with great difficulties. Without the *Karmayoga Nishttha*, it is not possible to attain the *Karma-sannyasa* implicit in the *Jnanayoga Nishttha*. The Lord, extolling the *Yoga* (*Karmayoga*), has clarified that one endowed with *Yoga*, attains to the *Brahman* quickly. ('*Sannyasastu Mahabaho duhkhamaptum ayogatah; yogayukto munirbrahma na chirena adhigachchhati*'; 5-6, *Gita*).

By understanding the intrinsic purport of all these various *Gita Shlokas*, and the Lord's utterances, we can easily arrive at the *Yoga* that *Gita* propounds and intends one to follow. It is the *Yoga* of the *Yogins*, i.e. the *Yoga Nishttha*, aka the *Yoga Marga* of *Karma*!

This is the very *Yoga* that has been christened by Saint *Dnyaneshwar* by the terms- *Pantharaja*, aka *Kramayoga*! He also holds it as the pivotal *Yoga* of *Gita*, the *Yoga* proper propounded in *Gita*!

That is why he says in *Dny*, *Ovis* 6-291 and 292, that: "This is the secret of the *Yoga* of *Gita*, which Lord *Shri Krishna* has intended in his *Gita* discourse with *Arjuna*! I have delved into it deeply, and straightening the hidden meaning, revealed the true *Yoga* of *Gita*, (by narrating this *Yoga* of the *Pantharaja*); thinking that you are the learned and erudite wise ones who will understand its real import!"

However, while saying that the *Yoga* that Lord *Shri Krishna* holds as central to *Gita* is the *Pantharaja*, Saint *Dnyaneshwar* has put it into its

proper perspective by showing its place in the description of the Kramayoga, in the eighteenth chapter of Dnyaneshwari, thus indicating that it is not just the Kundalini Layayoga, as described majorly in its sixth chapter, starting with the description of the Asana, and a suitable place for its practice, but much larger on a scale than just it.

The above discussion clarifies lucidly that Saint Dnyaneshwar has very properly narrated the Yoga, central to Gita, by describing it in details by way of the Kramayoga, (aka Pantharaja). Dny, Ovi 18-1382, reiterates that this way (Kramayoga), starting from Karma to the Moksha, is the way of Gita Viz. Karma → Moksha.

In the Ovis, Dny, 18-1393 and 1394, concluding the Kramayoga, Lord Shri Krishna says that: 'O Arjuna! First offer all your Karmas₁ to Me, and obtain My blessings. By My Grace, you will be endowed with the Jnana₂ Siddhi. Merge unto My Swaroopa_{3&4} with it.' These Ovis also show the Karmayoga and the Jnanayoga as the constituents of the way of the Kramayoga; also showing that it is '**Karma₁ → Jnana₂ → Yoga₃ → Moksha₄**'.

BOOK – 3 EPILOGUE [Rajayoga of Gita and Dnyaneshwari]

Concluding Gita Discourse

As a finale to our venture into understanding the *Rajayoga* of *Gita* - its unique *Yoga*, via its exposition by *Saint Dnyaneshwar*, and expanding upon their ideas, we have now concluded the topic of the *Kramayoga*, the essence of *Gita-Dnyaneshwari*. The *Gita* discourse of *Lord Shri Krishna* is consummated in the final some *Shlokas* of *Gita*, starting with *Shloka*, 18-58. Let us now turn to it.

Arjuna and Gita

Lord Shri Krishna has been preaching the principles of *Gita* to *Arjuna*, with full earnestness and desire for his maximum best. Already, he is blessed by the *Lord*. He intends that *Arjuna* should become a *Mukta*; and his doubts about the proper course of action should be resolved, once for all; as also, the issue of *Papa* (sins) and *Punya* (merits) of humanly actions, including those related to the battle at hand, and killing of his kith and kin, should be settled conclusively.

He says: 'O *Arjuna*! Surrender to *Me* whole and sole! Keep your *Chitta* in *Me*, with the *Ananya Bhava*. With *My* blessing, you will tide over the onerous cycle of births and death; and transcend the bondages to *Karmas*, and their good and bad fruits. But if you do not heed *My* advice, and remain fixed upon your own obstinate attitude towards actions, and their results, you will be ruined certainly.'³⁶⁷

It is also that if you stick to your decision of deserting the battlefield, it will not fruition. You are born a *Kshatriya*; and naturally endowed by the *Prakriti*, with that (*Kshatra*) *Svabhava* (inherent tendencies). It will induce you to make war; and you will end up fighting this battle, with its consequences. However, if you would truly listen to *Me* (the discourse of *Gita*, till now, by the *Lord*); and fight this battle, leaving aside your egoistic decisions; by *My Grace*, you will not have to bear its consequences, whether evil, or good. That will free you of every sin of your actions.'³⁶⁸

'But firm in your egoistic attitude, consequent to your *Ajnana* (that I am the *Karta*), if you have decided not to fight this war at hand, the *Prakriti* that acts through you (*Kshatra Svabhava*), will make you fight this war,

even against your will; and you will have to suffer its fruits, sins and all. Due to *Ajnana*, and surrender to the *Prakriti*, if you engage in the *Karmas*, you will certainly be devastated. Hence, surrender to *Me*, and fight the war; thus, avoiding the grave danger to yourself, of bondage to the *Prakriti*.¹³⁶⁹

Prakriti and Ishwara

Behind the *Lord's* say as above, there is the cardinal principle that everyone is bound to the *Prakriti*; and has to perform the *Karmas*, as per its dictates. If one wants to be free of it, one has to surrender to the *Ishwara* who is its controller. In the *Gita Shlokas*, cited above, and those that follow it, *Lord Shri Krishna* reiterates this essentiality for freeing oneself of the consequences of one's *Karmas*.

The *Lord* says: 'The *Ishwara* dwells in the heart of everyone. *He* makes the beings pass through the cycles of births and death, keeping them bound to their bodies, by the force of *His Maya*. Although *He* is the controller of the *Maya*, *He* is *Akarta*; pristine and stainless. O *Arjuna*! You should surrender to that *Almighty Ishwara*. By giving *Him* your mind, body and soul, you would obtain *His* blessing; and attain solace in this world, and the ultimate state of *Shanti (Brahman)*.¹³⁷⁰

Parama Pada

Lord Shri Krishna intends to grant the *Parama Pada* - the *Swananda-dhama* - the *Mukti* - to *Arjuna*. He is *His* disciple, as he had requested to *Him* as such: '*Shishyah te aham, shadhi mam tvam prapannam*'; 2-7 *Gita*. Acceding to his earnest request, the *Lord* has accepted him as a fit disciple; and given him the right discourse on his life's ultimate goal, and how best to attain it: the *Shreyasa* (ultimate *Adhyatmika* good), along with the *Preyasa* (worldly good). It is by way of *Gita* disclosed to him by the *Lord*.

The immediate dilemma that the ensuing war posed before him was of little import in this grand dialogue, though it, too, was provided with the right solution.

He has revealed to *Arjuna* where the real duty of man lies in this human birth and in this world. Of course, the war will be governed by what the *Prakriti* intends. There is no part of *Arjuna's* will, and wish, in it. That is what the *Lord* has amply clarified to him.

His straightforward mandate to him is to attain to the Parama Pada, in this birth, as the supreme and the only objective; and the foremost duty to self, and the Atman. For fulfilling it, the Lord has described to him in great details the necessary Sadhana, along with the required Jnana and the

Vijnana. That is the *Philosophy* and the *Yoga* of *Gita* which we have looked into in great details so far.

The state of the person who attains to the *Parama Pada* has been described at various places in *Gita*, and we have reviewed that matter in this work earlier. The *Gita Shlokas*, 2-69, 4-24, 5-20, 6-21 and 32, 7-17, 8-15, 21 and 28, 9-32, 11-54, 14-27, 15-6, 17-23, 18-45, 49, 56, and 62, etc. describe it full well.³⁷¹ The above cited *Shlokas* of *Gita*, together with others of similar nature, make clear what is the intent and ambit of *Gita* about the *Parama Pada* and its attainment.

The beings (*Bhootas*) are engrossed in the enjoyment of sensory pleasures. But one who has reached the *Parama Swa-samvedya Pada* is not attached to these. He performs all the *Karmas*, but is detached from them. He sees the *Brahman* everywhere; and himself as the *Brahman*. While in this state, he does all the *Karmas*, seeing them in the *Swaroop* of the *Brahman*. This is the true *Brahma-yajna*.

He is steady of *Buddhi* (intellect), i.e. determined about his goal - the *Brahman*. He is free from *Ajnana*. Becoming one with the *Brahman*, he abides in it. He has attained the maximum of *Bliss* that is beyond the senses. He is *Jnanin*, and the real *Bhakta*. He is the most beloved of God.

Once one reaches to the *Parama Pada*, there is no return from it. That is the end of the vicious cycle of births and death. The *Yogins* reach to this *Parama Dhama* (ultimate abode). Not only them, even the lowly placed persons (lowly - because of their inherent insurmountable Tamoguna and Rajoguna) like the women, the Vaishyas and the Shoodras, also attain to it, by way of unstinted devotion (Ananya Bhakti) to the Lord. In fact, *Ananya Bhakti* is the main *Sadhana* for its attainment.

The *Lord* abides there - at the *Parama Pada* - that is *Amrita* (beyond death and decay, and perishing), *Ayaya* (*Poorna*) *Brahman*, Eternal *Dharma* (state), and *Paramananda* (Ultimate *Bliss*). This *Parama Pada* is, in fact, the *Lord Himself*. The Light there outshines that of the Sun and the Moon; it is beyond comparison. It is designated by the supreme words - *OM*, *Tat*, and *Sat*.

That Pada (state) is attained through performance of the Svakarmas. Remaining unattached, conquering the senses, and with the Nishkama (desireless) Buddhi (intent), one attains to it. Attaining the Naishkarmya Siddhi is its attainment. One should surrender to the Ishwara; and do all the Karmas for His sake. That yields His Prasada (Grace); and one attains

this Parama Pada that is Avyaya (Eternal, Poorna, Absolute). One attains the state of everlasting peace - the Brahman.

Swa-samvedyatva (Experience of Self)

Saint Dnyaneshwar describes the experience of the state of Swa-samvedyatva in Dny, Ovis 18-1192 to 1199. He says that the person who attains the state of Swa-samvedyatva (Parama Pada), experiences that: 'Whatever this is (world and Brahman) that is described as 'Asti-Nasti' by the Shrutis, is none other than himself. The Jnata is also himself. He experiences that 'I am without birth (Ajanma); Ananta (Infinite); unlimited (Apara); Ananda (Bliss); Achala (Unmovable); Adwaya (Without second); Adya (Primordial); Avyakta (non-manifest); Ajara (non-ageing); Apoorva (original, with no parallel); and Vyakta (manifested).'

'I am the Ishwara, and the also the one whom He governs. I am Anadi (without beginning); Amara (immortal); Abhaya (free from fears; and also, one who frees all from fears); Adhara (supporter) and Adheya (one that is supported); Nityodita (never setting); Swami (Lord); Akhanda (continuous; without break); Sahaja (natural; pristine); Nirantara (without discontinuity/joints; forever); and Niranjana (stainless).'

'I am everything; and also, beyond everything. I am ever new; and also, ever the age-old Purushottama (Purana Purushottama). I am the Shoonya; as well as the whole (Sampoorna). I am the Sthoola; and also, the Sookshma. I am whatever is there; and also, whatever is not there.'

'I am non-acting. I am the Satya (Reality). I am the one beyond comparison. I am the Tattwa. I am Asanga (unattached). I am Ashoka (without grief). I am the one who pervades everything; as also, all that is pervaded by it. I am the Purushottama. I am the one who is without ears (Shrotra; faculty of hearing); and beyond the Shabda (word; sound).'

'I am without form. I am without any genealogy (Agotra). I am Sama (equanimous); Swatantra (independent); Parabrahman, and also, the Atman. I am the Jnapti (the state of just existence, being, without any worldly connotations) of the Atman/Brahman.'

Saint Dnyaneshwar further says that the person in the state of the Swa-samvedyatva remains engrossed in the experience of being oneself - the Atman beyond the state of the Adwaita. He is the emperor of the Kramayoga. He enjoys the Adwaita of the Shiva-Shakti continually forever. He is, in fact, the Shiva, and also, the Shakti! His Crown Jewel is

the Parabrahman itself - the Chidratna (Jewel of the Chit). The River Ganga of his Ananya Bhakti meets the Ocean of the Chit thus!

The Lamp of his Yoga practice unites with the Chit-prakasha (Light of the Chit). His Jnana is the ocean of Jnana of the Parabrahman! His Karma is the Naishkarmya of the Parabrahman! He has reached the Swarupa of the Paramatman, going by the path of the Kramayoga, to cross the dire and deep forest of the Samsara. He enjoys the experience of the Paramatman eternally.

Greatness of Kramayoga

The *Sadhakas* become the *Siddhas* by following the path of the *Kramayoga*. This empirical *Rajayoga* central to *Gita* is known as *Pantharaja*, as well as *Kramayoga*, as we have seen. Lord Mahesha (*Shiva*) dwells upon this path to guide the *Sadhakas* home. Upon it, one enjoys the fruits of *Nivritti*, under the tree of *Pravritti*. *The ethereal (Akashika) path trodden by the experienced Yogins is this self-same Kramayoga path.* That is the take of Saint Dnyaneshwar upon it.

Lord Shri Krishna, of Saint Dnyaneshwar, says that: 'O knowledgeable Arjuna! This is the greatness of the *Kramayoga*. It is the most supreme of all *Yoga* methodologies! That is why I have been extolling it and preaching its principles and methodology to you, all the time, in this discourse of Mine! Even though I am all-pervading, I cannot be reached by any *Sadhana* related to the *Desha* (region), *Kala* (Time), and *Padartha* (anything). Really speaking, I am attained easily by this simple *Sadhana* of *Kramayoga*, for certain!'

'It is for the purpose of learning this *Kramayoga/Pantharaja* to attain to Me that the *Guru-Shishya* (disciple) *Sampradaya* has been established in this world. Although many things are available naturally, one has to make efforts and use methods to extract and use them; so also, though I am naturally everywhere, one has to strive for attaining Me. This knowledge of how to attain Me is what the *Parama Jnanin* (Supreme *Jnanin*) *Guru* gives, with its methodology.'

Why Gita

Already Lord Shri Krishna had described the *Sadhana* for *Moksha* in great details, in the preceding part. One wonders why again He is narrating the same at the close of the *Gita* discourse. Saint Dnyaneshwar clarifies that *Gita* is a great *Shastra*. It helps one to attain the *Moksha*. Other *Shastras* are unlike it. They only help to remove the obstacle of *Avidya*. They are philosophical in nature.

The *Atman* is self-illuminated. It needs no efforts to reveal. The *Shastras* do not enlighten one; whereas the *Atman* enlightens the seekers.

Gita is the Yoga-shastra. It has the prime place in the Adhyatma Shastra. That is why Saint Dnyaneshwar has elected to comment upon it. It is self-evident Truth; and moreover, it is direct from the mouth of the Lord! That is not the case of other Shastras.

He has made it the vehicle of expounding his philosophy and experiences of *Yogic* nature; and also, the singular path of *Rajayoga*, aka *Kramayoga/Pantharaja*. *Dnyaneshwari* is the magnum opus of *Rajayoga*, expounding its experiential and theoretical dimensions.

Gita's Supreme Doctrine

Saint Dnyaneshwar gives the reason for the *Lord's* retelling the *Sadhana* particulars. He says that it is to reinforce the essence of the *Sadhana* of *Gita* upon *Arjuna's* mind, so that it is firmly rooted in it. Another reason is that even though, *Gita* has spoken of various *Sadhanas*, in different contexts, they are for narrating the different philosophies in vogue; to tell about the various streams of *Jnana* and *Vijnana*; and for delineating the *Yoga* and *Sadhanas* to suit each *Sadhaka*, as per eligibility.

He says that if, from that kind of narration, one were to think that there are as many kinds of theories and *Sadhana* practices that *Gita* upholds, one will be sadly mistaken.

Gita speaks of one and the same principle and Sadhana, from its beginning to the end. It aims at lifting the veil of the Avidya; and to attain to the state of the Moksha. For it, Jnana is the causative factor. The way to gain the Jnana is by the Karma Marga (Karmayoga), as we have seen recently, in the detailed description of the Kramayoga and accompanying analysis.

Arjuna's Reaction to Gita Discourse

Saint Dnyaneshwar says that *Gita* is the essence of the *Ocean* of the *Shrutis*. It gives one the *Jewel* of the *Atman*. It is the store of the *Jnana* of the *Atman*. It is the topmost secret of the *Ishwara*, who *Himself* is totally mystic in nature.

Lord Shri Krishna says: "I have given to you this most secret *Jnana* of the *Atman*. It is exact, discreet, and for your ultimate *Shreyasa* (*Adhyatmika* good). You have now to consider it in its proper perspective and understand its scope. Then you may apply it as you may deem fit."³⁷²

Saint Dnyaneshwar says that speaking thus, the *Lord* embraced *Arjuna* to *His* heart, to transmit the *Jnana* he had spoken of to him. *He* imparted to him the *Atma-jnana* that is beyond words and the *Buddhi*. Their hearts melted into one another. The *Lord* transformed *Arjuna* to the state like *Himself*, without disturbing the *Dwaita* between them! That created such an upheaval of *Bhava* that *Lord Shri Krishna* - the *Paramatman* - though limitless, drowned in it! The *Oceanic Light* of *Chit* that emanated from their unique union filled the entire universe!

It was in this way that the Lord fulfilled Arjuna, by His discourse of Gita. Not that only, because of Arjuna, the Lord revealed Gita to the whole world for the benefaction of the entire humanity! Gita is, in fact, the Vedas which have manifested in this simpler form, to reach out to all, irrespective of their eligibility. This incarnation of the Shrutis - Gita – is the vast Ocean of the Jnana!

After time immemorial, the *Lord* brought back *Arjuna* to his senses. *He then asked him whether he liked the Gita narrative. Arjuna says that: 'O Lord! By your grace, I have been privy to this most secret Shastra. I have understood it full well.'*

Sampradaya of Gita

The *Lord* says that: 'Be it that! But there is a method to follow this *Shastra*. One has to go by its *Sampradaya* i.e. the proper method.'

The word - Sampradaya - is used in a specific sense, unlike the one just in common parlance (sect, Pantha). Here, Saint Dnyaneshwar takes it in a limited and specific sense to mean by it the care the Sadhaka has to take to preserve Gita; the restrictions upon whom it may be taught; and who is eligible for it. It is used in the sense of method/tradition/custom. It is not in the sense of the *Guru-Shishya Parampara* (lineage).

Narrating the details of it, the *Lord* says that: '*Arjuna! I have disclosed this most secret Shastra before you. You should not disclose it to anyone who is not having the power of Tapasah to back him. It also not be disclosed to anyone who is not devoted to Me; or one who scorns Me; or anyone who has no desire to listen to it; and who does not have Shraddha (faith) in Me*'.³⁷³

The *Lord* further says that: 'One who discloses it with the intention to serve *Me*, will certainly attain the *Parama Bhakti* in *Me*; and be united with *Me*. None can do better service to me than him; and in this world, no one will be more beloved to *Me* than him.'³⁷⁴

Bhaktas are the heart of the *Lord*. *He* craves that this *Gita Shastra* should reach them. *He* is trying to impress this by his say on the *Sampradaya* of it as above.

Who is *Abhakta*

The above strictures about disclosing the *Gita Shastra* are very clear-cut. *Shrimat Shankaracharya* takes the word *Abhakta* to mean one who is not devoted to the *Guru*. *Saint Dnyaneshwar*, too, takes it, also in the same sense. ('*na abhaktaya kadachana*'; 18-67, *Gita*).

A question arises here. The *Guru* is the *Ishwara*, as per the *Shastras*. Hence, one who is devoted to the *Ishwara*, need not be separately devoted to a *Guru*, as such. Then why *Gita* should not be disclosed to him? The disclosing of this *Shastra* to the devotee of the *Ishwara* is extolled in the next *Shloka*, 68, of *Gita*. In his *Bhashya* upon it, the *Acharya* says positively that anyone who is just even a *Bhakta* of the *Ishwara* is eligible for this *Shastra* of *Gita*.³⁷⁵

The *Ishwara* is the *Guru*, beyond *Time* and *Desha*. Hence, the *Acharya* has taken this meaning of the *Shloka*, we may say. Perhaps, *Dnyaneshwar* and he both may be meaning that the *Guru* should be actually in the *Swaroopa* of the *Ishwara*; and not just any Tom, Dick and Harry!

Gita and Its Worship

Lord Shri Krishna says that: 'One who studies the *Gita* discourse between us two, will be deemed to have worshipped *Me* by the *Jnana-yajna*.'³⁷⁶ Also the person who listens to *Gita*, full of *Shraddha* (faith) in *Me*, and who does not scorn *Me*; will attain to the superior *Lokas* that are reserved for those who do good deeds; and will be freed ultimately.³⁷⁷

We find *Saint Dnyaneshwar* elaborating upon these *Shlokas* of *Gita*, extending the fruits of even simple association with *Gita* further, in many ways. Suffice it to say that anyone who comes into contact with *Gita*, in any way, and for any reason, is, indeed, most fortunate, and is bound to attain the ultimate state, sometime, or the other.

Lord Shri Krishna has thus promised the benefaction that *Gita* will bring to the *Bhaktas* of *Gita*. It is customary to cite the fruition of *Gita*, along with its importance - (*Gita-mahatmya*), in its every copy. The recital of *Gita* is regarded as perfect when the *Gita-Mahatmya* (*Gita* as a great scripture), *Nyasas* (purification various parts of the body by different hand gestures aimed at them), and the *Gita-falam* (what *Gita* gives to its devotee) are read/done, with it.

Epilogue of Divine Discourse

By now, *Lord Shri Krishna* has fully completed the *Gita* discourse. According to *Saint Dnyaneshwar*, *Arjuna* has been bestowed with the *Sakshatkara* of the *Atman*, by the grace of the *Lord*. His initial submission to the *Lord* and search for proper guidance from *Him* on his dilemma - (*'Karpanyadoshopahatasvabhavah prichchhami tvam dharma-sammooddhachetah; yachchhreyah syannishchitam broohi tanme shishyasteham shadhi mam tvam prapannam'*; 2-7, *Gita*) - has been fulfilled by the *Lord's* dicta.

His request for guidance may appear to be just for solution of the immediate problem at hand, relating to the ensuing war. But the *Lord* saw beyond it an opportunity in his words- '*Dharmasammooddhachetah*'. This word literally means - 'confused about what the *Dharma* (duty) is'.

The word *Dharma* has various connotations Viz. mark, religion, practice, religious merit, law or doctrine of Buddhism, associating with the virtuous, *Upanishada*, law, peculiarity, observance, that which is established or firm, ethical precepts of Buddhism, propriety of conduct, Law or Justice personified, statute, ninth mansion, good works, right, duty, thing, particular ceremony, customary observance or prescribed conduct, justice, steadfast decree, usage, bow, devotion, character, virtue, moral merit, peculiar condition or essential quality, custom, ordinance, morality, law of Northern Buddhism, property, knowing belonging to *Dharma*, righteousness, to become, religious abstraction, manner, nature, and attribute, etc.

Here, taking just the meaning of '*duty*' by the word '*Dharma*', the *Lord* turneth the request of *Arjuna* into the quest for the *Eternal Dharma* (duty) (to the *Self*, the *Atman*). That is the base for launching the extensive dialogue of *Gita* on its *Dharma* i.e. the satisfaction of the eternal quest for the *Atman*! That is what the term *Jnana* implies.

For quenching his thirst for the *Jnana*, *Arjuna* is shown to accept the discipleship of the *Lord* as his *Guru*. That *Guru* is, really speaking, the *Sadguru*, who guides the *Sadhaka* upon the path to the *Atman*. With the *Ishwara Himself* - *Lord Shri Krishna* - as his *Guru*, it is no wonder that *Arjuna* ought to have been fulfilled in seeking answers to the age-old quest of Man - the *Dharma*!

To confirm directly from him that he fully understood the discourse of the *Lord*, *He* asks him: 'O *Arjuna*! Did you listen to *My* discourse with rapt

attention? Has the confusion of your *Chitta* about where your duty lies; and the *Ajnana*, vanished?¹³⁷⁸ *He* is asking *Arjuna* whether the objective of this long discourse has been fulfilled, and he was satisfied. Did it reach his inner understanding?

For transcending the limits of the single personality that one has, one has to go even beyond the *Adwaita* - to the *Dwaitadwaitatita* state. Coming back to his senses from the *Bliss* of that *Dwaitadwaitatita* state, *Arjuna* replies emphatically: 'O Lord *Shri Krishna*! By your *Grace Infinite*, all that dark cloud of my *Ajnana* has dispersed, making the sky of my *Chitta* absolutely clear. I have regained the state of my *Atman*; and I am free of any lingering doubts about my duty. Now, I am prepared to do whatever you bid me to do.'¹³⁷⁹

Saint Dnyaneshwar says that *Arjuna* also accepts gratefully that he had the grand vision of the *Lord Himself*, as a result of the discourse. The *Lord's* heart overflowed with joy on hearing these positive words of *Arjuna*. *He* thought that: 'I have got this ripe fruit of *Arjuna* to savour!' Their hearts reunited. *Sanjaya* who was seeing the sight of them together, too, was overfilled with great joy and emotion!

Thus, the grand discourse of *Gita* that ensued forth with the words of *Arjuna* to *Lord Shri Krishna* to take him to the battlefield to see the armies gathered together at the *Kurukshetra* battleground - ('*Senayorubhayormadhye ratham sthapaya mechyuta*'; 1-21) - concludes with his saying that he will do the bidding of the *Lord* - ('*Karishye vachanam tava*'; 18-73).

Saint Dnyaneshwar has depicted the whole story, and the dialogue with great élan. The discourse by the *Lord* totally transforms the state of *Arjuna* who, overtaken by emotions, and backing out from the battle; grieving over the future; distressed by the illusion of *Ajnana*, *Dharma-Adharma*, *Karma-Akarma*, *Papa-Punya* (sins and meritorious actions), morality of his actions, and right and wrong actions; etc., was averse to fighting the it.

His innate confusion was cleared by the words of the *Lord*; and attaining the *Tattwa-jnana*, he gained full control of his faculties. All his doubts vanished. He resolved to fight the war; and win it. Taking up the bow firmly into his hands, he challenged the mighty vast ocean of his enemies, the *Kauravas*, to war. He was determined to conquer them all. Not only that, he gained the most beatific state of the *Adwaita*; and even beyond it! That was the *Grace* of *Lord Shri Krishna* in action!

Sanjaya At the End of Gita

Thus, so far, we have examined the salient topics of *Gita*, including its philosophical take and the *Yoga*, with the help of *Dnyaneshwari*, and other classical texts, as intended. We now will turn to the ending *Shlokas* of *Gita* (18-74 to 78) - the reaction and the final utterances of *Sanjaya*, who was witnessing what was transpiring at the battlefield, and also listening intently to the dialogue between *Lord Shri Krishna* and *Arjuna*.

Saint Dnyaneshwar says that on seeing the exalted emotional states of the *Lord* and *Arjuna*, at the close of their dialogue, *Sanjaya*, too, was overtaken by the great flood of emotions of joy, wonderment, and bliss.

Recovering from that state, he says to King *Dhritarashtra*: 'I have heard this enchanting *Divine Dialogue* between *Lord Shri Krishna* and *Arjuna*, making my hair stand on end due to excitement of hearing it! Because Sage *Vyasa* had endowed me with clairvoyance and clairaudience, I could hear the topmost secret of *Yoga*, directly from the *Lord* - *Yogeshwara Krishna*! I am indeed most fortunate.'³⁸⁰

'O King! Remembering their marvelous and hallowed dialogue again and again, I rejoice again and again! Also remembering the marvelous form of *Lord Shri Krishna* again and again, I am wonderstruck, and rejoice it oftentimes.'³⁸¹

Sanjaya was overcome by the *Ashta-sattvika Bhavas* (eightfold *Bhavas* of the *Bhakta*, as per the *Bhakti-shastra*: Standing still like a pillar, sweating, goosebumps, excitement, unable to speak, shaking, colour change, tears, and totally engrossed in the *Ishta*). He became as if he were the place of the *Divine Dialogue*. His *Dwaita Bhava* was lost; and he entered into the *Adwaita Bhava*, with *Lord Shri Krishna* and *Arjuna*, as one. He started uttering the name of the *Lord*, again and again.

Dhritarashtra

Saint Dnyaneshwar takes this opportunity to portray King *Dhritarashtra*'s reaction to the *Gita* discourse. He says that: On seeing and hearing it from *Sanjaya*, King *Dhritarashtra* became angry, and scolded him. He said that 'Has Sage *Vyasa* given to you the divine vision just to describe this dialogue between my enemies? You should be telling me what is happening upon the battlefield between the two armies; and you are just wasting my time on giving me these impertinent details. Tell me who is going to win the war? What is your judgement? My sons have gathered the most powerful army ever! Prince *Duryodhana* is the most valiant of the fighters! It is, therefore, natural that he ought to win this great war!'

Sanjaya's Parting Words

It is well known what *Sanjaya* said to *Dhritarashtra* in the final *Shloka* of *Gita*.³⁸² He said: 'On whichever side *Lord Yogeshwara Shri Krishna* is, together with *Arjuna*, that side will be victorious in the battle. Not that only! The Goddess *Lakshmi* of Prosperity, and righteousness, will be on that side, for certain. That is my conviction, and the eternal inalienable truth.' His say was the foreboding on the war at *Kurukshetra*. That is the finale of *Gita*.

Saint Dnyaneshwar has amplified this in his own sweet words. He says that it is like where the Moon is, its light is; where *Lord Shiva* is, Goddess *Bhavani* is. Likewise, where the beloved of the *Bhaktas* - *Lord Shri Krishna*, together with *Arjuna* - *His* most beloved *Bhakta*, is, the victory, prosperity, and righteousness will be, for sure! (*Dny, Ovis 18-1631 to 1658*).

Other Matters

Although *Gita* has been concluded with the say of *Sanjaya* as above, *Saint Dnyaneshwar* goes on to describe the greatness of *Gita*, and Sage *Vyasa* who recorded it in the *Mahabharata*. All through the epilogue, *Dnyaneshwari* is full of sonorous words, great similes, and literary wonder. He gratefully remembers his *Guru*, giving him the credit of his having been able to finally complete his commentary on *Gita* to the satisfaction of everyone.

He is proud of his accomplishment, though humbly. He thanks the Saints for their patience with him who, listening intently to his submission on *Gita*, helped him to raise it to the glorious heights.

In its end, there is the most famous *Pasayadana* - the prayer to the *Lord Vishveshwara* - for the benefaction of every being. He prays that: 'Those who are averse to the *Paramatman*, and engrossed in *Ajnana*, may be benefited by his words; and shed their bad tendencies; and attain the *Bhakti* of the *Paramatman*; and let them be engaged in pious deeds, with their intellect devoted to the *Lord*.'

'All the beings are but one. The *Lord* is at the heart of everyone. Let *His* light dawn upon everyone in full. Their *Ajnana* be removed. Let them have the experience of the *Adwaita*. Let the Sun of the *Svadharm*a shine over the entire world. The desires of all be fulfilled; and each being have the *Sakshatkara* of the *Paramatman*.'

He also prays to the *Lord* that: 'Let the Saints be ever present upon the Earth; and benefit all the beings on their way Godward. Let everyone be fulfilled; and be attuned to the *Adi-purusha* - the *Paramatman*.'

And for those, especially who engage faithfully in the study of *Gita* and *Dnyaneshwari* lifelong, he asks for their ultimate good - *Mukti/Sakshatkara*.

His prayer was granted by the *Lord*; and he was fulfilled, and satisfied. *This is his light upon Shrimad Bhagavad-gita, unique and singular!*

Thereafter, he states the time and place where *Dnyaneshwari aka Bhavartha Deepika*, was composed. The place was the *Mahalaya* temple of *Shri Mohiniraja* at *Nevase*, Dist. Ahmednagar, in Maharashtra, which as we know, is upon the southern banks of the *River Godavari*. The times of its composition were during the reign of King *Ramaraja* of the *Yadavas* of *Devagiri*. The year is *Shaka 1212*, i.e. 1290-91 AD. The narration of *Saint Dnyaneshwar* was taken down in writing by *Sachchidananda Swami*.

Saint Dnyaneshwar and Ekanatha

Saint Ekanatha's times were removed from *Saint Dnyaneshwar* by almost three centuries. By that time, the *Samadhi* place of *Saint Dnyaneshwar* was lost in memory. *Dnyaneshwari*, copied and recopied, had become more or less, somewhat adulterated with inaccuracies, and insertions by enthusiast immatures. All that needed to be corrected.

This came to the notice of *Saint Ekanatha*. As the legend goes amongst the *Varakaris*, he was given a direction in a dream by *Saint Dnyaneshwar* to rediscover his *Samadhi* place, and meet him, and correct the composition to restore it to the original form.

On discovering the *Samadhi* place, he renovated it. This having been done by him, he built up a well for the pilgrims next to the *Samadhi* place. It still exists. He restored the *Dnyaneshwari* to the original, with his *Yogic* insight.

There are a couple of *Ovis* added to it by *Saint Ekanatha* about when this work was accomplished. Accordingly, it was completed in *Shaka, 1506* (AD 1584), at *Paithan*, Dist. Aurangabad, Maharashtra, on the banks of the *River Godavari*, on the auspicious day of *Kapila-shashtthi*, in the month of *Bhadrapada*.

What We Learnt

We have been through the entire complex of *Gita* and *Dnyaneshwari*, though in as concise manner as possible. Yet it has taken us almost 2000 pages to describe their contents properly, in their true perspective, spanning over five books, including this current one.

Gita narrates the Brahma Vidya, and only that! Nothing else! The Brahma Vidya, and its Yoga Shastra, are the topics that are expounded in Gita. We have learnt through Saint Dnyaneshwar the chief Sadhana of Gita for attaining the state of Yoga.

We understood that the Yoga of Gita, as per Dnyaneshwari, is essentially the Layayoga, with the Saguna Dhyana, as per the Guru's edict, based upon the Kundalini processes, and attaining the Samarasya of Shiva with Shakti. It is called as the Pantharaja (Rajayoga), aka Kramayoga, by Saint Dnyaneshwar. We have perused this *Sadhana* path from start to finish.

For that purpose, we had to understand the philosophy of the *Saint*, which is based upon the *principle of the Chidvilasa. We have been amply helped in our enterprise by various books and writings, as reference; and in particular, by the following: Patanjala Yoga Sootras; Amritanubhava, Abhangas, and Changadeva Pasashti, of Saint Dnyaneshwar; Gita Bhashya, Yoga-taravali, Saundarya-lahari, and Aparokshanubhooti, of Shrimat Shankaracharya; Pancharatna Haripatha of the Saints; Bhakti Sootras of Narada and Shandilya; Saint Ekanatha's Bhagavata; etc.; and also, Siddha-siddhanta-paddhati and Goraksha Shataka of Guru Gorakshanatha; Divyamritadhara by Shri Baba Maharaja Arvikar; various books on Gita Dnyaneshwari, and Yoga Shastra (by Pt. V.D. Satavalekar, Swami Swaroopananda, Lokamanya Tilak, Shri K.K. Kolhatkar and others); and commentaries upon these, amongst many others.*

Their contribution to this enterprise is singular; and if any others are omitted unintentionally, this author prays for their indulgence. All of them are greatly respectable persons to him. Their true spirit, as he finds it, is of the *Loka-sangraha* - to help the people in their quest for the *Unknown*! Being grateful to them is the least that this author can do towards their unstinted help by way of their books and thoughts.

Saint Dnyaneshwar - the Universal Mater

This author wonders in what words he can acknowledge the great debt he owes to *Saint Dnyaneshwar* - the *Universal Mater*, both as a disciple in his *Guru Sampradaya*, and for this work! He was ferrying him through

Gita's topmost secrets; yet he wanted to tread upon his own that way, as an obstinate child! Walking behind him, step by step, will not one reach where he goes? And suppose, one gets tired, misses the way and treads upon the wrong path, gets tired, will not the *Mater Dnyaneshwar*, taking his hand, lead him to the goal proper? Will not one discover, and reach, the Atman of Gita - its Ishwara-pranidhana? This is the infinite debt one has to carry upon one's head; the debt of the loving Great Mater!

Saint Tukarama says that the mother cares for the child so much that her mind is always filled with its thoughts and welfare. She loves the child, without expecting any returns. She did bear its weight, all through the months of conception! And does it even now! It is all intended only for the greatest good and the best welfare of the child. *Saint Tukarama* concludes that, likewise, the Saints are like that mother, who bear the burden of the common ignorant folks, for their ultimate benefaction! That is equally true of the *Mater Amba* of the Universe - *Saint Dnyaneshwar Mauli*.

Stupid Words of a Child

Kabir says: 'Don't eulogize me. I am just the simpleton Kabir. Go to the banks of the River Yamuna, to Vrindavan, where dwell the Gopis, dearest to the heart of Lord Shri Krishna! The love of just one of them for their beloved Krishna will wash off billions of Kabirs in its flood!' Intending for that kind of *Bhakti*, we pray for its grant to the *Emperor of the Jnanins* - the *Guru Supreme*- *Saint Dnyaneshwar* for its fulfilment.

Asking from him his blessing, we pray to him to give us that *Para Bhakti* - the supreme state - of the Saints! Let the names of *Lord Vitthal* dance upon our tongue!

Let us pray in the words of *Saint Kabir*, who calls himself as a slave of *Rama*: 'All people die. In fact, the entire world dies. However, none merges into *Rama*: The *Ultimate*. The *Nitya-anitya-viveka* is foreign to all. Of what use are such hundreds of worldly deaths if one is to be reborn?'

'If one has ever to die, it should be such as to free oneself from this enslaving world, once forever. Until one enters the abode of *Rama*, one will remain afraid of *Death*, even after dying hundreds of deaths. The entry into that '*Home*' is rather very difficult. It is so far off!'

Kabir further says: 'I am awaiting that death, after which I will enter into the abode of *Rama*. Once one enters into it, there will be no *Death*. It is beyond the places of the *Shoonya*, the *Ajapa*, and even the *Anahata-nada*.

These are but the lofty steps to that abode of *Rama*. One has to leave them behind, once one enters it.'

Kabir is not afraid of such a death. On the other hand, he is very much pleased and excited at the thought of dying thus. He says: "I am anxiously awaiting it. Oh! When would I die thus, and merge myself into the *Poorna Paramananda*: The *Ultimate Bliss*!' He asks all to befriend *Rama*; and reside with *Him* in *His* abode. Such a one, who is with *Rama*, can never die, he says.

In the words of *Saint Dnyaneshwar*, let us have at least the privilege of standing at the gate of the *Lord*, even for a fleeting moment! All our efforts at understanding *Gita* and *Dnyaneshwari* are with that singular objective at our hearts!

On the efforts made to compose this work, what the author can say, other than in the words of *Saint Tukarama*: 'O *Lord Dnyaneshwar*! Forgive my stupid words, that I tried to fashion out after your own eloquent discourse! Kindly pardon this, my transgression. You are the kind *Siddha* who looks upon the world with full compassion! I undertook foolishly this enterprise of delving into the unfathomable *Gita-Dnyaneshwari*, without looking at my might! Absolve me of this thoughtless deed! Give me a place at your *August Feet* kindly!'

Requesting him complete the incompleteness of this work; offering it to him! And saying in his own words:

*Filling to the Brim,
The Handfuls Of
These Flowery Words,
Inspired by Him
And Untainted,
I Proffer with Devotion,
Upon the Lotus Feet
Of the One,
Who Is at The Heart
Of This Universe.*

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SYNOPSIS

RAJAYOGA

Yoga of Gita

Expounded By Saint Dnyaneshwar

Gita, Dnyaneshwari and Their Purpose

In the concluding part of this work, we have seen how the discourse of *Gita* by Lord Shri Krishna affected the psyche of *Arjuna*; and coming out of his dilemma about the *Dharma* and the *Adharma*, how he resolved to rise again to fight the ensuing war.

Because of *Arjuna*, the *Gospel of Gita* has become available to all common folks. It has helped the world so far, and will continue to do so. Lacking in the knowledge of Sanskrit, and the background of the empirical subjects discussed in it, it had become inaccessible to the common man.

Saint Dnyaneshwar, at the behest of his *Guru - Saint Nivrattinatha*, brought it to them, in an accessible form in the vernacular Marathi language that common folks could understand. It is known as *Bhavartha Deepika*, aka *Dnyaneshwari*. It is in the poetic form in the *Ovi* metre. Each and every word of it is by way of the blessings of *Saint Dnyaneshwar* to everyone.

Making use of *Arjuna's* quest, *Gita* brings forth its philosophy and the *Yoga* science by way of the *Divine* dialogue between *Lord Shri Krishna* and him. *Saint Dnyaneshwar* brings out its essence, with great elaboration of finer details, in a beautiful poetic style, and earnestness to help the common lot of people; as also the *Yoga* practitioners; and erudite men of learning. We have been witnesses to it in this work, with an open and inquisitive mind, full of scientific curiosity.

Although the best efforts were made to study the various dimensions of *Gita*, through *Dnyaneshwari*, it is impossible for anyone like this author to delve that deep into its subject, with thorough understanding. The subject matter has been dealt with, as exhaustively as possible, within these limitations of this author. In the following, we will review what subjects were dealt with in this work, together with some more light on certain subjects, as deemed fit.

The Synopsis

We have examined the *Rajayoga* as the *Yoga* central to *Gita*, its unique *Yoga*, one and the only, in the light of *Saint Dnyaneshwar's Dnyaneshwari* and other works, also referring to other texts on *Yoga* and *Bhakti*, *Gita* and *Dnyaneshwari*, etc. as required by the scope of this work which comprises of five volumes as follows, inclusive of this current one:

Volume 1: Autobiography of A Natha Siddha Yogi - A Mystique's Travails.

Volume 2: Inner Secrets of Rajayoga - Saint Dnyaneshwar On Kundalini Yoga Practice ❀ Processes And Methods [Pantharaja]

Volume 3: Ishwara And Worship [Upasana] - Central Theme of Gita

Volume 4: Rajayoga Of Gita [Kundalini] Karma-Jnana-Bhakti-Dhyana

Volume 5: Rajayoga Consummation [Kundalini] Karma-Jnana-Bhakti - Dhyana

All the readers are advised to read them, preferably seriatim i.e. volume-wise, for better appreciation of the *Rajayoga*. Since now the work has been completed, it is proposed to take a bird's eye-view of what it contained, by way of this synopsis. We will not go into the details of the first volume Viz. Autobiography Of A Natha Siddha Yogi, as it is rather more in the nature of introduction to the *Rajayoga*, based upon the individual experiences of this author; together with the general discussion pertaining to the *Yoga* and philosophy of *Gita*, and its relation to these subjects related to different *Yoga* and philosophy streams.

Readers who have not read it are advised to read it for gaining further insight into the experiential side of the *Rajayoga*, and a review of philosophy in general, with particular reference to those of *Gita*, in the light of *Dnyaneshwari*.

Running Commentary of Philosophies

This author had given an introduction to his general views of the subject and the propose of this work, in its first volume. A fleeting eye-view of the various Indian philosophies that may matter for a better understanding of the topics to be discussed in this work was also undertaken in it.

The doctrines of the *Dwaita* and the *Adwaita* etc of *Vedanta*, the *Buddhism* and *Jainism* doctrines, the six salient *Darshanas* of the Indian orthodoxy, and a few other relevant doctrines were seen in brief for acquaintance with the dialectical views on philosophy, in general. Thereafter, in the second volume, we turned to the subject proper immanent of this work.

Commentary on Gita

Saint Dnyaneshwar begins his commentary on *Gita- Dnyaneshwari*, by invoking the *Atman*. His very first *Ovi* is full of experiential wisdom of the *Atman*. He has used the symbolic *OM* at its beginning to indicate the intent of his thesis i.e. the *Swaroop* of the *Paramatman*, and the way to attaining to *Him*.

A commentator cannot just be an erudite scholar in this vista of the *Atman*, where the experience of the subject is essential. It is not an armchair travelogue. It has reality as its base. *Saint Dnyaneshwar* is well equipped with all the necessary characteristics for a *Gita* commentator, and also has the essential experience of the *Atman*. He is the *Emperor Yogin*; reigning over the province of *Chaitanya* and the *Atman*!

Hence, it is no wonder that every couplet, nay, even every single syllable of *Dnyaneshwari*, has the power to uplift even the most ordinary man. That is why *Saint Namadeva* says that in the whole lifetime, one should attempt to understand at least one *Ovi* of *Dnyaneshwari*. Intending this very thing, paying our respects to *Saint Dnyaneshwar* and *Dnyaneshwari*, we started upon our venture of experiencing their Light!

Kripa (Grace)

The person on whom the *Atman*, or the *Lord*, or the *Maha-purusha*, showers *Grace* (*Kripa*), attains to the *Sakshatkara* of the *Atman*. It is he who attains to the *Paramatman*. Other than that, whatever individual efforts one does for attainment fall under the category of minor *Sadhana* (*Anvika Upaya*). However, one who engages in such efforts receives proper response from the cosmic level, according to the intensity of his desire to attain. As a result, he turns to the Saints, and other *Maha-purushas*; and to their thoughts.

By the same rule, this author, and you, the readers, have turned to Lord Shri Krishna and Saint Dnyaneshwar; and their treasure of Gita-Dnyaneshwari. This venture into these magnum opuses by us together is the result of the *Grace* of the *Atman*. This *Pilgrim's Travel* - this venture - into this unknown territory of the *Atman* is because of it. Finding succour in Saints like *Dnyaneshwar*, and in *Lord Shri Krishna*, we are, indeed, fulfilled.

'OM, Salute to Thee' - Mahavakya

The very first *Ovi* of *Dnyaneshwari* reads: 'O *OM*! The Venerable! Thou the Primordial, proclaimed by the *Vedas*. O Hail Thee! Experiencer of Thyself, Ye, The *Atman* Verily.' It is followed by the second *Ovi*: 'Thou

art the *Lord Ganesha*, our *Intellects Enlightening*, so says he, the vassal of *Nivritti*. O, Listen Ye All.' The first *Ovi* is a great proposition (*Mahavakya*), a veritable Truth in the field of *Adhyatma*, and God-realisation.

It conveys the other *Mahavakyas* (Great sayings) of the *Vedas* effectively, all in one Viz. '*Tattwamasi*' - 'Thou art That'; '*Aham brahmasmi*' - 'I am the *Brahman*'; '*Sarvam khalvidam brahma*' - 'All this (existence; world) is the *Brahman*'; and '*Ayamatma brahma*' - 'The Self (*Atman*) is the *Brahman*'.

Saint Dnyaneshwar has the great wisdom and skill that by invoking the *Atman*, just at the very beginning of his magnum opus, he takes one all through its ambit; constantly attuning one to it. This quality is, indeed, the rarest! He is called as '*Mauli*' the *Mater* of the *Sadhakas*, for this reason. The *Varakaris* treat him as the founder of their traditional wisdom.

To learn from him, we should surrender to him, like a child to a mother. We should cultivate the attitude that *Arjuna* had towards *Lord Shri Krishna*, while entreating *Him* to guide him. ('*Shishyasteham shadhi mam tvam prapannam*'; 2-7, *Gita*). He is sure to invest us with the enlightenment of the '*Soham*'; pouring the inner secret of *Gita-Dnyaneshwari* into our heart!

Attention to What He says

We learn about the anguish of *Arjuna*, and his dilemma at the beginning of the battle. He expressed his desire to know what is right to do in the given circumstances - (*Dharma*); and requested the *Lord* to guide him. That is the beginning of the great discourse of *Gita* by the *Lord*.

Saint Dnyaneshwar requests us to pay unstinting attention to his words on what is that discourse and its significance, so that one can benefit the most from his narration. That done, this subject of *Gita*, reserved for the likes of the *Acharyas*, will become open to us, like the lines upon the palms of our hands.

Fortunately, we just did what he asked; and see! How we benefited! We are now at the close of the revelations of *Gita*; and it must have dawned upon the readers that the benefit of studying *Gita* with *Saint Dnyaneshwar* is, in fact, unparalleled. ('*Yam labdhva chaparam labham manyate nadhikam tatah*'; in the words of *Gita*, 6-22). We have seen the state of the *Yogins*, the *Jnanins* and the *Bhaktas* who have attained this maximal benefit of the state of the *Sthitaprajna*. They are rare, indeed, as the *Lord* also says. ('*Kashchinmam veti tattvatah*'; 7-3, *Gita*).

Subject of Gita

Needless to emphasise, those who desire this great benefaction have to clasp *Gita* and *Dnyaneshwari* fast to their hearts. They ought to bear in mind the single most important direction of *Gita*, with singular devotion and practice - '*Manmana bhava madbhakto madyaji mam namaskuru*'; ...'; 9-34 and 18-65, *Gita*.

At the end of *Dnyaneshwari*, in the *Pasayadana* for all the beings, *Saint Dnyaneshwar* requests the *Lord* for benefaction to all, and continual worship by them of the *Adi Purusha* - the *Paramatman*. This is the great blessing of the *Parama Bhakti* that he has granted us all, through the *Grace* of the *Lord*!

Gita takes us to the Nirguna Nirakara, while worshipping the Saguna Sakara. This is the subject of Gita, as we have realised. One who follows this thread will attain the consciousness of the *Kshetra* and the *Kshetrajna*; the *Jnana* and the *Jneya*; and attain the *Swaroop* of the *Paramatman* who is - '*Jnanam jneyam jnanagamyam*'; 13-17, *Gita*.

Extra-sensory Experiences

The detailed description of such *Siddhas* who become one with the *Paramatman* is seen through *Gita*. *Arjuna* attained this state after the *Grace* of *Lord Shri Krishna*. Even *Sanjaya*, who was privy to the dialogue of *Gita*, also attained the same state. That is the take of *Saint Dnyaneshwar* upon *Gita*. He is transmitting that same state to his readers, that is his promise to those who pay attention to his words.

That state is the ultimate of *Bhakti*, even in the state of the *Adwaita*. The novelty of *Gita* lies in it. It postulates *Bhakti* in the *Adwaita*! The *Gita* principle is hard to gain. Yet *Saint Dnyaneshwar* is bracing himself to do it, by the blessing of his *Guru* - *Saint Shri Nivrittinatha*.

For achieving this miraculous feat, he has the full backing of his *Sampradaya*, which originated from *Adinatha*; and had been passed down through *Umadevi-Matsyendranatha-Gorakshanatha-Gahininatha* and *Nivrittinatha* to him. *Saint Nivrittinatha* has beckoned him to do it for the common public. He simplified the Sanskrit jargons of *Gita* into Marathi and passed it on to *Saint Dnyaneshwar*. Its result is the magnum opus *Dnyaneshwari* that has appeared for showering its *Grace* upon the *Jeevas* who are afflicted by the *Kaliyuga*.

This expansion upon the message of *Gita* by him is like holy waters. Anyone can come upon its banks and take a dip into them for salvation.

The words used are such that even the *Heavenly Elixir (Amrita)* will pale in its presence in sweetness.

And above all, the *Saint* gives a promise that even if the experience of the *Atman* is extra-sensory in nature, he will convey it by his words so effectively that the ordinary senses, even though incapable of enjoying that experience, will start to enjoy it fully! He says that his *Guru* has made him the seeder through which he plants the seeds of the *Paramartha* in the hearts of the listeners. It is because of his *Guru's* erudition that even those Saints who have gathered to listen to his *Dnyaneshwari* are touched by his words.

Worship of *Adi Purusha*

The *Shrutis* are infinite. Out of their vast ocean, seven hundred *Shlokas* emerged as *Gita*, like the jewels from *Kshirasagara* on its churning by the Gods and demons. Like Goddess *Lakshmi* who arose from the *Kshirasagara* and chose *Lord Vishnu* to wed, *Gita*, the damsel, too, has chosen to wed *Lord Shri Krishna*, who is at her heart. *Gita* is the literary incarnation of the *Lord Himself*! It is the *Shastra* that yields the fruit of *Moksha* as the minimum that it can give!

Saint Dnyaneshwar wants to fill the entire universe with his words on *Gita*! His ambit is astonishing! He has created the infinite space of *Dnyaneshwari* for us to play with the *Atman* and with its *Ananda*. How any of us can describe this bounty of the blissful state that he has endowed every one of us with!

What a great largesse! What this great magnum opus he has given us is, after all! It is the beautiful lake in which the *Paramahamsas* (magnificent swans of *Paramartha*) play and swim! Such a great gift we have been given by way of this *Dnyaneshwari*!

We, too, have made full use of his gift that comprises of the essence of the *Upanishadas*; and is home to every *Shastra*. *Saint Dnyaneshwar* has led us to this enchanting garden of Eden - the *Vrindavana* of *Lord Shri Krishna*. While just playing around in it, we have attained the *Adwaya Bhakti* - the state that is the *Laya* even of the '*Soham*' state; and which has the nature of '*Poornamadah*'; '*Poornamidam*'; '*Poornatpoornamiduchyate*'; '*Poornasya Poornamadaya*'; '*Poornamevavashishyate*.'

This is the state of the *Para Bhakti*, that is also known as the *Svasamvitti*. *Saint Dnyaneshwar* calls it as the *Parama Bhakti*. We have witnessed this

supreme state of *Jeevanmukti* through *Dnyaneshwari*, at various places. It is attained by following the path of the *Kramayoga*, we note.

Lord Shri Hari Himself is the *Crown Jewel* of the *Emperor Kramayogin*! The *Lord* says that he earns this state by following the course of the *River Ganga* of *Bhakti*, flowing with the waters of the *Chit*, which ultimately takes one to the vast *Ocean* of *Bliss*! (*Dny, Ovi 18-1222*). This is the greatness of the *Kramayoga* that *Saint Dnyaneshwar* holds as central to *Gita*, and its one and the only *Yoga*. Its other names are *Rajayoga*/*Pantharaja*. We have thoroughly examined it.

Pasayadana of Advaita

The *Advaita* between the *Lord* and *His Bhakta* is seen with reference to the *Gita Shloka*, 18-78, (*'Yatra yogeshvarah krishno ..'*). The *Advaita* state granted to *Arjuna* by *Lord Shri Krishna* is described in *Dnyaneshwari* (*Dny, Ovis 18-1632 onwards*). That was the objective of *Gita* discourse which was fulfilled thus by the *Lord*.

Gita is narrated by the *Lord Himself*, whose breathing out are the *Vedas*. *Saint Dnyaneshwar* shows that it, too, can be seen as comprising of the three sections like the *Vedas* - *Karma-kanda*, *Devata-kanda*, and *Jnana-kanda*. These and the specialty of each chapter of *Gita* has been discussed by *Saint Dnyaneshwar*.

He says that *Gita* is the *Ocean* of the *Sankhya* (*Jnana*). It is unlike the *Vedas*, as it is available to everyone, including the women and the *Shoodras*. Like a father to a son, it has been bestowed upon the humanity by *Lord Shri Krishna*. That emotion of fatherly affection towards a son is reflected in *'Piteva putrasya'*; 11-44, *Gita*.

Vibhootis

The *Vibhootis* of the *Lord* are discussed as reflected in *Gita* in various places. *He* is the *Father* and the *Mother* of the Universe. This matter is discussed in greater details in the tenth chapter of *Gita*. The *Lord's Vibhootis* in *Yajna* also have been shown in *Gita*, especially in *'Brahmarpanam brahma havih ..'*; 4-24, *Gita*. The facets of the *Brahmayajna* have been also detailed out in its fourth chapter. It is to note that a heart full of faith, and a stainless *Buddhi* (intellect) are also the *Vibhootis* of the *Lord*, when seen in a certain light.

In this connection, the importance of the *Svadharm*a and its *Vibhooti*-like nature is also to be noted. It is also discovered that *'Svalpamapyasya dharmasya trayate mahato bhayat'*; 2-40, *Gita*, is the guiding principle of

Karma for the *Sadhakas*, as also for the general public. What the *Dharma* proper is also seen in its context.

Avatara Karya of Lord Shri Krishna

The *Lord* avers that whenever the *Dharma* declines in the world, *He* takes *Avataras* to resurrect it. The *Avatara* of the *Lord* as *Shri Krishna* was also for that very purpose. *Gita* was *His* message to spread awareness of the right *Dharma* in the world. The mysticism of the *Avataras* was also examined.

The *Yoga Sadhana* that was promulgated by the *Lord* through *Vivasvana* got weakened with time; and almost reduced to nil. *Lord Shri Krishna's Avatara* had the principle objective of its revival, too. This is achieved by *Him* through the discourse of *Gita*, though for the sake of *Arjuna*, on its face.

The *Lord* says that there are but two ways of attaining the *Sakshatkara* of the *Ishwara* - the *Jnanayoga* of the *Sankhyas*; and the *Karmayoga* of the *Yogins*. (*Jnanayogena sankhyanam karmayogena yoginam*'; 3-3, *Gita*). These two are the ways of worship in *Gita* (*Nishttha*). *Gita* does not, really, speak of any other *Sadhana* than these two.

However, the *Sankhya-yogins* fit for the *Sadhana* of the *Jnanayoga* are very rare. Someone like *Shukacharya* alone qualifies for it. Rest all other people, including the women, and the *Shoodras*, are eligible for the *Sadhana* of the *Karmayoga*. They are called the *Yogins*, or the *Yoga Sadhakas*, by *Gita*. The main discourse of *Gita*, starting with its third chapter, is meant essentially for them. It has been described under the title of the *Kramayoga*, aka *Pantharaja* (*Rajayoga*), in *Dnyaneshwari*.

To revive this *Yoga* was the main purpose of *Lord Shri Krishna's Avatara*, as already stated above. It will be carried on through *Gita*, all throughout the ages. The Saints, too, take their *Avataras* precisely for this same purpose; and like *Saint Dnyaneshwar* who discharges it through *Dnyaneshwari*, they also carry it on through their deeds. The other deeds of the *Avataras* like '*Vinashaya cha dushkritam*' are secondary for the *Lord's Avataras*. The Saints, however, make it their primary cause; that of converting the evil ones into the righteous ones!

Yoga of Gita

Making common men to capable of having the *Sakshatkara* of the *Atman* is the Saints' life mission. The *Atman* is the supreme *Vibhooti* of the *Ishwara*. It is beyond the senses, the mind, and the *Buddhi*, etc. *Gita*

preaches the way to have its *Sakshatkara*; and to dissolve the *Triputi* of the *Drashta-Drishya-Darshana*. That is the *Yoga* of *Gita*, aka *Rajayoga*. That subjugates the arch enemies of man Viz. *Kama* (desires) and *Krodha* (anger/anguish). They are responsible for disturbing the pristine state of the *Atman*.

Even the *Jnanins* are harassed by these enemies. The senses (*Indriyas*) are their repository. By controlling them, these enemies can be defeated. The real Yoga of Gita starts with this. It consists of controlling the senses; and by properly directing the Mind, the Buddhi (intellect), and the soul, attaining to the Atman. That is the purpose of the *Yoga* of *Gita*, aka *Pantharaja/Rajayoga*; (and *Karmayoga*), in its extensive and all-inclusive form. These facets fulfil the *Yoga* of *Gita*, truly.

Since this *Yoga* needs to be practised, it is also known as the *Abhyasayoga*. It is narrated by Lord *Shri Krishna*, starting with - '*Tasmat tvamindriyanyadau niyamy bharatarshabha*'; 3-41, *Gita*; i.e. first of all, one should control the *Indriyas*. Saint *Dnyaneshwar* has described in details how the *Chitta* is disturbed by the forces of the desires (*Kama*) and anguish/anger (*Krodha*). The duty of the Saints is to free the people from their grip; and to show them the *Yoga Marga*. It is the mission of their *Avataras*.

The Saints are the reincarnations of the Lord! Their skill lies in making the *Pada* (*Paramatman*) and the *Pinda* (*Jeevatman*) merge. The real *Sadgurus* are these Saints. Saint *Dnyaneshwar's* Guru - *Nivrittinatha* was also a saint. He acknowledges his debt; and says that it is because of him that he could swim across the ocean that this *Samsara* is; and was able to bow before the *Adi Beeja* (*Pristine Seedling* of everything; the ultimate principle).

Sadguru

The primordial principle that he could witness due to *Guru Kripa* is described by him in the first twenty *Ovis* of *Dnyaneshwari*, through a grand simile of the *Akshara Ganesha*. We have seen it in details; also, in the context of the actual philosophy (*Chidvilasa*) of the Saint, as reflected in *Dnyaneshwari*, and his other compositions. The Akshara Ganesha is unique; and Dwaitadwaita-vilakshana (Dwaita and the Adwaita, together, and still beyond it).

In these *Ovis* at the beginning of *Dnyaneshwari* is the seed of the principle of the *Chidvilasa* of Saint *Dnyaneshwar*. The Goddess *Sharada*, the *Enchantress* of the *Universe*, is the mother of this principle; it takes shape

out of her workings. This, in fact, is the *Kundalini Jagadamba*! *Saint Dnyaneshwar* has rightly offered obeisance to the *Atman Ganesha*, *Vishvamohini* (*Enchantress of the Universe*) *Sharada Devi*, and his *Sadguru*, at the beginning of his magnum opus! That is conforming to the tradition of the wise men.

We witness this again in the five *Shlokas* at the beginning of his *Amritanubhava*. There, his *Sadguru* and the *Shiva-shaktyadwaita* (*Adwaita of Shiva and Shakti*), are his respected entities.

Likewise, he has spared no efforts to describe the greatness of the *Sadguru* by whose grace he could experience the *Tattwa*; and comment upon it. He is seen to do it, paying his respects to the *Guru*, in almost every chapter of *Dnyaneshwari*. We have gone into those details in this work. His advice to the people is that every wise man should pay obeisance to the *Guru*. That will lead to attaining one's goal. (*Dny, Ovi 1-25*). He says often that his work of *Dnyaneshwari* was possible only because of his *Guru's* grace.

He has extolled the greatness of *Gita* and the *Mahabharata*, and sage *Vyasa*. He says many times emphatically that he could comment upon such a *Gita* only because of his *Guru's* blessing.

Commentaries on *Gita*

Saint Dnyaneshwar compares *Gita* to *Saptashati* - the holy book, comprising of seven hundred *Mantras* in prayer of the Goddess *Jagadamba*; and says that likewise it also emancipates one from *Ajnana*. (*Dny, Ovi 18-1666*).

The scholars differ greatly upon the exact text of *Gita*; its versions; unauthorised insertions into it; the original form and the number of *Shlokas* in *Gita*; and prominently - about its real meaning. But for us, all these questions and dilemmas stand resolved by adopting *Dnyaneshwari*, as the standard on *Gita*. *Saint Dnyaneshwar* clearly says that *Gita* comprises of seven hundred *Shlokas*.

In passing, one must take into account the specialities of *Bhagavad Gita* by *Annie Besant* and *Bhagavan Das*. It discusses in a scholarly manner the many debated points as above; and also gives a word index, showing the location of every word of *Gita*, giving reference to the *Adhyaya* and *Shloka/s* where a given word appears. It is definitely very useful for the students and scholars, as such.

Saint Dnyaneshwar credits his *Sadguru* with empowering him to write the best commentary on *Gita*, revealing its innermost secrets and mysticism;

and also, for being able to comment upon its most difficult chapter, in his opinion - the ninth. He says that even the most elite commentators on *Gita* are stymied in their erudite efforts of commenting upon *Gita*.

Saint Dnyaneshwar has most humbly said that he has been seeking guidance from the *Bhashyakaras* (commentators) of *Gita* in his venture of commenting thereupon. Many scholars have taken it to be mean one, or the other *Acharya*, or even a combination of them together to indicate who these *Bhashyakaras* were. But one wonders how anyone who was dwarfed by *Gita* could ever have put forth a commentary that could be of guidance to *Saint Dnyaneshwar*!

This has been a matter of great debate amongst the scholars. However, we see that person to be his own *Guru* who gave him necessary guidance on the subject. By his grace, he has been able to reveal the deepest secrets hidden in *Gita*. He calls the *Guru* as the mother who fed him with the milk of the *Seventeenth Kala*. He is his *Akshara Ganesha*; *Atma Ganesha*; and the mother who has bestowed upon him the entire arena of *Yogic* experiences.

His *Guru* is the Sun which awakened the dawn of the *Prajna* in him. He is the Sun of unbearable light and heat, with the rising of which, the illusion of the world vanishes. He is the Sun of the *Chit* for the disciples. And so also, he is *Ganesha* - the *Indra (Lord)* of the *Jeevas*! He is the one who sent *Adhyatmika* sweets for *Changadeva* through *Saint Dnyaneshwar*.

Debt of Guru

Saint Dnyaneshwar tries in various ways to pay off the debt of his *Guru* upon him. For that, he has undertaken great projects of service to him, as seen in the thirteenth chapter of *Dnyaneshwari*. These were not described in this work, but the students may refer to *Dnyaneshwari* for knowing that. We have, however, seen the praise he showers upon the *Guru*.

We have also seen his immense praise, and the nature of the *Guru*, from his *Amritanubhava*. He ultimately bows down before the *Guru*, calling him *Anakhyeya* i.e. indescribable by words. As he acknowledges in it, *Guru Nivrittinatha* is *Aja*, *Ananda Swaroopa*, and *Akshara*, like the *Atman*. In fact, he is the *Atman* itself. His *Vidya* which blesses the disciple is one with the *Guru*, in *Swaroopa*; and it is the most kind-hearted. It is known by the name of '*Shankari*' i.e. belonging to *Lord Shankara*.

The *Guru* and his *Shankari Vidya* are of the nature of the *Adwaita* between *Shiva* and *Shakti*. They are the primordial principle of the entire *Creation*.

They sustain it; and its *Laya* takes place in them. They are *Sadsad-vilakshana* (independent of *Sat* and *Asat*; unique). That is what *Saint Dnyaneshwar* takes them to be. *This is his proposition in Amritanubhava. It reflects upon his Chidvilasa-vada. As seen from Amritanubhava, his objective is the attainment of the state of Jeevanmukti.*

Chidvilasa

Chidvilasa-vada means the proposition that the entire play of the world goes on without disturbing the Adwaita between the Jeeva and the Shiva. We can understand its parameters from the five *Shlokas* at the beginning of *Amritanubhava*; and also, from the simile of the *Chid-bhramara* in *Dnyaneshwari*. *It is evident from the Saint's way of experiencing it by the practice of his Yoga Marga that is central to Gita; and having the characteristics as follows: As advised by the Guru; based upon the Kundalini awakening and its processes of ascension, etc of Laya; with the feature of the Saguna Dhyana inbuilt.*

This proposition of the *Chidvilasa* also appears in some other places in *Dnyaneshwari* and his compositions. (*Dny Ovis 17-6 to 8, 1-17*). In his *Changadeva Pasashti*, too, he has a simile upon it; and in *Dny, Ovi 16-4*, he builds up a grand simile upon it, saying that the *Jeeva*, engrossed in pleasures, and in bondages due to its attraction towards them, is freed without doing anything just with the rising of Sun of the *Atman*. In fact, its bondage is transformed into freedom, without any process! That is the basic *Adwaita* of *Chidvilasa*! These *Ovis* reflect upon the philosophy of *Saint Dnyaneshwar*, and his avowed *Yoga* path - the *Pantharaja*, aka *Rajayoga*.

In order to leave behind the witnesses to the principle of his *Chidvilasa*, he has left behind him his compositions *Viz. Dnyaneshwari, Amritanubhava*, and others like the *Abhangas*, etc. Not only that, it could have been the main reason behind his *Sanjeevana Samadhi*! If, as asserted by the *Acharya*, everything were *Maya*, what reason there could be for leaving behind his compositions advising the *Sadhanas*; and why preach anything, *Kevaladwaita*, or otherwise!

Gita Analysis

Gita is simply devoted to *Yoga*. The seal at the end of its every chapter shows it clearly, which reads as '*Shrimadbhagavadgitasupanishatsu brahmavidyayam yogashastre...*'. It is indicative of *Gita* being elaboration of the *Yoga-shastra*, that being a faculty of the *Brahmavidya*.

We also noted the current names of each chapter of *Gita*; its reputed commentators of the yore, and their doctrines etc. It was understood that they comprise of various philosophical streams like the *Dwaita*, the *Adwaita*, the *Vishishtadwaita*, the *Kevaladwaita*, the *Shuddhadwaita*; and the *Dwaitadwaita*, etc. The commentators have tried to interpret *Gita* in their own fashion so as to substantiate their own schools. We have had a smattering introduction to these various schools of philosophy in the first volume of this work.

Way to Atman

Gita shows the way to the *Atman*. It is the dialogue between *Lord Shri Krishna* who is the incarnation of *Narayana Rishi*, and *Arjuna* who is the incarnation of *Nara Rishi*. It lightens up the way to the *Atman*. Hence, it can be deemed to be an *Upanishada*, in a way. We have noted that its discussion falls under the *Brahmavidya*; and it is the pinnacle of the *Yoga-shastra*, which shows the way to attain to the *Brahman*; the revelation of the *Atman*; and enlightenment.

Gita, in its every chapter, gives out the message to attain, without delay or default, the *Ultimate Truth*. It is the discourse on the *Yoga-shastra* by the supreme *Guru* of the entire world (*Jagadguru*), *Lord Shri Krishna* to *Arjuna* - his disciple. It has equally been serving the purpose of guiding the whole of the humanity, for past millennia. Its base is the grace and blessing of the *Lord*, the *Jagadguru*.

Gita is the temple of the *Lord*, in everyone's heart. There one views *Him*. *Saint Dnyaneshwar*, resting in the lap of the mother *Kundalini Jagadamba*, has introduced the readers to *Him* through *Dnyaneshwari*! It is the *Sakshatkara* of the *Atman*!

Many significant attributes of the *Saint* have materialised patently in *Dnyaneshwari*, Viz. his word power, its essential elegance and beauty; making the experience of the *Brahman* real to those listening to him; his dexterity in describing, into words, the One beyond words; and transmission of the experiential wisdom of his philosophy to the readers; etc.

Other topics worth noting are: The *Akshara Ganesha* simile at the beginning of *Dnyaneshwari*, and the erudite scholarship of the *Saint* as reflected in it, and his similarity to *Shrimat Adi Shankaracharya* in that respect; the secret of his supernatural *Prajna*, as revealed in the context of the rebirth of the *Yoga-bhrashta*; his assurance that his entire narration of *Dnyaneshwari* adheres to *Gita*; his *Guru* tradition from *Adinatha* to

Nivrittinatha, and the treasure of *Samadhi* secret they have preserved and passed down, along with earnest desire to propagate it to the masses; and the captivation of the general public by *Dnyaneshwari*; etc.

We turned to the subject proper of the *Yoga* of *Gita*, and *Yoga-shastra*, which has been gone into its great details all throughout rest of this work.

Gita and Patanjala Yoga-sootras

We examined the similarities between *Gita* and the *Patanjala Yoga-sootras*. The *Yama-Niyamas* from *Gita* were discovered. It was seen that the eight facets of the *Ashtanga-yoga* also appear in *Gita*. *Saint Dnyaneshwar's* take on these issues was also seen. In it, we delved into the eighteen characteristics of *Jnana* e.g. *Amanitva*, etc.

The parallels between the concepts of *Samadhi* of *Gita* and *Pys* were examined. The mutuality between the worship of the *Onkara* and the *Parabrahman* was also gone into in the context of *Gita* and *Pys*. *The Ishwara-pranidhana of Pys is meditation upon the Onkara - the single-lettered symbol of the Brahman*. In *Gita*, there is significant discussion on this matter, in its eighth and seventeenth chapters.

Saint Dnyaneshwar starts his first *Ovi* of *Dnyaneshwari* with *Onkara*, knowing full well that it is the incarnate *Brahman* in the form of the sound - (*Shabda Brahman*)/*Ishwara*; and that its *Japa* leads one directly to the *Ishwara*. He bows before it while beginning the *Dnyaneshwari*. In fact, every *Ovi* of *Dnyaneshwari* is filled in with the vibration of the *Onkara*! That is why he says that the *Atman* manifests before one who follows the magnum opus. *Its every Ovi is the Mantra for revelation of the Atman*.

Gita and *Pys*, both, make the *Chitta-vritti Nirodha* as the base of their *Yogas*. Also, their *Yogas* are identical, from beginning to end. It is to note that *Lord Shri Krishna* gave his discourse of *Gita*, with a *Chitta* well established in *Yoga*. That is why he could transmit its essence instantly, in a practical way, experientially to *Arjuna*.

Gita does not advocate the still *Samadhi* state (*Kashththa Samadhi*). Its objective is its very opposite, that of the *Sanjeevana Samadhi*. The *Samadhi* states, as per *Gita* and the *Pys*, are congruent. The *Dharmamegha Samadhi* of *Patanjali*, and the *Samadhi* of *Gita* which is characterised by the flow of the *Dharmyamritam*, are similar in nature. It is the state in which the *Triputi* of *Drashta-Darshana-Drishya* vanishes.

The essence is that whatever *Patanjali* states as characteristic of *Yoga* is amplified in *Gita*, in its own way. However, *Gita* emphatically upholds

and prescribes the *Ishwara-pranidhana* ('*Ishawarapranidhanadva*'; 1-23, *Pys*), as the easiest mode of the *Yoga* to practise and attain.

It is to surmise that *Lord Shri Krishna* has unfolded the *Sootras* of *Patanjali*, and expressed them in the best manner, disclosing his opinion upon its various aspects. In our view, the fourfold *Yoga* of *Karma-Jnana-Dhyana-Bhakti* of *Gita* can be linked to the central tenets of *Pys*. *Saint Dnyaneshwar's Rajayoga*, aka *Pantharaja/Kundaliniyoga/Kramayoga*, can be seen as founded in the *Pys*. The origin of the *Bhakti Marga* is also in the *Pys*.

In fact, '*Patanjala Yoga-sootras* → *Gita* → *Dnyaneshwari*' is the progressive stream of *Yoga*, which becomes more, and more transparent, and detailed, as we go on from the first to the last of these texts.

We had a short glimpse of what *Gita* says in its each chapter, sort of a chapter-wise gist. Also, to understand it preliminarily, we took recourse to the 109 *Ovis* (*Nityapatha Dnyaneshwari*) specially selected by *Swami Swaroopananda* of *Pawas*. The picture that emerges from it conveys the essential points of *Gita*, as per him. The study of these *Ovis* is introductory to understanding *Gita* and *Dnyaneshwari*.

Yoga's Main Theme in Gita - Ishwara-pranidhana

Attainment of the Samadhi state through Ishwara-pranidhana is the central theme of the Yoga of Gita-Dnyaneshwari. Its objective is the dissolution of the *Triputi*. This is the *Adwaya Bhaktiyoga* of *Dnyaneshwari*. The congruence of *Yoga* and *Bhakti*, as reflected in *Gita-Dnyaneshwari*, is so much that we can term it as: *Karmayoga/Karmabhakti* of the *Karma Marga*; *Kundaliniyoga/Dhyanyoga/Yogabhakti* of the *Yoga Marga*; or even the *Jnanabhakti/Jnanayoga* of the *Jnana Marga*!

Gita classifies its single *Yoga* into two Viz. 1. *Jnanayoga* and 2. *Karmayoga*. It is respectively for 1. *Sankhyas* and 2. *Yogins*. However, really speaking, it is based upon the intensity of passion for attainment that one feels Viz. acute, or blunt. Depending upon the intensity of *Ishwara-pranidhana* accordingly, one takes up the *Jnana Marga*, or the *Karma Marga*. This is what we learn from *Saint Dnyaneshwar's* description of the *Kramayoga*.

Pantharaja - Saint Dnyaneshwar's Yoga of Gita

The *Karma Marga*, too, has two subdivisions according to the *Dhyeyya*: 1. Worship of the *Nirguna Nirakara*; and 2. Worship of the *Saguna*

Sakara. However, *Gita* prescribes the worship of the *Saguna Sakara*, saying that the worship of the *Nirguna Nirakara* is the most difficult. *Saint Dnyaneshwar* upholds this in the *Pantharaja (Rajayoga)*. Its description is to be found in the sixth chapter of *Dnyaneshwari*; and also, by its alternative name of the *Kramayoga*, in the eighteenth chapter of *Dnyaneshwari*. It has been fully described therein.

From it, we see that this *Yoga* of *Saint Dnyaneshwar*, which he terms as the one central to *Gita*, harmonises the streams of *Karma-Yoga-Bhakti-Jnana*, together. *The main features of this Rajayoga/Mahayoga are: It is passed down by the Guru to the disciple; it has Kundalini process, with Laya at its centre; it leads to the Samarasya of Shiva and Shakti; and it is based upon the Saguna Dhyana.*

Its pillar is *Kripa (Grace/Blessing)* of the *Saints/Guru/Ishwara*. The *Karmayoga*, the *Dhyanyoga*, the *Bhaktiyoga*, and the *Jnanayoga*, are its stages only; and are not independent *Yogas* as such. Its specialty has been loudly proclaimed in *Dny*, *Ovi 6-291: Laya of the Pinda (Jeeva) into the Pada (Shiva)*, by a practice based upon the human body, and its *Tattwas*. *Saint Dnyaneshwar* has also clarified that, contrary to some others' opinions that it is hard to practise, it is very easy for all and sundry.

The description of the *Ashtangayoga* of *Patanjali* is to be found at various places in *Dnyaneshwari*. The treatment of the *Ashtangas* of *Yoga* as in *Siddha-siddhanta-paddhati (Ssp)* of *Guru Gorakshanatha* was also noted, in the context of *Dnyaneshwari*.

Saint Dnyaneshwar has given exclusive and detailed information on the various *Ashtangas* of *Yoga*, starting from his commentary on the *Gita Shloka, 6-11, ('Shuchau deshe pratishthapya..')*; along with the inside secrets of the *Yoga* systems.

In it, he has juxtaposed the *Pys* with *Gita*, disclosing the specialties of the *Natha* tradition of *Yoga*, and experiential side of *Yoga*. We also went into the preliminary details of the *Yogic Chakras*.

While at it, various other related subjects were examined by us, including: *Moolabandha, Jalandhara-bandha* and *Vodhiyana (Uddiyana) Bandha; Ida, Pingala* and *Sushumna Nadis; Pranayama* and *Pratyahara* in action; the prime importance of the *Kripa* of the *Sadguru* in *Yoga Sadhana; Kundalini* and its awakening, and ascension; the goal of *Yoga*; the combination of the *Pravrittipara Marga* and the *Nivrittipara Marga* in *Pantharaja Yoga*, and its origin from *Adi Guru Shankara*; allusion to it by

Lord Shri Krishna in *Gita*; novelty of the *Yoga* and its exposition by Saint Dnyaneshwar through his compositions Viz. *Dnyaneshwari*, *Amritanubhava* and *Abhangas*; and the purpose behind his *Sanjeevana Samadhi*; etc.

The Saint has put before us the *Pantharaja* as the easiest to follow way to attain *Yoga*; and expounded the *Karmayoga* fully. Those who neglect, or deride the *Yoga Shashtra*, cannot get into the inside secrets of *Gita-Dnyaneshwari*, really speaking. Saint Dnyaneshwar treats such persons as *Ajnanins*, who misinterpret them.

Eligibility for *Pantharaja*

The criterion for one to be able to follow the *Pantharaja Yoga* is very simple: One has to start control of the senses, and regulate own conduct: (*Dny*, *Ovi* 6-342) and ('*Yuktaharaviharasya...*'; and '*Natyashnastu yogosti ..*'; 7-16 and 17, *Gita*). This is possible even for any common man. This shows the misconception of the scholars and those preaching *Bhakti* about *Yoga* proper. These are the lighthouses of *Yoga* for common folks! The *Madhyama Marga* of *Buddha* also shows a similar moderate way of efforts on *Yoga* practice.

In short, the various aspects of the *Ashtanga Yoga* Viz. *Yama-Niyama*, conduct, food etc., *Asana*, *Pratyahara* and *Pranayama* etc. were examined through the writings of *Guru Gorakshanatha*, *Patanjala Yoga Sootras*, *Gita* and *Dnyaneshwari*.

Basic Preparation for *Yoga*

The detailed description of various facets of *Yoga* is dispersed all throughout *Gita* and *Dnyaneshwari*.

Yama-Niyamas

The *Yama-Niyamas* of *Gita* are discoverable in its thirteenth chapter (*Kshetra-Kshetrajna Yoga*), from *Shlokas* 13-7 to 11, in the characteristics of the *Jnanin*, like *Amanitva*, etc. Saint Dnyaneshwar has made a commentary running into around seven hundred *Ovis* upon it, which shows the importance of this topic to him. We went into its details at great length, because it is the base of *Yoga Sadhana*.

In its context, the opposite characteristics of the *Ajnanin*, were also noted which should be avoided by the *Sadhakas* (c.f. '*Etat jnanamiti proktam ajnanam yadatonyatha*'; 13-11, *Gita*). Saint Dnyaneshwar gives his own definitions of the various desirable and undesirable traits. He sketches out a graph of the ascent and descent of humans through his description of the

characteristics of the *Jnanin* and *Ajnanin*. These characteristics can be equated to the *Yama-Niyamas* of *Pys*, as can be seen from *Dnyaneshwari*.

That reminds one of how well-founded is the say of *Gita* in its *Shloka*, 6-5, ('*Uddharedatmanatmanam natmanamavasadayet*'). It is witnessed more and more in the *Jnana* and *Ajnana* characteristics; and in the *Daivi* and the *Asuri Sampatti* description, later on. A brief review of these characteristics important to the *Yoga Sadhakas* is as follows:

Jnana Characteristics

1. *Amanitva*: That is *Nirahankarita* i.e. lack of pride in one's greatness. Its opposite is thirst for honour and pride about self.
- 2 (A): Solitude: Remaining aloof from the public, in solitude. Its opposite is liking for public contact, and recognition.
- 2 (B): *Adambhitvam*: Not to publicise one's meritorious actions; and study, etc. The person endowed with this characteristic allows display of his scholarship only in matters pertaining to the *Adhyatma*.
3. *Ahimsa*: The conduct of the sects like *Jainism* practising *Ahimsa* is imperfect; that is indicated in *Dnyaneshwari*. *Saint Dnyaneshwar* expands the definition of *Ahimsa* to include the aspects of the *Ahimsa* by the mind, body, and speech. This characteristic is deemed as very important by him. It is the base of world brotherhood. He has also criticised the *Ayurveda* for its lack of *Ahimsa*.

He says that small *Jeevas* reside even in the *Paramanoos* (atoms). Hence, one should be careful while moving around and walking so that they are not harmed by one's action, or trampled down under the feet. In fact, one should look at them with compassion, and bestow blessing upon them.

Patanjali regards *Ahimsa* as a *Yama*; and its fruit is that the *Sadhaka* lacks enmity towards one and all the beings. Even according to *Gita*, such a person attains to the *Paramatman*, most easily.

Saint Dnyaneshwar has recognised this view of *Gita*; and commented in details accordingly upon it. *Ahimsa* is closely related to the actions of the mind and the senses; and he has shown their connection to it. The mind is the main instrument of attaining to *Yoga Siddhi*. His description of the subject helps one to understand this aspect of *Yoga* better.

4. *Kshanti*: Equanimity towards the duets of *Sukha* and *Duhkha*; Remaining *Sthitaprajna* and equanimous in all the duets.
5. *Arjavam*: Stainless nature of the Mind; and its straightforward attitude; undifferentiating attitude towards all, irrespective of their being good, or bad persons; compassionate behaviour towards all the beings.

6. *Acharyopasanam*: Service to the *Guru* is the subject most liked by *Saint Dnyaneshwar*. The word *Guru* takes him high in an altogether different space! He expresses copiously on this characteristic in all his compositions - *Dnyaneshwari*, *Amritanubhava*, *Changadeva Pasashti*, and *Abhangas*. We have seen many of these descriptions by him.

7. *Shuchitva*: Like the diamond does not become wetted by water, the mind of a person having this characteristic is not invaded by *Vikalpas*. It comprises of the purity inside out of body, mind and soul; detached state of mind in *Karmas*; and the *Chitta* remaining free of attraction while enjoying pleasures; etc. It is *Jnana* inside; and *Karma-sannyasa* externally, in attitude, like King *Janaka*. That is the extent of this characteristic of *Shuchitva*.

8. *Sthairya*: The basis of '*Sthirasukhamasanam*' is reflected here. It is the steadiness and deep immersion of the *Chitta* in the *Paramatman*, even when sensory pleasures, *Vrittis*, and attractions, try to destabilise it. The *Acharya* has also praised this state of the mind. It is called the *Siddhasana*, in his *Aparokshanubhooti*.

9. *Atmavinigraha*: Holding fast of the Atman i.e. self, especially for control of the mind; and senses. It is the Pratyahara in terms of the Pys. *Saint Dnyaneshwar* takes it to the level of binding the *Chitta* to the *Chaitanya*. (Dny, Ovi 13-509).

He has summarised in brief all the facets of the *Pantharaja*; and the *Pys Ashtanga Yoga*: Viz. *Yama-Niyama*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*, in the related few *Ovis* in the context of this characteristic. That has been gone into great details in this work, as being a very important contribution of the *Saint* to the understanding of the central *Yoga of Gita*.

The related topics were also discussed in this context Viz. Objects for the *Saguna* and *Nirguna Dhyana*; *Pratyahara* as per *Gorakshanatha*; the awakening of the *Kundalini*; *Dharana*, *Dhyana* and *Samadhi*, as per *Gorakshanatha*; the *Samyama* as per the *Pys*; and the *Dhyana* of the *Vibhootis*; etc. The emphasis of *Gita* on the *Saguna Dhyana* was also noticed in this connection. The take of the *Acharya* on the various facets of the *Ashtanga Yoga* was also seen, through his *Aparokshanubhooti*.

With that discussion, one can know and understand a lot about the preliminaries of the *Yoga* subject, as a whole, and in general. Also, an important aspect from *Dnyaneshwari* is to be noted i.e. *Atmavinigraha* is the steadfast and deep immersion of the *Chitta* into the *Atman*.

10. *Vairagya*: Renunciation of the pleasures of this and the other worlds. It is like a twin of *Pratyahara*.

11. *Anahankaritva*: State in which one does not feel as the *Karta*, even while doing any *Karmas*; and remaining aloof from the fruits of the *Karmas*. In fact, is this characteristic is remaining unaware of the body and mind as self. The state of *Ahankara* was discussed in details in this context in this work; and also, about the states of *Dwaita* and beyond it (*Dwaitatita*) were examined.

12. Being aware of the demerits of birth and rebirth, death, and old age etc.: In around eighty *Ovis*, *Saint Dnyaneshwar* details this characteristic; and advises the *Sadhakas* to be aware of time; and try to rid these factors in time; and take to the path of the *Atman*. *Buddha*, too, started his inward journey on noticing these and similar other factors, it is said.

13. *Anasakti*: Non-attachment to the body, wife, sons, home, wealth etc.

14. Equanimity of mind towards *Sukha* and *Duhkha*: It is detailed in *Dnyaneshwari*, at many places.

15. *Ananya-bhakti*: The *Ishwara-pranidhana* of *Pys* is the *Ananya-bhakti* of *Gita*. It is the *Yoga Sadhana* that leads to the attainment of *Samadhi*. The resolve that nothing is higher and better than the *Lord* is its base. One who worships the *Lord* after becoming one with *Him* is the incarnate *Jnana*, as per *Saint Dnyaneshwar*.

16. Liking for solitude: This characteristic is described in details in the sixth chapter of *Dnyaneshwari*. Here, too, the *Sadhaka*'s great liking for uninhabited places like forests, mountains, etc. is extolled.

17. Extreme liking for the *Adhyatma Jnana*: This is characterised by the application of the Mind and the *Buddhi* to the subject of the *Adhyatma*, keeping aside all other matters; with no thought of the pleasures of this and the other worlds; and remaining firm on these aspects; non-display of the *Jnana*, in spite of being *Jnanin*, as described in *Amritanubhava*, in its chapter on *Jnana-khandana*.

18. Understanding of the *Ultimate Principle (Para-tattwa)*; '*Tattwajnanartha-darshanam*': To understand fully the *Paramatma Tattwa* in the light of the *Jnana*, on attaining to it. This is the real *Jnana*.

Characteristics of *Ajnana*

After describing these characteristics of the *Jnana*, and by its way, the desirable conduct and characteristics essential for the *Sadhakas*, *Saint Dnyaneshwar* has described their opposites: the traits of the *Ajnanins*. They are 1. Desire for honour; 2. Pride; 3. Violence; 4. *Akshanti*, opposite of *Kshanti*; 5. Wickedness; and 6. Disloyalty to *Guru (Acharya-droha)*.

In the context of the subject of the *Guru*, we saw the details on it from *Amritanubhava*; showing the equivalence of the *Guru* with the *Parabrahman*.

At that time, we got good acquaintance with the philosophy of the *Natha* sect; and *Saint Dnyaneshwar's Chidvilasa-vada*. We saw the significance of the dissolution of the *Triputi* of *Drashta-Drishya-Darshana*; and the debt of the four *Vachas*. That can be repaid only by prostrating before the *Guru*.

The remaining characteristics of the *Ajnana* are: 7. *Ashuchitva* (impurity of mind, body and soul); 8. Instability of mind and its fickleness; 9. Lack of *Atma-vinigraha*; or control of the self and senses; 10. Being given to sensory pleasures; 11. *Ahankara*; 12. Not to recognise the demerits of being born again, death, old age, and diseases etc.; uncaring for utilising the human birth for the best; 13. Attachment to home, wife, and children etc.; 14. Anguish over adversities; and happiness over good tidings; 15. *Vyabhicharini Bhakti*; worshipping different Gods for fulfilment of desires; 16. Dislike of solitude; and liking for association with the public; 17. Dislike of *Adhyatma Jnana*; and 18. Incapacity for understanding and *Darshana* (*Sakshatkara*) of the *Parama Tattwa*.

Some critics say that *Saint Dnyaneshwar* elaborates a subject too much. But we find him saying that his detailed narration is duly justified in view of explaining the matter very well for his audience, so as not to leave any lingering doubts about it in the minds of anybody listening to his discourse. He says that he is not transgressing the ambit of *Gita*. (*Dny, Ovi 13-853*).

Daivi Sampatti

For attaining the *Jnana*, the *Mumukshu* has to be worthy of it. The requirements to qualify for it are the various characteristics from the thirteenth chapter of *Gita-Dnyaneshwari*. Additional requirements are to be found in the sixteenth chapter of *Gita, Shlokas 16-1 to 3*. These are detailed in *Dnyaneshwari*. They are designated as the *Daivi Guna Sampatti*. Their opposites, called as the *Asuri Sampada*, are also discussed therein in that context.

The details of the nature of the *Daivi* and the *Asuri* characteristics are detailed in *Dnyaneshwari* with reference to *Gita Shloka - ('Rakshasimasurim chaiva prakritim mohinim shrutah'; 9-12)*. The Lord says that he resides in the heart of one who has the *Daivi* characteristics.

The *Daivi* characteristics (*Gunas; Sampada*) are as follows:

1. *Abhaya*: Loss of fear of births and death, because of *Nirahankara Vritti*; and freedom from *Dwaita*.
2. *Sattva-samshuddhi*: *Laya* of the *Buddhi* into the *Swaroopa* of the *Atman*, after the mind loses its characteristic of *Sankalpa* and *Vikalpa*.

3. *Jnanayoga-vyavasthiti*: Chitta devoted to one of the *Nishtthas* - *Jnanayoga* and the *Karmayoga*. Actually, it has been shown that there is harmony in these two *Nishtthas*. ('*Sankhyayogau prithagbalah pravadanti na panditah; ...*'; 5-4, *Gita*).

4. *Danam*: Giving everything possible to those who need it. This aspect is discussed in more details in the seventeenth chapter of *Gita-Dnyaneshwari*.

5. *Dama*: Control of the *Indriyas*. This is the starting point of *Yoga*. ('*Tasmatvamindriyanyadau niyamy bharatarshabha; 3-41, Gita*).

6. *Yaga*: The nature of *Yajna* has been perused in details earlier in the fourth chapter of *Gita-Dnyaneshwari*. The various kinds of *Yajnas* are the *Dravya-yajna*, the *Jnana-yajna* to the *Brahma-yajna*. The desire of fruits like heavenly pleasures etc. is proscribed in *Gita*. *Its guidance is that the real Yajna is the performance of the Svakarma - as per the Varnashrama-dharma, without Ahankara, and desire for fruits; and surrendering the fruits to the Lord.*

7. *Svadhyaya*: Study of the *Shrutis* continually with the objective of the *Sakshatkara* of the *Ishwara*; study of the *Brahma-sootra* by the twice-born persons (of the three *Varnas*); the *Japa* of *Nama*, *Mantras*, *Stotras* etc. by others. The *Svadhyaya* is essential for the *Paratattwa-darshana*. The *Pys* counts it as a *Niyama*.

8. Stretching the body and the *Indriyas* to their limits, with a view to attain to the *Atma-swaroopa*.

9. *Arjavam*: Wishing welfare of all the beings.

10. *Ahimsa*: To behave and conduct oneself in such a manner as to make the world happy. The *Pys* counts this as a *Yama*.

11. *Satyam*: This is a *Yama* as per the *Pys*. Even though this word means uttering the truth; *Saint Dnyaneshwar says that the power of the Mahatmans to make others witness the Paramatman is Satyam.*

12. *Akrodha*: Remaining calm under even extreme provocation. It and *Kshanti* are complementary characteristics.

13. *Tyaga*: Renouncing the *Ahankara*. This is equal to renunciation of the world, as per *Saint Dnyaneshwar*. This is the real *Tyaga*. *Nirahankarita* is its complementary characteristic.

14. *Shanti*: *Dissolving the Triputi of Jnata-Jnana-Jneya*. This state manifests from the union of the *Jeeva* with *Shiva*. This word has different shades of meaning, as we have seen. In *Gita Shloka*, ('*Shreyo hi jnanamabhyasat jnanat dhyanam vishishyate; dhyanat karmafalatyagah tyagat shantiranantaram*'; 12-12), it has to be interpreted as done here. That is the way to the *Atman*, in stages of '*Abhyasa → Jnana → Dhyana → Karmafalatyaga → Shanti (Atman/Brahman)*'. This *Shloka* is the way of the *Pantharaja*, as we saw.

15. *Apaishoonya*: To help uplift even the wicked by kindness. This is also intended in the *Pasayadana*.

16. *Bhootadaya*: This characteristic leads to attaining to the *Paramatman*. Kindness, and *Kripa*, towards all the beings, feeling their sorrows and pains as one's own. This is characteristic of the *Maha-videha Vritti* of the *Pys*.

17. *Alolupatva*: Extreme turning away of the senses from their objects of pleasure.

18. *Mardavam*: Universal brotherhood.

19. *Hrim*: Being ashamed of having been born; intellect that recognises the demerits of births, death, old age and diseases. ('*Janmamrityujaravyadhiduhkhadoshanudarshanam*'; 13-8, *Gita*).

20. *Achapalam*: *Pratyahara* of the *Indriyas*.

21. *Tejah*: Courage to walk upon the path that is as sharp as a razor's edge ('*Kshurasya dharah*'; *Shruti*), i.e. traversing the difficult path of *Yoga* of the *Shoonya*, consistently and diligently. This is the *Adhyatmika Teja*.

22. *Kshama*: Bearing every sorrow and pain, without complaint; and not being proud of it.

23. *Dhriti*: To remain absolutely calm in all the circumstances of anguish and dissatisfaction, anger, etc.; and not swerving from the path to attaining to the *Ishwara*, despite grave provoking environment.

24. *Shaucham*: *Nishkama* conduct, by mind and body, and retaining the *Atmanatma-viveka* inside.

25. *Adroha*: Remaining engaged in the welfare of all the beings. Its another meaning is: remaining united with the *Avyakta Niralamba Brahman* (*Dny*, *Ovi* 12-60).

26. *Amanitvam*: Remaining humble despite being showered with praise and great honours.

These are the twenty-six characteristics of the *Jnanin*; ideal for the *Sadhaka* to gain.

Asuri Sampada

The *Asuri Sampada* is of six kinds:

1. *Dambha*: Propaganda of one's own religiosity
2. *Darpa*: Becoming drunk with power, and wealth, learning, honours, women, and praise, etc.; and regarding others condescendingly.
3. *Abhimana*: To oppose the *Ishwara* and *Ishwara-pranidhana*; not knowing the state of uniting with *Ishwara*.
4. *Krodha*: Jealousy
5. *Parushya*: Cruelty of mind and bodily actions.
6. *Ajnana*: Not knowing the difference between *Karma* and *Akarma*, prescribed and proscribed *Karmas*, and *Papa* and *Punya*.

The *Daivi Sampada* leads to *Moksha*; whereas the *Asuri Sampada* leads to bondage. The *Asuras* have a twisted understanding of what is right and wrong. They are atheist; and argue against *Astikya Buddhi* (faith). They hold that there is no *Ishwara*. Their ideals for life are desires and their fulfilment; and pursuing carnal pleasures. They earn wealth by unjust methods. They are pompous. Persons like this are bound to be consigned to the hell.

The *Daivi* and *Asuri Sampadas* and their effects are the topics of the sixteenth chapter of *Gita-Dnyaneshwari*. The *Asura's Yajnas* are just namesake; and inappropriate. They oppose the *Paramatman*. Lord *Shri Krishna* has said that one should not preach *Gita* to such persons. (*'Idam te natapaskaya ...'*; (18-67, *Gita*). These *Asuras* are beyond redemption; and are consigned to *Asuri Yonis*, birth after birth. The origin of the *Asuri Sampada* is in the three traits: *Kama* (desires), *Krodha* (anger, anguish), and *Lobha* (greed). These are like the gates to the hell!

Sadhana Marga

One who is free of these three tendencies gains the true *Sukha*. He starts treading upon the path to the *Moksha*. Getting the company of good men, and acquaintance of the *Adhyatmika Shastras* showing the path, he emerges from the dark and dense forest of the cycle of births and death; and arrives at the city of *Guru Kripa*.

In it, he meets the *Mother* of every one - the *Atman*! That ends his cycle of births and death; and the *Samsara*! But one who clings to the *Kama*, *Krodha* and *Lobha*, fails to attain any kind of *Sukha* - whether worldly, or *Paramarthika*. *Gita* says that, therefore, one ought to follow the *Adhyatmika Shastras*.

Chidvilasa-vada of Saint Dnyaneshwar

We got acquainted with the basics of *Ashtanga Yoga* Viz. *Yama-Niyama-Asana-Pratyahara*. Thereafter, we examined the subject of the conduct, and influence of the *Trigunas* upon it. For its fuller understanding, we turned to the topic of the *Prakriti* and its *Trigunas*; and the world phenomena.

For that we turned to the seventh chapter of *Gita* and learnt about the eight-fold *Prakriti*; and the science behind it. The *Prakriti* has eight divisions: 1. *Prithvi*; 2. *Aapa*; 3. *Agni*; 4. *Vayu*; 5. *Akasha*; 6. *Manasa*; 7. *Buddhi*, and 8. *Ahankara*. It is called the *Apara/Jada Prakriti*.

There is another *Prakriti*, which is *Chetan*, and *Jeevaroopa* (in the form of *Jeevas*, life). It is called the *Para Prakriti*, which holds this entire universe. The *Lord* says that this universe is the *Paramatman*. *He* holds it and the beings in it, like a thread holds the beads strung in it. *Gita Shlokas*, 7-1 to 4, explain the matter regarding the composition of the world; its *Creation*, existence, and dissolution; the relationship between the *Jeeva* and the world, and the *Paramatman*; etc.

These *Gita Shlokas* are the basis of the *Chidvilasa-vada* of *Saint Dnyaneshwar*, according to which the world is the *Swaroopa* of the *Atman*, created out of the *Atman*. His *Amritanubhava*, too, expresses the *Chidvilasa-vada*.

He makes the subject of *Chidvilasa* extremely clear. The *Sutratman* (one behind the world) and the world; the *Vishwatman* and the *Vishva*; the *Prakriti* and the *Atman*; are not different; they are but one: that is the principle of the *Chidvilasa-vada*. The greats like *Lord Shri Krishna*, and *Saint Dnyaneshwar*, uphold it!

The *Vibhootis* are spread out in *Gita* at various places. Here, too, in its *Shloka*, 7-8 to 11, there are some more of them. The *Lord* specifically tells that the seed of this universe is the *Paramatman*. *Saint Dnyaneshwar* says that this is noteworthy. It helps in examining the *Sankhya* philosophy of the *Tattwas* better; and also, to dissipate the illusions created by the many hypothesis on *Creation* etc.

Secret of Gita

On the seventh chapter of *Gita*, *Saint Dnyaneshwar* constructs a grand simile upon *Maya* (of the *Trigunas*) as a great oceanlike river; and its hazards. He says that only those can swim across it who have taken refuge unto the *Lord*. This is the great secret of *Gita*, which is reflected consistently all throughout it.

Seven Great Questions of Arjuna

After narrating the nature of the world, in relation to the *Paramatman*, ('*Sootre manigana iva*'; 7-7, *Gita*), in the end of the chapter seventh of *Gita*, the *Lord* mentions that those who take refuge in *Him*, strive to get rid of the cycle of the births and death; and know the six things: *Brahman*, *Adhyatma*, *Karma*, *Adhibhoota*, *Adhidaiva* and *Adhiyajna*. They are endowed with balanced mind. ('*Jaramaranamokshaya Sadhiyajnam cha ye viduh; .. te viduryukta chetasa*'; 7-29 and 30, *Gita*).

Taking a cue from it, *Arjuna* starts with the question regarding these six mystic things, to know what these are. That is the beginning of the eighth chapter of *Gita*. ('*Kim tadbrahma; ... niyatamabhih; 8-1 and 2, Gita*). It is replied by the *Lord* in *Gita*; ('*Aksharam brahma paramam; Adhiyajnohamevatra vara'; 8-3 and 4*). He says that:

1. *Brahma* (*Brahman*): The *Brahma*, or the *Parabrahman*, is that subtlest of all the *Tattwas* which pervades in the entire universe; and from which the Universe arises. It is in it always, and even when it dissolves, the *Tattwa* remains in its originality. Even while filling the universe, its original state remains undisturbed and unmutated.

2. *Adhyatma*: The permanence of the *Parabrahman*; its unitary nature with the *Chit* and the *Ananda*; its original *Avyaya* and *Akshara* state.

3. *Karma*: the relationship between the *Vishwatman* and the *Vishva*. The *Brahmanda* ensued from the *Shoonya*, though there is no *Karta* of it. Even so, this *Vishva* comes into being. That state of creation of the *Vishva* out of the *Avyakta*; and the multi-faceted Nature, with its innumerable *Jeevas*, movable and immovable objects, etc.; the transaction of this *Creation*, is known as the *Karma*.

4. *Adhibhoota*: *Kshara Bhava* (thing, *Padartha*) i.e. the body.

5. *Adhidaiva*: *Purusha*, or the enjoyer in the *Prakriti*; the *Jeeva*.

6. *Adhiyajna*: The One at the heart of the mind-body-*Buddhi* complex, the *Atman*.

In fact, principally, the *Adhibhoota*, the *Adhidaiva*, and the *Adhiyajna*, are one, and the same. Even when the *Vishva* is seen in duality (*Dwaita*), here is singular *Adwaita* between it and the *Vishwatman*. This is the concept from *Amritanubhava* that we find also in *Dnyaneshwari* in this context. It can be seen also in this context as similar to the *Pys*, ('*Ksheenavritterabhijatasyeva ..; 1-41*'), i.e. in the simile of the crystal and the *Chitta Vrittis*. The crystal reflects the colour of what it is nearby to. Similarly, the *Chitta*, when purified, resembles the object it is focused upon.

7. *Gati* at Time of death: In the eighth chapter of *Gita-Dnyaneshwari*, we find the method by which, one can dissolve the *Dwaita* between the *Adhibhoota* etc. and the *Adhiyajna*, to attain the unity with the *Paramatman* at the time of death. Detailed step by step *Pantharaja* is narrated for achieving that goal. One who knows this method, and has practised the *Yoga* lifelong, attains to the *Mukti* state finally. This is with reference to the seventh and the last question of *Arjuna*.

Yajna

The *Yajna* topic is described in the fourth chapter of *Gita*. The *Jnana-yajna* as described in *Dnyaneshwari* leads to the concept of the *Jnanagni* (*Kundalini*); and the completion of the *Jnana-yajna*, i.e. the *Pantharaja*.

Some of the *Yajnas* that *Gita* describes involve the act of *Pranayama* of different types, which are mystic in nature. In this context, we have seen what the *Acharya* says about the *Kevala Kumbhaka*, *Nadanusandhana*, and the three *Bandhas* etc., in *Yoga-taravali*. Also, in the same context, we examined related *Ovis* from *Dnyaneshwari*'s sixth chapter, on *Layayoga* of the *Kundalini*.

The *Sahajamanaska Samadhi* of *YT* finds its beautiful complementary description in *Dnyaneshwari*: in words - the Beauty of *Unmani*; and the Youth of the *Turiya* states. It is the state, when the screen of the mind upon which this world motion picture is played, tears apart; leaving the *Drashta* without the *Drishya*, thus dissolving the *Triputi*.

All the *Yajnas* originate from the *Karma*; including the *Karma* as defined by *Saint Dnyaneshwar*, in the context of *Arjuna's Seven Questions*. *Gita* says that not even a moment passes for anyone without doing some *Karma*. ('*Na hi kashchit kshanamapi jatu tisththatyakarmakrit; ...*'; 3-5). Hence, it advises that, instead of trying to renounce the *Karmas*, one ought to transform every *Karma* into *Yajna*. By the *Nishkama Karma*, one should try to please the *Paramatman*.

This is the act and the art of the *Karma-yajna*, aka *Brahma-yajna*, that *Lord Shri Krishna* preaches in the interest of everyone. For doing it properly, one should surrender to the Saints, serve them well; and ask for guidance. It all requires full faith, in the Saints and *Gita*. Once this *Yajna Kriya* of the *Brahma-yajna* is understood well, and followed carefully, the *Moksha* will be attained in due course of time.

Working of the World

The science behind the working of the world - the action of the *Prakriti* - is narrated by *Gita-Dnyaneshwari*, in their seventh, ninth, thirteenth and fourteenth chapters. It was seen in details by us. For that, first of all, the concepts of *Kshetra-Kshetrajna* were followed in great details. This subject has many dimensions, and dialectics woven around it, as evidenced by the *Gita Shloka*: ('*Rishibhirbahudha geetam ..*'; 13-4).

On getting acquainted with the *Genesis* of the *Brahmanda*, as given by respected *Lokamanya Tilak* in his *Gita Rahasya*, we expanded the concept,

in line with the description of the *Tattwas* we have in *Dnyaneshwari*. That led to another Chart of *Genesis* of the *Brahmanda*.

In its context, we viewed in details the thirty-six *Tattwas* (twenty-five, or thirty, as in some other commentaries of *Gita*) that comprise the *Kshetra* of *Gita*. (*Shlokas*, 13-5 and 6). In this context, the *Panchikarana* concepts of the *Acharya*, and the *Siddha-siddhanta-paddhati* opinion of *Guru Gorakshanatha*, were also examined.

From the thirteenth chapter of *Gita-Dnyaneshwari*, the concepts of the *Jnana* and the *Jneya* were understood; as also those of the *Prakriti* and the *Purusha*; and the *Atman* and the *Anatman*; so as to have a synthetic harmonious view of all these concepts, basically unitary in nature.

Lord Shri Krishna says that one who understands it all will surely be led to the *Parama Tattwa*. ('*Kshetrakshetrajnayorevamantaram jnanachakshusha; bhootaprakritimoksham cha ye viduryanti te param*'; 13-34, *Gita*). The details from *Gita* on all these aspects of the world phenomena indicate that it intends to impart the *Jnana*, along with the *Vijnana*, for a clearer understanding of the subject of *Adhyatma*; and *Yoga*.

Specialties of *Dnyaneshwari*

The subject of the *Maya* of the *Trigunas* arose from the preceding i.e. the thirteenth chapter, and from *Shloka* of the fourteenth chapter - ('*Mama yonirmahadbrahma .;* 14-3, *Gita*). It was duly examined, in the light of the fourteenth chapter of *Gita-Dnyaneshwari*. *It led us back to the Chidvilasa-vada of Saint Dnyaneshwar, when he says that it is impossible to see the Ishwara by keeping aside the world; but He is the entire Creation. This is like a Maha-vakya of Saint Dnyaneshwar, if we may say so. In fact, his Chidvilasa-vada manifests from the very first Ovi of Dnyaneshwari. (OM Namoji Aadya).*

The *Vishva* is represented by the three *Matras* of *Onkara* - 'A', 'U' and 'M'; and the *Avyakta* by its *Ardha-matra*. In the simile of the *Akshara Ganesha*, in the first chapter of *Dnyaneshwari*, it is said that the *Ganesha* is the Primordial (*Adya*) Principle (*Tattwa*); as well as, *Swa-samvedya*; and his temples are the *Dwaita* and the *Adwaita*. He lights up the *Buddhi* i.e. the consciousness of being. In this simile, the *Chidvilasa* of *Saint Dnyaneshwar* is seen very clearly, in the depiction of the *Dwaita* and the *Adwaita* by the temples on the head of the *Akshara Ganesha*. *The philosophy of the Chidvilasa propounded by Saint Dnyaneshwar; and his Yoga system, based upon the Kundalini Laya Yoga, under the guidance of the Guru; are the prominent specialties of Dnyaneshwari.*

Other subjects

We also had looked into the subject of the *Trigunas* - *Sattva*, *Rajasa*, and *Tamasa* - in the fourteenth chapter of *Gita-Dnyaneshwari*; and came to know their place in the scheme of the world, in its *Creation*, and the world as a phenomenon. The *Sadhana* specialty of the enhancement of the *Sattva-guna*, leading to the *Moksha* state, was duly noticed by us. *In fact, the principle of doing the Karmas, so that the Sattva-guna is enhanced, is noteworthy for all the Sadhakas.*

Saint Dnyaneshwar summarises and harmonises, all the varied philosophies: right from the thirty-six *Tattwas* of the *Kshetra* he sees in *Gita Shlokas*, 13-5 and 6; the twenty-four *Tattwas*, comprising the *Kshetra*, of the *Sankhya* philosophy, with their *Purusha* as the twenty-fifth *Tattwa*; to the others like the *Kala-vadin* etc., in the thirteenth chapter of *Dnyaneshwari*. He synthesizes them all, along with the *Trigunatita Turiya* state that is beyond the three states of *Jagriti-Svapna-Sushupti* and the *Turiyatita Tattwa*; into that which is the most supreme and the best of all the *Tattwas*. (*Dny, Ovis 14-223 to 225*).

That is how he merges all the various streams of philosophy into the Chidvilasa-vada; and establishes his unique proposition of the Chidvilasa.

Gita-Dnyaneshwari- Philosophy of God Realisation

One gets a glimpse into the *Gunatita* state of the *Yogin* from the fourteenth chapter of *Gita-Dnyaneshwari*. Therein, one comes across the *Yoga* method of attaining the *Jeevanmukti* by following the *Avyabhicharini Bhakti*. (*'Mam cha yovyabhicharena bhaktiyogena sevate; sa gunansamateetyetan brahmabhooyaya kalpate'; 14-26, Gita*).

This kind of *Bhakti* attains the *Sakshatkara* corresponding to the principle of the *Chidvilasa*, held by the *Saint* as the focal point of the philosophy of *Gita*. That is God Realisation, with the element of seeing the entire *Creation* as the *Lord Himself*. This is the experiential dimension of the said *Yoga* method. (*'Vasudevah sarvam iti'; 7-19, Gita*).

Saint Dnyaneshwar expresses the same experience in one of his *Abhangas*, saying that the *Saguna* and the *Nirguna* are none other than the *Lord Himself*. In fact, his *Amritanubhava* is dedicated to its fuller expression! He feels that the point of *Gita* being the philosophy of God Realisation is the most prime to his experiential field. The *Ovis*, *Dny 14-402* and *403*, and the *Gita Bhashya* of the *Acharya* upon the *Gita Shlokas*, 14-26 and 27, are noteworthy in this context.

Starting with the external facets of the *Ashtanga Yoga*, of *Yama-Niyama-Asana* etc., and acquainting oneself with the *Chidvilasa-vada* of *Saint Dnyaneshwar*, one reaches the pinnacle of *Yoga* i.e. the *Samadhi*. He brings one face to face with it variously, again and again, all throughout *Dnyaneshwari*. This is also one of the specialties of *Dnyaneshwari*, that every often, one comes across the internal core of the *Yoga*, i.e. of the *Samadhi* state, from time to time, in the context of the matter under discussion at various times. That highlights the efficacy of the guidance the *Saint* gives us on God Realisation.

Intent of *Gita*

In the sixteenth chapter of *Gita*, *Lord Shri Krishna* affirms that one ought to ascertain which *Karmas* are prescribed and proscribed by the *Shastras*. That is for choosing the *Karmas* as ordained by them. *Arjuna* has a query on it. He says that it is well-nigh difficult for the common man to understand the *Shastras*. It is, therefore, quite impossible for any person to adhere to the *Shastras*.

To guide him in this matter of perplexity, the *Lord* first of all explained the three *Shraddhas*, in line with the three *Gunas*, (*Sattva*, *Rajasa*, and *Tamasa*), that act through the beings according to their *Samskaras* of the *Dharma-Adharma* of the previous births.

Then he explained their conduct and the *Karmas* they do according to their *Shraddhas*, and the fruits of the *Karmas*, etc. Also, the three kinds of the *Yajnas*, *Danam*, and *Tapasah*, in line with the *Trigunas*, were described by the *Lord*. *Lord* explains in the same chapter how to do the *Karmas*, so that they do not bind one to their *Falas*.

Thereafter, we had a running review of all the eighteen chapters of *Gita*, in the context of the subjects of *Karma-Yoga-Jnana-Bhakti* that come often in *Gita*.

From our wide-ranging discussion on the subject, it is seen that *Gita* intends to guide the world upon how to follow the Nishtthas of the Jnana and the Yoga; and to sort out the issues of the philosophy and Vijnana, appertaining to that goal.

Ksharakshara and Vairagya

We reviewed the rest of the subject matter of the World Phenomenon from the fifteenth chapter of *Gita-Dnyaneshwari*, through its concepts of the *Kshara*, the *Akshara*, and the *Uttama Purushas*. The conceptual understanding of its *Ashwattha Tree*, a simile upon the World

Phenomenon, clearly indicates the ephemeral nature of the world. Although the *Ashwattha Tree* is *Avyaya*, the world that arises upon its background is too short lived a phenomenon to be counted. In this context, this concept was juxtaposed to the *Celestial Tree* of similar kind from the *Vedas/Upanishadas*, for a comparison of the ideas behind it.

At the same time, we examined the mutual relationship between the *Maya* and the *Brahman*, via *Dnyaneshwari*. The philosophies upon the *Creation* were reviewed in that context. *Saint Dnyaneshwar* emphasises the ephemerality of the world. Its objective is to impress upon the mind of the *Mumukshu* the idea of renunciation of worldly pleasures (*Vairagya*); and to lead him on to the *Path* of emancipation from the cycles of births and death, inherent in the world cycle; and consequently, to the *Jnana*. This is the general objective of the fifteenth chapter of *Gita*.

Uprooting Root of World - Sword of Jnana

To uproot this *Avyaya* tree of the Worldly phenomenon - the *Ashwattha*, one needs the *Sword of Jnana*. It is held with firmness by the strength arising out of the constant meditation upon the *Adwaita Dharana* that 'I am the *Brahman*'. When that sword, the *Brahman*, and the *Sadhaka*, become united by the strength of immersion into the *Adwaita Dharana*, one would not find that *Ashwattha Tree* at all; it vanishes instantaneously, for sure, just by that *Dharana*.

That leads to the *Swaroopa Sakshatkara*. One becomes seated in the *Atman*, attaining to the *Parama Dhama*; from where there is no return! That state is described in great details. ('*Yadgatva na nivartante taddhama paramam mama*'; 15-6, *Gita*).

Swaroopa of Jeeva

The subject being discussed from times immemorial is what the Swaroopa of the Jeeva is: whether it is different from that of the Paramatman; or the Jeeva and the Paramatman are primordial, and unitary, in nature. *Saint Dnyaneshwar* says that in the eyes of the *Jnanin*, they are the same thing; but due to the *Ajnana*, they appear to be distinct and entirely different from each other. (*Dny, Ovi 15-334*).

The *Gita Shlokas* - ('*Mamaivamsho jeevaloke jeevabhootah sanatanah*; ...; 15-7 to 9, *Gita*); and ('*Utkramantam sthitam vapi ...; nainam pashyantyachetasah*'; 15-10 and 11, *Gita*); and *Saint Dnyaneshwar's* commentary upon these *Shlokas*, shed light upon the mutuality of the *Jeeva* and the *Paramatman*; simultaneously evoking the *Principle* of the

Chidvilasa, bringing it to the fore of this mutuality, rather identity of the two.

While saying that the *Paramatman* is everywhere, ('*Vishtabhyahamidam kritsnamekamshena sthito jagat*'; 15-42, *Gita*); the Lord, once again, expands His *Vibhootis* in - '*Yadadityagatam tejo*'; ... *sarvasya chaham ...* ' ; 15-12 to 15, *Gita*.

The fifteenth chapter of *Gita* arose out of the curiosity of *Arjuna* about the nature and the state of the *Chaitanya*, without the encumbrance of the *Upadhi* (qualification/limitation of the *Prakriti*). The *Ksharakshara - Purushottama* concept is revealed for its satisfaction. In its context, to have a rounded view of the matter, we also took the *Gita Bhashya* of the *Acharya* on the relevant *Gita Shlokas*, into account. In that process, the nature and attainment of the *Samadhi* state was also studied in details, starting with the basics of *Yama-Niyama-Asana (Sthairya)-Pranayama-Pratyahara*, etc.

Co-ordination of Four-fold *Sadhana*

In the fifteenth chapter of *Gita*, we find that the *Uttama Purusha* is the *Paramatman*; and understand the secret indicator to the *Sadhana* of *Gita* in its *Shloka*, ('*Sa sarvavidbhajati mam Sarvabhavena bharata*'; 15-19, *Gita*).

That is the substance of *Gita* which advances the *Sadhana* of worshipping the Lord whole-heartedly, knowing Him as He actually is. *Saint Dnyaneshwar* says that this is the *Sadhana* of *Bhakti*, by following every which way of the four-fold *Sadhana- Karma, Jnana, Bhakti, and Dhyana*; that is to attain the *Ananya Bhakti*, in reality. (*Dny, Ovi 15-568*). In the *Ovis, Dny 15-583 to 587*, through the simile of the *Jnana-Bhakti* temple, he critically establishes the unitary nature of the *Path*, comprising of the above-mentioned four folds of *Sadhana*, with the pinnacle of *Jnana* at its top.

In this context, the question - much-debated by the *Acharya, Lokamanya Tilak*, and other greats - of whether one needs to do the *Karmas*, or renounce them totally (*Karma-sannyasa*), after attaining the *Jnana*, was examined with reference to what *Saint Dnyaneshwar* says upon it.

It was then concluded, as far as we are concerned, that *Gita* upholds, in every way, doing of the *Karmas*, even by the *Jnanin*; and forecloses the idea of the *Karma-sannyasa* by the *Jnanin*, and all others. It is, in fact, the *Vidvat-sannyasa* i.e. the renunciation of the desire to do any specific

Karma, along with its the *Karma-fala*, so as to free oneself of its binding nature, which is the avowed way of *Gita*!

This is the age-old tradition of Yoga that was initially preached by the Lord to Vivasvana; and was passed down the line of the Bhaktas and the Rajarshis, through Manu and Ikshvaku, etc., right up to King Janaka, and other stalwarts.

The *Acharya* indicates that, with its fifteenth chapter, the *Gita Shastra* is over. The following chapters are supplementary in nature, according to him. *Saint Dnyaneshwar*, too, concurs with this. We also looked into the subject matter of each chapter of *Gita*, in the context of its entire discourse.

Philosophical Narration of *Gita*

Thereafter, we reviewed the philosophical narration of *Gita*, on the basic tenets and the mutual relationship of the triad of the *Jeeva-Jagat-Ishwara* combine, from its individual chapters, and the thinking of the renowned commentators, like the *Acharya*, *Saint Dnyaneshwar*, and *Lokamanya Tilak*, etc., all-inclusive. That way, we arrived at certain broad conclusions upon the Philosophical narration of *Gita* as follows:

Gita relates to the triad of the *Jeeva-Jagat-Ishwara*, through multiple entities, named differently, in its various chapters, such as:- The third chapter: *Karma-Brahman-Veda*; the seventh chapter: *Apara-Para-Paramatma* i.e. (I); eighth chapter: *Karma, Adhibhoota - Adhyatma, Adhidaiva-Adhiyajna, Brahman*; the thirteenth chapter: *Kshetra-Kshetrajna-Paramatman, Anatman (Prakriti)-Atman, Bhootas-Brahman*; the fourteenth chapter: *Mahad Brahman-Paramatman (I)*; and the fifteenth chapter: *Ashvattha-Parama Pada, Indriyas-Prakriti-Ishwara, Kshara Purusha-Akshara Purusha-Uttama Purusha*.

These terms/entities were classified into three levels: Lower, Middle and Superior strata. There, it was seen that all these terms/entities can be included in the three classes corresponding to the *Jeeva*, the *Jagat*, and the *Ishwara*.

Then all these terms were aligned with the chart of the *Genesis* into its three classes of: 1. Neither *Prakriti*, nor *Vikriti*; 2. Moola *Prakriti*; and 3. *Prakriti-Vikriti*. The finalised and duly modified Chart of the *Genesis*, based upon the above, was then produced for our better understanding of the philosophical narration of *Gita*, in general.

Broad View of *Sadhanas of Gita*

From the foregoing chart, and discussion, we synthesised a broad view of the various allied *Sadhanas* of *Gita*, so as to know their dimensions and arrive at their general principle, culminating in the ultimate goal of the extreme *Laya* into the *Ishwara*.

In conclusion, the following are the *Sadhanas* of *Gita*:

1. *Atma-tripti*, *Atmarati* and *Atmasantushtata*: To be one with the *Atman* by merging the *Chitta Vrittis* in it.
2. To surrender to the Lord (*Bhagavana*): To give up one's self unto the *Paramatman* unreservedly.
3. *Ananya-bhakti-yoga*: Constant meditation on the *Paramatman*; surrendering the *Manasa* and the *Buddhi* unto *Him*; Steadying the *Chitta* in *Him*, and by persevering practice (*Abhyasa*), meditate upon the *Divya* (*Divine*) *Purusha*.
4. *Kshetra-Kshetrajna Jnana* and *Bhoota-prakriti-moksha*: This is the *Sadhana* of *Jnana* through *Nityanitya-viveka* (*Atmanatma-viveka*). The *Sadhana* progresses from the state of the *Paroksha Jnana* (learning of the texts) to the state of the *Aparoksha Jnana* by perfecting the *Jnana* of the *Kshetra-Kshetrajna* (really speaking discriminating between the two perceptually viz. the *Kshetra* and the *Kshetrajna*.)
5. The *Jnana* of the *Purusha* and the *Prakriti* (with its *Gunas*): This, to, is the *Jnana* born out of the *Viveka* (*Nityanitya-viveka*, *Atmanatma-viveka*). The perfection of the *Jnana* to its pristine incipient level of the *Atman* is necessary to attain this *Aparoksha Jnana*.
6. To behold and to know the *Paramatman* that is situate with equanimity in all the *Bhootas*, even though they are its exact opposite, ephemeral, against perennial: This, too, is a *Jnana Sadhana*, like 4 and 5 above.
7. The *Jnana* of the nature of the *Prakriti* and its workings viz. it is the acting force behind the *Karmas* (*Kartritvashakti*), it gets the *Karmas* done by the *Jeevas*, and the *Atman* being *Akarta*, though appearing to be active in doing the *Karmas*: This, too, like the preceding 4 to 6, is a *Jnana Sadhana*.
8. *Bhoota-prakriti-moksha*: This, too, is a *Jnana Sadhana*, like preceding 4 to 7.
9. The *Jnana* of the force of the *Trigunas* behind *Karmas* (*Kartritva*); that the *Atman* is *Akarta*; cognizing these principles behind *Karmas* (*Drashttatva*), *Avyabhicharini Bhakti-yoga*: The *Ananya-bhakti-yoga* (like in 3 above) but based upon the *Jnana* of the *Atman* and the *Prakriti*.
10. Becoming devoid of the *Māna* (feeling of status) and *Moha* (*Ajnana*) and *Āsakti* (attraction to the *Prakriti* and its pleasures), *Nishkama* (without desires), and thus being equipoised in the *Sukha* and the *Duhkhas* etc.,

steadily situating oneself, by the *Jnana*, in the *Atman* perennially, by surrender to the *Adya* (*Adi*) *Purusha* to attain the *Parama Pada*.

11. To practise the *Jnana Sadhana* and to behold the *Paramatman* seated at the heart by the *Dhyana-yoga*.

12. Renouncing the attraction of the *Samsara* (*Samsarasakti*) and *Jnana* of the *Atman* to further the worship (*Bhakti*) of the *Purushottama* with all the heart: This, too, is the *Ananya-bhakti-yoga* based upon the *Jnana*.

In all of them, we found out how the four-folds of *Sadhana* i.e. 1. *Jnana*, 2. *Yoga*, 3. *Bhakti* and 4. *Nishkama Karma*, can be synthesized into the uniquely single *Path* i.e. the *Pantharaja/Rajayoga* of *Gita*, as *Saint Dnyaneshwar* has propounded.

Karma and Sannyasa

We also examined the portion of the eighteenth chapter of *Gita* that analyses the *Karma*, its constituents, and the effect of the *Trigunas* upon them. That was because the *Karma* is the essential component of day-to-day living; and it is at the beginning, in the middle, and at the end, of *Sadhana* of every kind.

For understanding the concept of *Karma-sannyasa*, we had taken into consideration what *Gita* says upon this matter in its various *Shlokas*. After understanding the concepts of the *Karma*, the *Tyaga*, and the *Sannyasa*, from them, we perused the thinking of *Shrimat Shankaracharya* upon this vital issue of *Gita*. The topic was also reviewed in the light of what *Saint Dnyaneshwar* has said in *Dnyaneshwari*. What emerged was the great principle of *Karma* that all the *Karmas* ought to be done, renouncing their fruits, and the *Ahankara*. That is the way of the *Karma-yoga* of *Gita*. (*Dny, Ovi 18-176*).

Citing Lord Shri Krishna from Gita for support, the Saint says that the Jeeva who is tired of the worldly bondage, should never neglect this commandment of the Lord. Upon the greatly-debated topic of the Sannyasa, he says that as long as the Jeeva abides by the body, whether it is illusion, or not, it is madness to attempt renouncing the Karmas altogether. His judgement appears to be the conclusive in the matter.

Karma

From the eighteenth chapter of *Gita*, it is well-known that: The five causes of Karma are: Adhishtthana, Karta, Karana (Indriyas; senses), activities of the Indriyas, and the presiding deities of the Indriyas. Their different interactions and their nature because of the activity of the *Trigunas* (*Sattva, Rajasa, Tamasa*) are also to be taken into account.

The objective of *Gita* behind examining all these aspects of *Karma* Viz. *Karta*, *Karma*, *Jnana*, *Buddhi*, *Tyaga*, *Dhriti*, and *Sukha*, etc. in such great details is to help foster the *Sattvaguna*, so very essential for the advancement of *Sadhana*. For right action, conducive to *Sadhana*, *Gita* prescribes the *Svakarma* that is apt for each according to his *Varna* and *Ashrama*. That has also been seen in details at that time.

Karma and Ishwara-pranidhana

Thereafter, we turned our attention to a topic essential for *Sadhana* i.e. the three *Brahma-namas* (*OM*, *Tat*, and *Sat*); and their application to the doing of the *Nishkama Karmas*. It is part of the seventeenth chapter of *Gita*. For understanding its background, we went into the details of the Nature's cycles and *Yajnas* from the third chapter of *Gita*, and the place of the *Nishkama Karma* in it.

Saint Dnyaneshwar says that those persons who follow their *Karmas*, with the *Nishkama* (desireless) attitude, gain to the state of the *Kaivalya*, by that action alone. (*Dny*, *Ovi* 3-151). Thus, in essence, the seventeenth chapter of *Gita* advocates that the *Karmas* ought to be done, remaining immersed in *Ishwara-pranidhana*.

The importance of *Shraddha* has been underscored there, too. *Gita* says that whatever *Yajnas*, *Danam*, and *Tapasah* are done without *Shraddha*, are *Asat* in nature; and their fruit is nil, here as well as, hereafter.

Four Kinds of Bhaktas

Application of the *Brahma-namas* to the *Sadhana* with *Shraddha* is a part of the *Ashtangayoga*, combined with the act of the *Ishwara-pranidhana*. To have a fuller understanding of the concept of *Ishwara-pranidhana*, we delved into the topic of the four kinds of *Bhaktas*, described in the seventh chapter of *Gita*.

The *Lord* praises all of them- the *Arta*, the *Artharthi*, the *Jijnasu*, and the *Jnanin Bhaktas*; yet extolls the *Jnanin Bhaktas* the most. (*'Udarah sarva evaite jnani tvatmaiva me matam'*; 7-18, *Gita*). He clearly enunciates that the *Jnanin* is verily *His Atman*! He has the *Darshana* of the *Lord Vasudeva*, in everything he perceives.

Saint Dnyaneshwar, too, reciprocates in the same vein, highlighting the greatness and the dimensions of such a *Bhakta's* experiences. The *Lord*, and *Saint Dnyaneshwar*, also reiterate that such *Bhaktas* are, indeed, very rare. (*Dny*, *Ovis* 7-136 and 137).

Gita manifests all the indications of the *Ishwara-pranidhana*, along with its *Sadhana*, in great details. *Saint Dnyaneshwar* raises it to a high pitch in his narration, to highlight its every single feature. We have seen its foundation in the *Pys*, and the eight-fold *Ashtanga Yoga*, for entering into the precincts of *Bhakti* which is the supreme principle of every *Sadhana*.

Sanctum Sanctorum of Bhakti

The ninth chapter of *Gita - Rajavidya Rajaguhya Yoga* - is the sanctum sanctorum of *Bhakti*. It is so lofty, and inherent with great *Bhakti* principles, that even *Saint Dnyaneshwar* became apprehensive about how to deal with it effectively. We took it up for detailed understanding of *Bhakti*, yet without transgressing the ultimate say of the *Saint* upon it. He, too, entreated us to pay rapt attention to enjoy its narration; and attain bliss by that alone.

Following his tune, we did not even know when we reached the Sanctum of *Bhakti*, and met the *Dark-blue-complexioned Lord Shri Krishna* at its centre!

Who is Bhakta

The indications of *Bhakti* and the *Bhakta* have been narrated by the *Lord* in *Gita*; and we have seen those. A *Bhakta* is one who has faith in the *Lord* and in the *Rajavidya* that is advocated by *Him*; one who keeps his conduct according to *His* advice to attain the *Brahma-vidya* and the *Parama Pada*. He is the one who treads upon the *Path* of the *Moksha*; and who has given his life for that single topmost goal.

Generally, by *Bhakta*, it is understood to be the one who does the *Bhajanam-Poojanam, Yajana*, and other similar worship, of the *Ishwara*. But *Gita* has in mind the *Bhakta* who does all this kind of worship only for the sake of the *Ishwara*; to attain to the state of the *Moksha*; and to have the ultimate *Sakshatkara* of the *Ishwara*. It does not at all mean that the *Bhakta* of *Gita* is different from the *Yogin*; or from one who follows the route of the *Nishkama* conduct; or still one different from the *Jnanin*. But definitely, he is not the one who is given to the various actions of *Bhakti*, other than for the goal stated as above.

The *Bhakta* of *Gita* is no ordinary person! He is endowed with the *Jnana* and the *Vijnana*; and if not perfect at it, he is the one who is trying to attain perfection in *Jnana-Vijnana*. He treads upon the *Path* of *Yoga* given by the *Lord* for *Moksha*. He is full of faith, yet not superstitious. He does all the *Vihita Karmas*; without desire for their fruits; and without *Ahankara* of doing them.

He does not forsake the *Karmas* by initiation into the *Sannyasashrama*. He does the *Karmas* in *Nishkama* way, for the sake of the *Lord*. He is the one who follows the *Yoga Path*, remaining fully devoted to the *Ishwara*, with the intention of attaining *Bhakti*. Definitely, he is not to be mistaken for the ordinary *Bhakta* who has different goals and conduct than the above. He is a Jnanin; a Yogin; a Karmin; and especially - he is the Bhakta, as Gita defines.

Rajayoga of Gita - Adwaita Bhakti

Gita expounds the *Path* that combines the four principle ways of *Karma*, *Yoga*, *Jnana*, and *Bhakti*, for the fulfilment of such a *Bhakti* to attain to the state of the *Moksha*. Gita expounds this supreme Bhakti which comprises of these four constituents; call it Jnana Bhakti, or the Adwaita Bhakti.

Anyone who desires the *Moksha*, is a *Bhakta*; and *Gita* expounds the *Rajayoga* that synthesizes all these ways, like its inseparable features. It is singular and unique!

Indication of Chidvilasa in Worship of Saguna Sakara

We had seen the philosophy of *Chidvilasa* that manifests through the utterances of the *Lord* in the ninth chapter of *Gita* on various subjects: Viz. the *Swaroopa* of the *Brahman*; *Ishwara*; *Jagat*; *Dwaita* and *Adwaita*; *Jeevatmans*; the universe of all objects, moving and unmoving; the principle of the *Soham* state; the experiential state of '*Aham Brahmasmi*'; Description of *Maya* and *Prakriti*; etc.

At that time, we understood the importance and the esoterism of the worship of the *Saguna Sakara*. We noted how *Saint Dnyaneshwar*, as a genius, has treated all these topics, in a scholarly way, with his experiential background of *Yoga* so as to enlighten us all about the real intent of *Gita*, and its exposition. It is a feat beyond the reach of the greats like the *Acharyas*, the scholars, the pundits, and the other eminent commentators, of *Gita*, no doubt!

Aishwarya Yoga of Ishwara

While on the above subjects, the *Lord* has explained the nature of the *Jeeva*, the world phenomenon, and the *Prakriti*. His *Aishwarya* is in the fact that *He* is not in the *Bhootas*; nor are they in *Him*; Or the *Bhootas* are in *Him*, yet *He* is not in them.

This is the grand paradox of *Gita*, that we tried to understand in our discussion of the *Aishwarya Yoga* of the *Lord*. This is the seal upon the mystic *Rajayoga* of *Gita*, and its *Chidvilasa*, which is difficult to

understand at first glance. However, *Saint Dnyaneshwar* explains it by a simile. He likens it to the Sun that appears to be the cause behind the activities that go on in its light, yet remaining totally uninvolved in them. The *Ishwara* is, likewise, at the back of the *Creation*. Yet *He* is not at all involved in it, in any way!

Essence of Gita-Dnyaneshwari

The *Ishwara Tattwa* is thus seen to be absolutely mystic, and paradoxical. It is beyond the intellect (*Buddhi*) to grasp. To experience it, one needs to resort to the methods of *Yoga* i.e. one has to practise the *Abhyasa Yoga*.

Its secret, and the *Sampradaya* (methodology), have been duly examined by us from *Gita-Dnyaneshwari*, starting with - '*Yogah proktam puratanah*'; 4-3, *Gita*; going into - '*Sparshankritva bahirbahyanshchakshushchaivantare bruvoh; pranapanau samau kritva nasabhyantaracharinau*'; and '*Yatendriya ...; ... mukta eva sah*'; 5-27 and 28, *Gita*; culminating in the *Pantharaja* of the sixth chapter of *Dnyaneshwari*; and ending into the *Kramayoga* in its eighteenth chapter. This entire subject had been reviewed in the work at various places by us, to find out *Gita's* prescription for the *Rajayoga*.

The entire gamut of the *Yoga*, as per '*Lokesmindvidha nishttha pura prokta ...*'; 3-3, *Gita*, has been disclosed by the *Lord* and *Saint Dnyaneshwar* in their discourses. The intrinsic nature of this *Yoga* is in the utterance of *Saint Dnyaneshwar*, (*Dny, Ovi 9-210*), that the *Bhaktas* of the *Lord* are immersed in the *Nama-japa*; and discussing the *Atman*, amongst themselves. (*'Machchitta madgataprana bodhayantah parasparam; kathayantashcha mam nityam tushyanti cha ramanti cha*'; 10-9, *Gita*).

The *Rajayoga* of *Gita*, aka the *Pantharaja*, or the *Kramayoga* of *Saint Dnyaneshwar*, has taken shape in *Dnyaneshwari*, incorporating the *Bhaktiyoga* (*Dny, Ovis 9-212 to 219*), the *Jnanayoga* (*Dny, Ovis 239 to 248*), and the revelation of experiences of the *Rajayoga* (*Dny, Ovis 249 to 264*), displaying its various other aspects as well.

Amritanubhava

The *Gita Shlokas*, '*Aham kraturaham yajnah*'; 9-16 and 17, shows the universal dimension of the *Bhaktas'* experiences; that the *Lord* is everything in the *Creation*. From the *Lord's* averment that *He* is the *Father* and the *Mother* of this *Creation*, (*'Pitahamasya jagato mata ..*'; 9-17, *Gita*), we switched over to *Amritanubhava's* *Adi Yugal* (Primordial Couple) of *Shiva* and *Shakti*, enjoying their *Lila* in the world. At the same

time, we learnt about their unitary nature; and their *Samya* (equipotency). In fact, the *Shakti* itself manifests as *Shiva* in the *Creation*.

When the state of the *Laya* of the *Shoonya* i.e. the *Akasha Tattwa*, along with the dissolution of the *Trigunas*, is affected, the state of *Yoga* manifests. That is the journey from the *Shoonya (Tattwa-laya)* to the *Mahashoonya (Parama Shiva; the ultimate state)*.

We observed how the *Jnana Marga* and the *Yoga Marga* manifest from the philosophical narration of *Amritanubhava*: *The Jnanayoga from Shiva ('Jnanayogena sankhyanam')*; and the *Kundalini-specific Yoga from Shakti ('Karmayogena yoginam')*.

In the *Amritanubhava Shloka*, (*Adwaitamatmanastattwam darshayantau mithastaram; tau vande jagatamadyau tayostattwabhipattayo'*; 4), *Saint Dnyaneshwar* reveals the *Adwaita* between the *Shiva-Shakti*, the *Prakriti-Purusha*, the *Primordial Principle of the Creation*; thus, indirectly hinting at the *Lord's* say in *Gita* that he is the *Father* and the *Mother* of the *Creation* (9-17, *Gita*). In one of the chapters of *Amritanubhava - Shivashakti-samaveshana*, *Saint Dnyaneshwar* throws light upon the *Chidvilasa*, as in above discussion.

While on this subject of *Amritanubhava*, it is to bring to the notice of the readers what one authority on *Amritanubhava*: *Shri Ranganatha Maharaja Parabhanikar* - says about the *Yogin* who understands the real nature of the *Shiva* and the *Shakti*. He says that: *The Amritanubhava is for the Mumukshu who has subtle power of discrimination; and who has advanced to the state of the Saguna Sakara in worship and the Samadhi state of Yoga.*

In our own ways, we have attempted to understand the *Swaroopa* of the *Ishwara* for practising the *Ishwara-pranidhana*. These efforts are directed with the intention that the *Sadhaka* should be able to attain to the *Saguna Sakshatkara* of the *Ishwara*.

One *Saint - Shri Baba Maharaja Sahasrabuddhe* - used to say that: 'The *Sadhaka* should remain in the state of both - the *Saguna* and the *Nirguna*. On one side, in the world, he should witness the *Saguna*; and on the other side, the *Paramatman*, he should witness the *Nirguna*. The *Sakshatkara* of the *Paramatman* is two-fold: Going from the *Saguna* unto the *Nirguna*; and from the *Nirguna* unto the *Saguna*. It is like the Ocean being in its drop; and the drop being in the Ocean.'

Needless to say, that this work is primarily intended for those who have the above state as their goal.

Ishwara's Anusandhanam: Pranava and Onkara

After *Amritanubhava*, we turned our attention to the most important concepts in *Ishwara-pranidhana* Viz. the *Onkara* and the *Pranava*. We learnt what is the *Onkara* (OM) from *Gita*, *Dnyaneshwari*, and the *Pys*. We noted that the *Mandukya Upanishada* and its *Karika* by *Shrimat Gaudapadacharya* are dedicated to the subject of the manifestation of the *Onkara*. We also learnt the unique importance in worship of the *Pranava/Onkara*, which represents the *Ishwara*.

In its context, we surveyed some of the *Abhangas* of *Saint Dnyaneshwar* which throw more light upon this subject. It was understood that the goal of *Sadhana/Upasana/worship* is to transmute the entire body-mind-Lingadeha complex into the state of the *Onkara/Pranava*. That is the real way to the *Sakshatkara* of the *Atman*!

Vibhooti-yoga

After acquainting ourselves with some of the *Vibhootis* of the *Lord* from the *Gita Shlokas*, 9-18 and 19, and following upon the utterance of *Saint Dnyaneshwar* that the entire *Creation* is the *Ishwara*, inside to the outside, we turned to the tenth chapter of *Gita* - the *Vibhooti-yoga* - to understand the nature of the *Ishwara* in greater details; and to enter deeper into the sanctum sanctorum of *Bhakti*.

We observed that the thread of *Yoga* runs through the *Gita* chapters, from the fifth to the tenth, extending into the latter two chapters. The *Lord* says that even the *Gods* and the *Maharshis* do not know the real *Swaroopa* of the *Paramatman*. That supreme *Tattwa* is beyond them, and their origin. ('*Na me viduh suraganah prabhavam na maharshayah*'; 10-2, *Gita*).

That *Swaroopa*- the *Tattwa*- is seen clearly by the *Sadhaka* who climbs atop the mountain of *Yoga* to its peak, in the light of the *Atman*. Without the *Divine Eye* that is attainable only through intense *Sadhana*, it is not possible to behold the extent of the *Swaroopa* of the *Paramatman*. *Arjuna*, too, could behold the *Vishva-roopa* of the *Lord*, only after he was given the *Divine Eyesight* (*Divya Chakshu*). (11th chapter of *Gita*).

The *Vibhootis* in the *Vishva-roopa* can be experienced by the *Sarvajnata Siddhi* of *Yoga*. The *Lord* says that *He*, and *His Vibhootis*, and their ambit, are seen as one and the same, when one has the *Yogic* experience of it. One who has perceived this, attains to the *Abheda Bhakti* of the *Paramatman*.

This Bhakti Yoga has been narrated in the context of the Pantharaja, in the sixth chapter of Gita-Dnyaneshwari, as per Saint Dnyaneshwar. It is clear that the narration of the Yoga and the Bhakti in the chapters of Gita-Dnyaneshwari, from the 6th to the 10th, is regarding the same Yoga that was introduced in their fifth chapter, vide the Gita Shlokas, 5-27 and 28.

For the worship of the Lord, the desirable Dhyeyyas of His forms in the world are narrated in the 10th chapter of Gita. Arjuna wanted to know these Vibhootis for worshipping.

Pantharaja - Pivotal Yoga

In that chapter, the Lord has narrated some of His main Vibhootis. One of these can be set up as the Dhyeyya i.e. object for the Dhyana. Patanjali speaks of Ekatatwabhya (1-32, Pys). That removes the obstacles in the Yoga Path. To meditate upon the chosen Vibhooti of the Lord, out of the numerous, is the part of the proficient practice of Yoga. That is because the Ishwara-pranidhana is the focal point - the pivot - of the Yoga of Gita and also, the only alternative way in the Pys.

The Yoga system that is enunciated in Gita being based upon the Saguna Dhyana, these Vibhootis are of prime importance to it, as they best serve the purpose of the Dhyeyyas to the Sadhakas, with the widest varieties to choose from, according to one's inclination and fascination. It is to reiterate that the Sadhana of Jnana, Karma, Bhakti, or Yoga alone is not adequate for attaining to the Sakshatkara of the Atman. For that, one has to follow the Pantharaja, aka Rajayoga/Kramayoga, that comprises of them all in the most harmonious way.

It is well-nigh impossible, even for the Lord, to recount each and every of His Vibhootis. They are innumerable. The Lord pervades them and this world with only a small fraction of His Swaroopa. The rest of His Swaroopa is infinite, beyond any limits, as the Shruti says: 'Tyattishtthat Dashangulam'. We learn of this truth from the Lord Himself. ('Ekamshena sthito jagat'; 10-42, Gita). The final advice of Saint Dnyaneshwar on it is that the Sadhaka should worship Him in the entire Creation as one and the only one pervading it all.

Karma-samuchchaya

Postponing the discussion of Bhakti, we turned to the Karma-samuchchaya i.e. the aggregation of the concepts on Karmas that is in the first to the fifth chapters of Gita. It deals extensively with the Karmas in Gita. It starts from the first Shloka of the first chapter of Gita, with the

query by the blind King *Dhritarashtra* about the happenings on the battlefield of *Kurukshetra*. ('*Dharmakshetre kurukshetre ...*'; 1-1, *Gita*).

Upon the background of *Arjuna's* anguish, and doubts about what action is right, of going to war, or turning away from it, and his indecision and inaction, with the resolve to not face the battle; etc., we leafed through to the second chapter of *Gita*.

Second Chapter of *Gita* - Beginning of *Gita* Discourse

Upon this as the backdrop, *Lord Shri Krishna* tells *Arjuna* the commonsense reasons why he must not turn away from the battle; and how it will be disastrous for him, and those gathered on his side, etc. But *Arjuna* was not satisfied with that reasoning alone. He remained averse to fighting the war, because of his illusion over *Papa-Punya* and *Dharma-Adharma*; his sorrow over having to kill the near ones in the battle; *Ajnana*, and anguish, etc.

At that time, he requested the *Lord* to guide him, as a *Guru* would a disciple. *Lord Shri Krishna*, in turn, commences the *Gita* discourse to him from the *Shloka*, '*Ashochyananvashochastvam ...*'; 2-11, *Gita*. After narrating the *Sankhya Buddhi*, aka the *Jnana Marga*, he turned to the *Buddhiyoga* i.e. the *Karmayoga*, the central *Yoga* of *Gita*. It is for the *Yoga* practitioners.

Naishkarmya Yoga

The *Lord* indicates that the *Vedas* alone are incapable of showing the way for transcending the cycle of births and death which is inherent in the world phenomenon. For getting rid of that cycle, one has to transcend the *Trigunas* i.e. the *Maya/Prakriti*. The *Lord* advises *Arjuna* to do it. ('*Nistraigunyo bhavarjuna*'; 2-45, *Gita*).

However, *Gita* accepts that part of the *Vedas* that is useful for the *Sakshatkara* of the *Paramatman*. *The maximum fruit of the Vedas is the attainment of the heaven for its pleasures. Gita finds it trifling. On the contrary, Gita advocates strongly to do the Vihita Karmas, without expectation of their fruits, and involvement of self.*

It advises one to offer every Karma that has to be done to the Lord. That is the method of the Karmayoga of Gita. Gita does not propound renunciation of the Karmas. It lays stress upon the Naishkarmya Yoga.

Incidental to this discussion, we examined the similarity between the *Yoga* of *Gita*, and that of *Patanjali*, once again. We also learnt the ways of the

Sthitaprajnas from *Saint Dnyaneshwar*, in details, based upon those in *Gita*.

We also learnt the real intended meaning of the *Gita Shloka*, '*Ya Nisha sarvabhootanam* ' ; 2-69. It also transpired that for the *Yogin*, the state attained at the end of life is significant. Also. It is without pangs. He attains to the *Moksha* easily because of his *Yoga Sadhana*.

Jnana-Karma Samuchchaya - 3rd and 4th Chapters of Gita

We noted that the four *Shlokas* of *Gita*, ('*Karmanyevadhikaraste ..; .. yogah karmasu kaushalam; ...*'; 2-47 to 50), give clear directions for following the *Karmayoga*. However, *Arjuna* became confused about the real intent of *Lord Shri Krishna*. He thought like the learned commentators of *Gita* that the *Jnana* and the *Karma* are incompatible with each other; and therefore, there cannot be their congregation together (*Jnana-Karma Samuchchaya*).

Hence, he asks the Lord that if He is saying that the Jnana is superior to the Karma, then why He is asking him to do the Karmas. ('*Jyayasi chetkarmanaste mata buddhirjanardana; tatkim karmani ghore mam niyodayasi keshava*'; 3-1, *Gita*). That is the beginning of the third chapter of *Gita* on *Karma-samuchchaya*.

Lord Shri Krishna dispels the wrong notion of *Arjuna* of the *Naishkarmya* (*Karma-nivritti*; total abdication of the *Karmas*) of the *Jnanin* being superior to the *Karmayogin's* performing the *Karmas*; and the day-to-day living of the ordinary men. In this context, we had perused the opinion of *Shrimat Shankaracharya*, the originator of the *Jnana-Karma-samuchchaya* debate.

It was concluded that Gita advocates the Pravrittipara Dharma. It involves: 1. Following the three Purusharthas (aims of life) (Dharma - conduct as per the Shastras; Artha - livelihood and earning of wealth by good means; and Kama - satisfaction of the desires, including the carnal to procreate children, by fair means.). (The fourth Purushartha is attainment of the Moksha.); 2. While doing so, one should avoid the sins and earn merit (Punya); and 3. Performing all the due Karmas, without desiring their fruits, for the attainment of the Moksha.

The achievement of the *Pravrittipara Dharma* is the merging into the *Brahman*, attaining *Beatitude*. This Dharma is inherently connected to the peaceful and unagitated state of the Chitta. The Yoga Path - as in ('*Athayoganushasanam*'; Pys, 1-1;) and ('*Imam vivasvate yogam*

proktavanahamavyayam'; - 4-1, Gita;) - originates in the Pravrittipara Dharma.

It is noted that we cannot agree with the *Acharya* on his rather insisting upon the *Sannyasashrama* for the attainment to be possible. *Lord Shri Krishna* in the third chapter of *Gita*, and *Saint Dnyaneshwar* in his narration, do never ask the *Mumukshu* to don the orange robes of a *Sannyasin* and take to that *Ashrama*.

Sannyasashrama is part of the *Varnashrama Dharma* prescribed by the *Shastras*; and *Gita* is not against it, if it be in the course of living the life as per the *Shastras*. But it does not agree with the inaction of *Sannyasashrama*, which is abandonment of all the *Karmas*, in totality. *Gita* expounds *Naishkarmya Siddhi*; not abandonment of the *Karmas*, which is in total violence of its discourse.

Saint Dnyaneshwar clarifies, (*Dny, Ovis 3-186 to 188*), that: The Lord advises us to discharge all the due Karmas satisfactorily, and offer them to Him. While doing the Karmas, one should keep the Chitta in the Lord, and not in the fruits of the Karmas. There is no bar to enjoy the available pleasures; but one should remain detached from the worldliness. This is the Pravrittipara Path to the Moksha, as in Gita.

Gita and Pravritti-Nivrittipara Dharma

Those persons who do not follow this advice proper of the *Lord* are naive; and they stray away from the *Path* of permanent welfare (*Kalyanam*). The much-praised Svadharma of Gita is to control the Indriyas, and to do the Karmas as ordained by the Shastras for one according to one's Varna and Ashrama. Every action other than that is Paradharma (another's calling; not one's own). Following the *Paradharma* is disastrous, as seen in the third chapter of *Gita*.

From what we have seen, Gita combines the elements of the Pravritti and the Nivritti in its Dharma (Path to Moksha). Saint Dnyaneshwar reinforces it by saying that until the Prakriti rules, no one can abandon the Karmas totally. This is all by way of harmonizing the ways of the *Sankhya* and the *Yoga*, in the most intelligible way, as far as we can understand it.

Synthesis of Bhakti-Yoga-Jnana-Karma

Turning to the fourth chapter of *Gita*, we find *Saint Dnyaneshwar* harmonizing the *Bhakti* with the *Yoga* of *Gita*. He indicates that the triad of *Shraddha*, *Bhakti*, and *Jnana*, is central to the *Yoga*. By adding the element of *Karma* to it, this *Yoga* of *Gita/ Rajayoga*, is perfected.

While on the issue of the *Karma*, we examined what is *Karma*, *Akarma*, and *Vikarma*, of *Gita*. It says that even the wisest persons become confused on this issue of *Karmas*. The opinion in *Gita Bhashya*, and *Saint Dnyaneshwar's* take on these issues, was also perused. We noted that *Saint Dnyaneshwar* avoids getting into the theoretical aspects here. Instead, he prefers to describe the conduct and attitude of the persons who have attained to the *Naishkarmya Siddhi*, which is helpful to *Sadhana*.

He shows that the *Lord* is advising to do the *Karmas*, without any longing for its fruits. Thus, combining *Karma* with *Yoga*, he takes the synthesis of the *Yoga* of *Gita* forward: combining *Jnana*, *Karma*, *Bhakti*, and *Yoga*, all together. This synthesis results in the *Jnana-yajna/Brahma-yajna* of *Gita*.

Karmayoga - Path of All

Arjuna was listening intently to what *Lord Shri Krishna* had been discoursing on the *Karma-samuchchaya*. He wanted to know which of the Two - *Yoga* and *Jnana*- is more beneficial to man. Actually, the Lord had been telling him all the while that one should aim at doing all the Karmas, following the Yoga Path. That is the Sannyasa in actuality.

Even after attaining to the *Jnana*, the *Sankhyas* (*Jnanin*) ought to continue to do the *Karmas*. They are not bound to them/their fruits. But they do it as a part of the duty of *Loka-sangraha* that every attained soul has towards the humanity. In this context, the *Lord* cites the example of *Jnanins* like *Janaka*. He says that *He* himself does all the *Karmas*, though *He* has nothing to be gained by it.

The *Jnanins* follow the *Lord*, even when they have no duties left. Therefore, *Saint Dnyaneshwar* surmises that the *Karmayoga* is the prescription of *Gita* for everyone: The wise and the fool, the common men and the women, the ignorant and the intelligent. The adepts who are fit for the last step of the *Yoga* i.e. the *Jnana Marga* are very rare, like sage *Shuka*, born almost a *Jnanin*. *Gita* is seen to reinforce the *Karmayoga*, all throughout its essay.

Ananda Everywhere

We have seen the state of the Attained persons. Also, we familiarized ourselves, through *Dnyaneshwari*, with the state, conduct and attitude of the *Jeevanmuktas*, described in the fifth chapter of *Gita*. The *Jeevanmukta* is the *Paramatman* incarnate. He is an example of the *Shruti*: '*Brahmavid Brahmaiva Bhavati*' - 'One who knows the *Brahman*, becomes it'.

The *Jeevanmukta* is engaged all the while in activities that benefit the masses; and all the beings. He attains to the state of *Eternal Shanti*. We understood the state of such a person from the chapters of *Amritanubhava: Jnana-khandana* and *Jeevanmukta Dasha Kathana*. His state is the final place of repose for the efforts of *Jnanin* and *Yogin*. Saints describe it as: 'Ananda, and Absolute Ananda, Everywhere!' - 'Bliss Unbound, and Untold!'

That is the end of the *Karma-samuchchaya* from the four chapters of *Gita* - its 2nd to the 4th. Thereafter, *Lord Shri Krishna* turns to the essential subject of *Gita*: the practice of *Yoga* - the *Pantharaja*.

Pantharaja

Lord Shri Krishna starts narrating the *Pantharaja Yoga* to *Arjuna* in the sixth chapter of *Gita*. It is expanded in great details by *Saint Dnyaneshwar*. It starts from *Ovi 6-152*, of *Dnyaneshwari*. We had seen elsewhere some details of it while on the subject of the *Patanjala Yoga*.

While trying to understand its more complicated and mystic aspects, we tallied the concepts of *Samadhi*, *Samyama*, and *Ritambhara Prajna*, etc., of the *Patanjala Yoga* with it. Also, we tried to understand its basics like the *Kundalini*, its awakening, and other details, from *Dnyaneshwari*.

Yoga Science Behind Mystic Actions of Kundalini

The mystic actions of the *Kundalini* etc. of the *Pantharaja Yoga* cannot be understood by anyone other than knowledgeable persons. For gaining it, one needs the blessings of either the *Ishwara*, or the *Guru*. However, even if one does not have that knowledge beforehand, the *Kriyas* do take place, once the *Kundalini* awakens. Yet a *Sadhaka*, not acquainted with them, is most likely to become confused when they start to manifest.

Even if the *Guru* has initiated the disciple into the *Yoga Path*, in the absence of full and proper guidance from him, or his untimely death before the disciple attains to the final state of *Yoga*, the disciple is likely to suffer much due to ignorance of the *Yoga* science of *Kundalini*. Hence, every Sadhaka must try to gain maximum knowledge of the mystic Path, while still there is time.

To warn them of the perils of the *Path*, and to impart its maximum possible knowledge to them for their benefit, are amongst the objectives behind this work of *Yoga of Gita*.

With that in view, we tried to have a preliminary knowledge of the various allied subjects of *Yoga* Viz. *Patanjala Yoga Sootras*, *Kundalini* and the

Shat-chakras, *Yoga-taravali*, and *Saundarya-lahari*, etc. The subject was also examined from the compositions of *Guru Gorakshanatha*, like the *Siddha-siddhanta-paddhati*, etc. Thereafter, a brief review of the *Pantharaja* was also taken.

All these details were seen by us from the point of view of enquiry into the *Yoga Kriyas*. However, just from the complicated and mystic details, one should not surmise that this *Yoga Sadhana* is very difficult. *Arjuna* also mistook it to be very difficult to practise. Yet the *Lord* explained to him that there is no other discipline as simple and easy to practise as *Yoga*.

There is, however, a form of *Yoga* of the *Kundalini* which is very difficult. That is of setting the *Avyakta* as the *Dhyeyya* in *Yoga Sadhana*, and that, too, without *Ishwara-pranidhana/Bhakti*. This matter was examined from the 12th chapter of *Gita-Dnyaneshwari*.

Mysticism of Yoga

Saint Dnyaneshwar has named the *Pantharaja* as the *Path of Bhakti*, in that context of the *Dhyeyya*. *Gita* advises the *Vyakta* - the *Saguna Sakara* to be taken as the *Dhyeyya/Alambana*. Then there would be no difficulty in practising the *Yoga*.

After learning this essential aspect of *Pantharaja*, we turned our attention to other matters like the *Yoga Chakras*, and the *Kundalini*'s actions, etc. we perused the details of these aspects from *Dnyaneshwari* and the *Abhangas* of *Saint Dnyaneshwar*. That helped us in understanding the mystic actions and states of *Yoga*.

Knowledge of the experiences of Yogins, and the mysticism behind them, was our other objective behind perusing that literature of the Saint. We understood the concept of the *Bindu*, going into some details. We also understood the concept of the *Pranava* from his *Abhangas* on *Yoga*. We also learnt about the seven stages of *Yoga/Jnana* from the *Yoga Vasishttha*.

Adwaita Bhakti

After examining these details of *Yoga*, we turned to the *Bhakti* in *Adwaita*, that *Saint Dnyaneshwar*, and *Gita*, so much praise. It is best explained by *Saint Dnyaneshwar*, in the form of the harmonious whole with the triad of *Jnana-Karma-Yoga*. The *Bhakti* is reflected in all its glory in the chapters of *Gita*, from the 9th to the 12th, especially, in the ninth - *Rajavidya Rajaguhya Yoga*. This is the famous *Ananya Bhakti*, another name for the *Adwaita Bhakti*, of *Gita*. We had acquainted ourselves with some of its aspects, while on the subject of the *Ishwara-pranidhana*.

The classification of men is in two categories - *Bhakta* and *Abhakta*. The *Bhaktas* have four categories, including the most exalted - *Jnanin Bhakta*. *Gita* tells us that even the knowers of the *Vedas* get engulfed into the cycles of the world and heavens because of not understanding the *Paramatman*, due to *Ajnana*. That indicates the state of the ordinary *Abhaktas*. The worst happens to the *Vedics* i.e. on exhausting the *Punya* in the heavenly pleasures, they are thrown back into the world, again. ('*Ksheene punye martyalokam vishanti*'; 9-20 and 21, *Gita*).

The remedy of this disaster is the *Ananya Bhakti* - the *Yoga* with *Ishwara-pranidhana*, as reflected in the *Gita Shloka*: '*Ananyashchintayanto mam ye janah paryupasate*'; 9-22. *Gita* clarifies that the worship of the Gods, other than the *Lord*, yields fruits that are ephemeral. It is only the devotion to the *Ishwara* that can bring any permanent benefits.

The basics of this *Bhakti* are contained in the *Gita Shloka*: '*Patram pushpam falam toyam ..*'; and '*Yatkaroshi ...*'; (9-26 and 27). The foundation of this *Bhakti* is *Supreme* devotion and offering everything that one does to the *Lord*. *Ishwara-pranidhana* is the essence of the *Ananya Bhakti*.

The ninth chapter of *Gita* indicates that the *Bhaktiyoga* of the *Bhakta* is the same as the *Karmayoga* of the *Karmayogin*, and the *Dhyana-yoga* of the *Yogins*. The *Yoga* with *Ishwara-pranidhana* is the focal point of all the three ways - *Karma*, *Yoga*, and *Bhakti*; and the *Jnana* is its essential part.

'Manmana Bhava Madbhakto'

The state of those who unite with the *Paramatman* by this way of *Yoga* and *Bhakti*, including even the women and the *Shoodras*, is described by *Saint Dnyaneshwar* in the following words: 'Even if they are the lowliest of the lowly, and sinners, and have never learnt the *Vedas* before, they are equal to the *Lord* in every way; and no less.' (*Dny*, *Ovi* 9-449). There are many examples from the *Puranas* and in actuality, of Saints who were dearest to the *Lord*, even though they were of the lowly social classes. The *Lord* has no place of caste and creed in *His* reckoning of a *Bhakta*.

Saint Dnyaneshwar, reiterating the unitary nature of *Yoga* and *Bhakti*, asks every one, most earnestly, to get on with *Bhakti* without delay; and attain to the *Parama Dhama* of the *Lord*. He is singing the same tune as *Lord Shri Krishna*: '*Manmana bhava madbhakto madyaji mam namaskuru; mamevaishyasi yuktvaivamatmanam tatparayanah*'; (9-34, *Gita*).

In the end of his discourse, *Lord Shri Krishna* reiterates this central message of *Gita*, albeit with a few different words: 'Manmana bhava madbhakto madyaji mam namaskuru; mamevaishyasi satyam te pratijane priyosi me'; (18-65, *Gita*). This is the central piece on the Bhakti of Gita!

To sum up the *Lord's* advice, in *Saint Dnyaneshwar's* words: 'Fill up your mind with *Me*. Sing to *My* glory! Witness *Me* in everything and everywhere. By *My Dhyana* all the time, perform the *Nama-yajna* to burn all the desires of the world in it.'

Lamp of Bhakti

The Lamp of *Bhakti* is lit up at the heart by the *Yoga*, with the wick of *Karma*, and the flame of *Jnana*. Its rays start the journey to *Infinity*! In their light, we entered the inner cavern of *Bhakti*. For it, a part of the tenth chapter of *Gita* was perused by us, to know the *Vibhootis*, and the essence of *Dhyana* and *Dhyeyya*.

To experience the *Lord* everywhere, in the light of that *Bhakti*, we turned then to the eleventh chapter of *Gita*, on the *Vishwaroopa Darshana*. Its base is the request of *Arjuna* to the *Lord* to show him *His Vishwaroopa* that is the essence of the unity of the *Vishva* with *Him*. ('*Drashtumichchhami te roopamaishvaram purushottama*'; 11-3, *Gita*). In response to it, the *Lord* then shows him the *Vishwaroopa* that is the delight of the *Yogins*.

Concept of Vishwaroopa

By displaying His Vishwaroopa, the Lord gave Arjuna the Yogic experience of the Adwaita. It was the manifestation of the Sakshatkara - the Swa-samvedyatva of the Atman.

In that context, we learnt about the *Vishwaroopa*, as it is described variously in the *Vedic* literature, like: The *Purusha-sookta*; *Richas* of the *Rigveda*, *Yajurveda*, and the *Atharvaveda*; *Upanishadas* like the *Ishopanishada*, *Mundakopanishada*, *Katthopanishada*, *Taittiriyanopanishada*, *Brihadaranyakopanishada*, and *Shvetashvatara Upanishada*; and the *Uchchhishta-sookta*, etc.

On analyzing the *Yogic* aspects of the *Vishwaroopa*, we learnt from Pt. Satavalekar that *Arjuna's* perception of it was just from one particular angle i.e. the *Destructive* attitude of the *Ishwara*. This is evidenced in *Gita* in its *Shloka*: '*Kalosmi lokakshayakritpravridhho*'; (11-22). It was a fraction of the total *Vishwaroopa* of the *Lord*.

Yogic Significance of Vishwaroopa

As *Arjuna* started to recover from the initial awe of the *Vishwaroopa* shown to him by the *Lord*, he started to realize its greatly destructive nature; and he started pleading to the *Lord* to withhold it. The *Lord*, too, conceded to his request; after disclosing the purpose of the destructive nature. However, he advised *Arjuna* that the *Vishwaroopa* is *His* highest manifestation, for which even the greatest of *Yogins* crave.

After seeing the *Vishwaroopa*, *Arjuna* realized that *Shri Krishna* was no ordinary mortal, but the *Lord Himself*. He felt remorse at having treated *Him* like a common man; and begged to be forgiven. That is the storytelling part. But on examining the nature of the experience of the *Vishwaroopa* from the *Yogic* angle, it is revealed that: *The Yogin gets its experience on attaining the Mahavideha-vritti.*

Two Handfuls of Flowers for Saguna

The frightened *Arjuna* begged the *Lord* to revert to *His* usual form: with the Conch shell, the Mace, the *Chakra* and the Lotus in one arm each. *Lord Shri Krishna* had to concede to his urging. Needless to say, the *Bhaktas* are only too fond of that form of the *Lord*. We savored that *Swaroopa* of the *Lord* from a number of *Abhangas* of *Saint Dnyaneshwar*.

It was also observed that *the Sakshatkara from the Saguna to the Nirguna takes place in the region above the Ajna Chakra: from the Bindu to the Maha-shoonya.* *Gita* sends out the message in the words of the *Lord* to all those *Sadhakas*, desirous of having that kind of the *Sakshatkara*: 'Matkarmakrinmatparamo madbhaktah sangavarjitah; nirvairah sarvabhooteshu yah sa mameti pandava'; (11-55). It is almost the same message that is found elsewhere in *Gita*, and parallel to what the *Lord* espouses in the *Gita Shlokas*, 9-34 and 18-65, as seen above. With it, ends the 11th chapter of *Gita*.

Saint Dnyaneshwar beautifully concludes the eleventh chapter of *Dnyaneshwari*, with his ode to the *Vishwaroopa* in the following words, offering the Two Handfuls of Flowers of his Innate Feelings of *Bliss*. He says:

***Filling to the Brim,
Two Handfuls Of
These Flowery Words,
Inspired by Him
And Untainted,
I Proffer With Devotion,***

***Upon The Lotus Feet
Of The One,
Who Is At The Heart
Of This Universe.***

In these sonorous words, he pays his obeisance to the *Vishwaroopa* of the *Lord*!

Sadhana Methodology

Later on, for understanding the other aspects of *Ishwara-pranidhana*, we turned our attention to the *Vyaktopasana* of the 12th chapter of *Gita*, taking recourse to the *Patanjala Yoga Sootras*. We also understood what the *Gita Bhashya* of the *Acharya* has to say upon this subject of worshipping the *Saguna*. *Saint Dnyaneshwar* says clearly that for the sake of the *Bhaktas*, the *Lord* has created numerous *Saguna* forms; and thousands of names for *Japa*. (*Dny, Ovis 12-89 and 90*).

The *Lord* describes various ways of *Ishwara-pranidhana* in the *Gita Shlokas*: '*Mayyeva mana adhatsva mayi buddhim niveshaya*'; ...'; (12-8 to 11). The simplest method is to give to the *Lord* just a single moment at a time, if one finds it difficult to devote entirely to *Him*. As the *Chitta* starts to experience the momentary bliss, it takes after it, longing for the extension of that pleasure.

The outcome of the deliberations upon the above *Shlokas* of *Gita* is in the next *Gita Shloka*: '*Shreyo hi jnanamabhyasat jnanat dhyanam vishishyate; dhyanat karmafalatyagah tyagat shantih anantaram*'; (12-12). This *Shloka* is very important to the *Sadhana Path* of *Gita*. The path of the *Yoga* of *Gita* is seen from the detailed deliberations on it, and after reviewing the opinions of many stalwarts, to be as follows: '*Abhyasa → Jnana → Dhyana → Karmafalatyaga → Shanti*'.

Ishwara, Ishwara-pranidhana and Gita

The *Upasana Kanda* of *Gita* ends with the *Gita Shloka*, 12-12. In its context, we delved deeper into the concept of *Ishwara-pranidhana*. Also, we considered how *Gita* reflects it; and how the *Pys* puts it forward. It was found that: *Gita is given entirely to the concepts of Ishwara and His Pranidhana*. It was aided much by *Dnyaneshwari*, and the logic of the *Mimamsa* School, hinted at elsewhere, in this work.

Bhakta and Death

The remaining part of *Ishwara-pranidhana* is the state of the *Bhakta* at the time of death, and thereafter. That is seen from the eighth chapter of *Gita*. The utility of the *Sadhana* of the *Pantharaja/Rajayoga* in the death process

of the *Yogin* is seen in that context. The state Viz. *Shukla* and *Krishna Gatis* of the departing *Jeevatmans* are also seen from *Gita*, as also from other *Vedic* literature.

The *Sanjeevana Samadhi* state of the great *Yogins*, especially like *Saint Dnyaneshwar*, is naturally the all-important topic to turn to next. We reviewed it in the light of the *Abhangas* of *Saint Namadeva*, upon the *Samadhis* of various *Saints*. The noting of *Saint Ramadasa* upon this subject was also perused by us. The special *Yogic* angles of the subject, and the role of the *Kundalini Yoga* in it, was also especially noted.

Bhakta and the Lord

Till this point, the mutuality of *Yoga*, *Karma*, *Jnana*, and *Bhakti*, was delved into great details. *The Gita Shloka, 12-12, at the end of the Upasana Kanda of Gita as per Saint Dnyaneshwar, establishes that all these four aspects are not different Yogas, or ways, but stages on the same Path of the Rajayoga of Gita, in harmony with each other.*

Saint Dnyaneshwar calls this *Yoga Pantharaja (Rajayoga)*, in the 6th chapter of *Dnyaneshwari*, and *Kramayoga*, in its 18th chapter. The part of *Yoga* that remained to be perused - the greatness of *Yoga*; and the relationship between the *Lord* and *His Bhaktas* - was seen from the sixth and the twelfth chapters of *Dnyaneshwari*.

That time, we learnt about the state and the *Gati* of the *Yogabhrashta* persons. *Gita* emphasizes that the attainment in *Yoga*, of any degree, is never lost. It accompanies the *Jeeva* in its next birth; and it starts progressing from the last stage of attainment. The Nature creates circumstances favourable to progress in *Yoga* for the *Yogabhrashta*, birth after birth, until full proficiency in *Yoga* is attained.

Another point noted was about the state of the attained persons, from the 6th chapter of *Gita*; and the remaining characteristics of the *Bhaktas* from its 12th chapter. The *Lord* emphasizes the state of *His Prime Love* for the *Bhakta*, in many *Shlokas* of the 12th chapter of *Gita*, stressing: '*Yo madbhaktah sa me priyah*' – '*My Bhakta is My most beloved*'. This is the stream of the *Amrita* of *Bhakti* of *Gita*.

We drank to our entire satisfaction from its elixir. That is the state of the *Dharmamegha Samadhi* of the *Pys*. The *Lord* summed up the *Bhakti* by saying that: '*Ye tu dharmyamritam idam yathoktam paryupasate, shraddadhana matparama bhaktasteteeva me priyah*'; (12-20, *Gita*). Such great *Bhaktas* are *His* most beloved!

Invaluable Bhakti

Delving deep into the invaluable *Bhakti*, we scrutinized the way of the *Para Bhakti* - the *Amrita-swaroop* *Bhakti* - from the *Narada* and the *Shandilya Bhakti Sootras*. We saw the equivalence of the Bhakti of these Sootras and that of Gita.

The Saints' *Haripatha Abhangas* guide us in having the *Sakshatkara* of the priceless *Gem* that is its outcome - the *Rama Ratna* - the *Krishna Kripa*. We have gone through the *Haripatha* of *Saint Dnyaneshwar*, in some details, and other Saints', for their substance. From that, too, the unitary nature of *Bhakti* and *Yoga*, is revealed. The central core of *Bhakti* as these *Abhangas* reveal is, doubtlessly, again the *Ishwara-pranidhana*. *Saint Dnyaneshwar's Bhakti Abhangas* imbibe this kernel truth upon our mind, when we peruse them.

Deep Pool of Mahashoonya

Finally, we took a plunge into the deep pool of the *Mahashoonya*, to witness the eternal truth of the *Rajayoga* of *Gita*; and turned to the *Kramayoga* from the 18th chapter of *Dnyaneshwari*. We understood all the fine details of the *Yoga* of *Gita*; and finally established that the Pantharaja and the Kramayoga are two different names of the same Rajayoga of Gita.

We took recourse to *Saundarya-lahari* and *Yoga-taravali* of the *Acharya* to deal with the remaining part of *Yogic* science. That, and certain portion of *Saint Ekanatha's Bhagavata*, help shed some more light upon the mystic *Kriyas* of the *Pantharaja*.

The matter was summed up with the *Ovis* of *Dnyaneshwari*, 18-1245 to 1273, as the essence of *Gita* and its *Sadhana*. It is made abundantly clear from it that the Kramayoga is the harmonious synthesis of the Karmayoga, the Jnanayoga, the Bhaktiyoga and the other facets of the Yoga of (Patanjala + Hatha + Dhyana), combined all together; and it is none other than the Pantharaja, as described in the 6th chapter of Dnyaneshwari.

Basically, all these *Yogas*, like those based upon the *Karma*, and the *Jnana*, etc., are not at all separate individual *Yogas*, but just the stages in the *Yoga Path*. They have a specific role in the overall scheme of the *Yoga* of *Gita*.

Saint Dnyaneshwar's take upon it is that the *Sadhaka* has to traverse all these stages, at some time or the other, on his way to *Yoga* perfection. His commentary on the relevant *Gita Shloka*, 12-12, ('*Shreyo hi ..*;) has already been looked into details by us, on this point.

Unitary Nature of *Karmayoga* and *Kramayoga*

In the 18th chapter of *Dnyaneshwari*, the Saint goes into further details of these stages of '*Abhyasa* → *Jnana* → *Dhyana* → *Karmafalatyaga* → *Shanti*', in a slightly different manner. They are: '*Karma* → *Svakarma* → *Jnana* → *Karma-sannyasa* → *Ananya Buddhi* → *Dhyana* → *Bhakti* → *Moksha*'.

- ❖ (*Karma* → *Svakarma*) = *Abhyasa*
- ❖ (*Jnana* → *Karma-sannyasa*) = *Jnana*
- ❖ (*Ananya Buddhi* → *Dhyana* → *Bhakti*) = (*Patanjala* + *Hatha* + *Dhyana*) *Yoga* + *Bhakti*

In this manner, the specialties of all these *Yogas* are incorporated in the *Kramayoga*. This is the very *Yoga* which the Lord has prescribed for almost the entire humanity, including common men, and ordinary *Sadhakas*, called the *Karmayoga* in the *Gita Shloka* - '*Lokesmin dvididha nishththa pura prokta mayanagha*'; ...'; (3-3).

This being one of the supreme important aspects of *Gita* in his eyes, Saint *Dnyaneshwar* has devoted a sizeable number of *Ovis* for its fullest description. (*Dny, Ovis 18-885 to 1244*). We know that, generally, he devotes disproportionately more *Ovis* to a topic of more importance to him.

Essence of *Kramayoga*

In *Dny, Ovis 18-1246 to 1248*, the Saint recapitulates the essence of the *Kramayoga* in brief. The Lord says that: '*The Kramayogin, following the Yoga Nishththa, becomes My Swaroopa. He follows the course of the Svakarmas to worship Me by them, which yields for him My blessings (Prasada). With it, he attains the Jnana Nishththa. That leads him to the state of Bhakti. Becoming one with Me, he attains the Samarasya; and is blessed with beatitude.*' This is the equivalent of the *Pantharaja* of the 6th chapter of *Dnyaneshwari*, comprising of the *Karmayoga*, the *Jnanayoga*, and the *Bhaktiyoga*, as these are commonly understood.

Advaita State of Arjuna

The beauty of Saint *Dnyaneshwar's* narration is that when he diverts from *Gita*, in a spectacular manner, he beautifies it beyond any comparison. He has enacted a drama, which is not in *Gita*, though may be implied in it. That is of the embrace of Lord *Shri Krishna* and *Arjuna*, at the close of the discourse of *Gita*. That entails the actual transference of the experiential state of the *Advaita* to *Arjuna*, without disturbing the *Dwaita* state that he was already in! That is like the embrace of the Philosophy and *Yoga-shastra*! The realization of the Philosophy experientially through *Yoga*!

Fruition of *Gita*

Saint Dnyaneshwar says that the fruition of *Gita* is in attaining the *Sakshatkara* of the *Atman* – 'The Seer Who Sees All'; and 'The Seer beyond the Seer'!

Elaborating upon *Gita*, *Saint Dnyaneshwar* tells us the various ways in which *Gita* can be worshipped effectively. We also examined the part of *Gita* about its *Sampradaya*, and to whom it can be transmitted i.e. the eligibility for gaining the knowledge of *Gita*, etc.

The greatness of *Gita* has been brought to our notice by *Saint Dnyaneshwar*, along with the *Lord's* message about transmitting it to His *Bhaktas*. Anyone who does it is His dearest of all, and none can excel him in earning His favours, says the *Lord*. He also says that anyone who studies *Gita* is performing the *Jnana-yajna* for Him!

The example of the fruition of *Gita* is to be seen in *Arjuna*. He listened to *Gita* intently. With the discourse by the *Lord Himself*, his *Ajnana* was vanquished. His illusion about his duties was removed and he became ready to face the war, once again. Along with the maximal benefit of the Philosophy and the *Yoga* of *Gita*, this, too, was the result of following *Gita* intently.

In the end, we dealt with the remainder of *Gita Shlokas*, 18-74 to 78, in which we see the reaction of *Sanjaya*, and his final reply to King *Dhritarashtra's* original query about the state of the battle upon the *Kurukshetra*. Actually, the King was implying that his son - *Duryodhana's* armies and might being greater than the *Pandavas*, he was bound to win the war.

However, *Sanjaya* puts in the narrative of the win of the *Pandavas* in the battle ultimately, because *Lord Shri Krishna*, with his devotee *Arjuna*, were on their side. This is his view, expressed in emphatic words, in the final *Shloka* of *Gita*, 18-78; ('*Yatra yogeshwarah krishno yatra partho dhanurdharah; tatra shreervijayo bhootidhriva neetirmatirmam*').

Saint Dnyaneshwar and Essence of *Gita*

Let us finally summarize the take of *Saint Dnyaneshwar* on the essence of *Gita*, its central principle, called the *Maha-siddhanta* of *Gita*. The question arises from *Shrimat Shankaracharya's* epilogue on his *Gita Bhashya*.

He asks: 'Which is the *Sadhana* of *Gita* for the attainment of the *Nishkreyasa* - *Ultimate Good* i.e. the *Moksha* - *Jnana*, or *Karma*, or both?'

After protracted dialectics, he proves that it is the *Jnana*, that is the *Sadhana* of *Gita* for that purpose.

However, we do not see *Saint Dnyaneshwar* entering into any such tricky dialectics on this issue, as he is averse to debates. *He states in the most straightforward manner that the Sadhana of Gita is Jnana for removal of the veil of the Avidya; and attain the fruit of the Moksha from that.* This is the *Maha-siddhanta* (Grand Principle) of *Gita* according to him; and it tallies very well, in the final analysis, with the conclusion of the *Acharya*, in his epilogue to the *Gita Bhashya*.

However, it is to be clarified that the said Jnana, which is the ultimate Sadhana for the Moksha, is the Aparoksha Jnana; and not the Paroksha Jnana, as many pundits mistakenly believe. According to Saint Dnyaneshwar, the Sakshatkara of the Ishwara, the Darshana of the Paramatman, is that Aparoksha Jnana. (Dny, Ovis 18-1242 and 1243).

We have learnt from him that for all this to happen, one has to tread upon the entire path shown by him as central to *Gita* i.e. of the *Karmayoga*, aka the *Kramayoga*, or what is alternatively known by the name of the *Pantharaja* (*Rajayoga*).

Hence, we can safely conclude that though he agrees with the Acharya on the Jnana being the Sadhana of Gita, the way to attain that Jnana (Aparoksha Jnana) being that of Yoga (Karmayoga/Kramayoga/Pantraraja/Rajayoga) - ('Karmayogena yoginam'; 3-3, Gita). Gita, too, has upheld it in the final analysis of the two Margas - Jnanayoga and Karmayoga. Thus, it emerges that the Yoga of Gita is just but one – Rajayoga, aka, the Kramayoga/ Karmayoga/ Pantraraja Yoga.

We have already learnt about what that state of *Moksha* thus to be attained is; and its nature - that of the *Parama Pada*, along with the state of the *Jeevanmukta*. We have traversed the entire arena of *Bhakti* and *Yoga* from the *Saguna* to the *Nirguna*, including '*Vasudevah sarvam iti*', after dispelling the *Darkness* of the *Avidya/Ajnana*.

Thus, we have analyzed all the dimensions and aspects of the *Grand Principle (Maha-siddhanta)* of *Gita*, and its *Yoga* i.e. the *Rajayoga*; and also traced the entire *Path* of the experiential field of *Yoga*. This is, then, finally, the fruition of *Ishwara-pranidhana* that is at the core of *Gita*.

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Chakras and other Systems

Chakras in Various Systems			
System- 1	System- 2	System- 3	System- 4
<i>Ajna Chakra</i>		<i>Ajna Chakra</i>	<i>Ajna Chakra</i>
		<i>Trikuta</i>	<i>Triveni Chakra</i> [<i>Bhroomadhya-sthana</i>]
<i>Chandra Chakra</i>	<i>Lalata Chakra</i>	<i>Shrihatta</i>	<i>Chandra Chakra</i> [<i>Lalata-sthana</i>]
<i>Brahma-randhra</i>	<i>Sahasradala-kamala</i>		<i>Brahma-randhra Chakra</i> [<i>Murdhni-sthana</i>]
<i>Talu Chakra</i>	<i>Talu chakra</i>		<i>Urdhwa-randhra Chakra</i> [<i>Talu-sthana</i>]
<i>Bhramara-guha</i>	<i>Bhramara-guha</i>		<i>Bhramara-gumpha</i> [<i>Alakshya Chakra</i>]
<i>Brahma Chakra</i>			<i>Punyagara Chakra</i>
<i>Kolhata Chakra</i>		<i>Kolhata</i>	<i>Kolhata Chakra</i>
		<i>Auta-peetha</i>	
		<i>Bhramara-gumpha</i>	
		<i>Brahma-randhra</i>	

Vihangama-Marga

Place	Chakras	Specific details	Kundalini
Pinda (The portion up to <i>Bhroo-Madhya</i>)	[<i>Ajna-chakra</i> is the limit of the <i>Sthoola-deha</i>]. <i>Shat-chakras</i>	<i>Mooladhara</i> , <i>Svadhishthana</i> , <i>Manipura</i> , <i>Anahata</i> , <i>Vishuddha</i> and <i>Ajna chakras</i> (Two-petalled lotus) It is the place of the <i>Atman</i> .	Adhah <i>Kundalini</i>
Anda (<i>Sookshma Deha</i>) (The Portion Above <i>Bhroo-Madhya</i>)	1.Four-petalled 2.Six-petalled 3.Eight-petalled 4.Ten-petalled 5.Twelve-petalled 6. Thousand-petalled (1) 7. Sixteen petalled 8. <i>Trikuti</i> (Two-petalled) White lotus	<i>Third Eye</i> , <i>Pancha-tattwas</i> and the three <i>Gunas</i> The place of the <i>Jyot</i> , the <i>Niranjana</i> , <i>Shiv-Shakti</i> and <i>Nija Manasa</i> . The place of <i>OM</i> , <i>Pranava</i> , <i>Gagana-Brahman</i> , <i>Mahat</i> , <i>Mahakasha</i> , <i>Vedas</i> and other divine scriptures, <i>Brahman</i>	Madhya <i>Kundalini</i>

<i>Brahmanda</i> (The Karan- <i>deha</i>)	1.Four- petalled 2. Six- petalled 3. The <i>Shoonya- sthana</i> (The <i>Brahma- randhra</i>)	There are seven <i>Shoonyas</i> . The <i>Ultimate</i> is the <i>Dashama-dvara</i> , the <i>Sushumna's</i> mouth towards the <i>Brahma- randhra</i> . The seat of <i>Atma-pada</i> , The <i>Para-brahman</i> , <i>Prakriti- Purusha</i> (<i>Moola</i>)	Urdhwa <i>Kundalini</i>
(<i>Kala</i> Pradesha)	4.Eight- petalled 5.Ten- petalled 6.Twelve- Petalled 7. <i>Maha Shoonya*</i>	There are six <i>Maha-shoonyas</i> . *This is the ultimate <i>Maha-shoonya</i> .	
	8.Sixteen Petalled		
	9. <i>Bhramara</i> <i>Gumpha</i> (two- petalled)	The place associated with the <i>Anahata-nada</i> .	
	10. <i>Sahaja-deep</i>		

Vyala Desha (Dayala Desha)	1. Satya-loka 2. Alakshya (Alakha) Loka 3. Agama-loka 4. Anami Loka	Brightly Illumined; The Saints' Abode
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Pashchima Path and Shoonyas/Dehas/Samadhi/Mukti						
Samadhi State	Vishnu-teertha	Gopinatha Kaviraja	Woodroffe	Dnyaneshwar	Deha	Mukti
Samprajnata	<i>Ajna</i>	<i>Ajna</i>	<i>Ajna</i>	First Shoonya - <i>Trikuti</i>	<i>Sthool a</i>	<i>Salokata</i>
	<i>Bindu</i> [Samprajnata Savitarka]	<i>Bindu</i>	<i>Bindu</i>	<i>Second Shoonya</i> – Shrilhata (Shrihata)	<i>Sookshma</i>	
	<i>Ardhendu</i> [Samprajnata Savichara]	<i>Ardhendu</i>	<i>Ardhendu</i>	-		<i>Sameepata</i>
	<i>Nirodhika</i> [Samprajnata Nirvitarka]	<i>Rodhini</i>	<i>Bodhini</i>	-		<i>Saroopata</i>
	<i>Nada</i>	<i>Nada</i>	<i>Nada</i>	-		<i>Sayujya</i>
	<i>Nadanta</i>	<i>Nadanta</i> [Mokshadvara]	<i>Mahanada</i>	-		

	<i>Shakti</i>	<i>Shakti</i>	<i>Shakti</i>			
	<i>Vyapika</i> [<i>Sananda</i>]	<i>Vyapika</i>	<i>Vyapika</i>	<i>Third Shoon ya – Golhat a</i>	<i>Karana</i>	
	<i>Samani</i> [<i>Sasmita</i>]	<i>Samani</i>	-	-		
<i>Asamprajata</i>	<i>Unmani</i>	<i>Unmana</i>	<i>Unmani</i> [<i>Shiva-tattwa-related</i>]	<i>Fourth Shoon ya</i>	<i>Mahakarana Deha = Bhramara-gumpha</i>	<i>Jeevan-mukti</i>
	<i>Pratishttha</i>	-	-	<i>Autapeetha</i>		
	<i>Guhya-chakra</i>	-	-	-		
	-	<i>Mahabindu</i>	-	-		
	<i>Sahasrara Chakra</i>		-	-		
	<i>Brahma-randhra</i>	<i>Brahma-randhra</i>	<i>Brahma-randhra</i>	<i>Mahashoon ya</i>		
	<i>Para Bindu</i> [<i>Parama Shiva</i>]	-				
<i>Nirshoonya</i>					<i>Kaivalya-Deha</i>	<i>Videha</i>

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OM- OM- OM-OM- OM- OM- OM- OM- OM

*With the Best of Flowers,
Sevantika, Bakula, Champaka, Patali,
Punnaga, Karavi and All;
Taking the August Leaves of Bilva,
Pravala, Tulasi and Malati Trees;
O The Lord of All the Universes:
Let me offer My Homage Gratefully,
At Thy Lotus Feet.
O Kind Lord !
Bestow Upon Me,
Thy Generous Grace,
And Blessings.*

*O Govinda!
This Work is Thy Own.
I offer it
To Thee.
By doing so,
I pray,
I May Forever,
Dwell in The Lotus
At Thy Feet!*

**SO BE IT,
BY HIS,
SHRI KRISHNA'S,
GRACE AND LOVE.**

OM- OM- OM-OM- OM- OM- OM- OM- OM

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Glossary of Terminology and Matters Related to Yoga and Adhyatma-shastras (From Yoga of Gita, Kundalini Yoga)

14 Bhuvanas, 3 Lokas: The Hindu Pauranika concept of the Universe (*Brahmanda*) is that it comprises of fourteen different strata called the *Bhuvanas*, which include the seven *Svargas* (meaning above the earth, the *Bhooloka* in which we live being one of these seven *Svargas*.) and the seven *Patalas* (meaning below the earth). Again, these are reclassified as three *Lokas* namely, *Svarga*, *Prithvi* or *Bhooloka*, and *Patala-loka*.

Abhanga is a metred poetical composition, a form of verse, usually of the Marathi saints.

Abhasa literally means illusion.

Abhichara: Indian Black magic of six kinds, inflicted upon the targeted person/s - *Jarana* (Inflicting with diseases), *Marana* (inflict with death), *Sammohana* (Hypnotizing), *Akarshana* (causing attraction to something or someone), *Stambhana* (stopping someone from doing something), and *Vidveshana* (causing hatred between two persons).

Achetana: It means lifeless; *Jada*.

Achit refers to what is the *Jada*.

Adhah Shakti: See *Shakti*, *Urdhwa*, *Madhya*, *Adhah*.

Ādhāra: Refer to the sixteen *Ādhāras* described in the ‘*Siddha-siddhanta-paddhati*’, the book of *Mahayogi Shri Gorakshanatha*.

Adharma: 1. It means the non-performance of prescribed *Vedic* practices and indulgence in sinful acts proscribed by the *Vedas*; 2. See *Dik*.

Adhyatma is the science of the *Atman* and the way to attain the *Atman* is called *Yoga*.

Adhyatmika guru is the grantor of *Brahma-vidya*, the highest of all the various *Vidyas*.

Adhyatmika Teja: The *Teja* of the *Atman* revealed to the *Yogin* during *Realization*.

Adi means the first, the foremost, the one which precedes all the others, the primordial, the original.

Adi or Moola Maya: This term points to the primordial quality of *Maya* i.e. *Prakriti*.

Adisatta, of Pancha-upasakas: The *Dwaitin* Schools are known by what they name as the final *Satta* or the *Supreme Reality* e.g. *Vaishnava* Schools regard *Lord Vishnu*, or *Lord Shri Krishna*, as the *Supreme Reality*. Likewise, the *Shaivas*, also called as the *Shaivaites*, regard *Lord Shiva* as the *Supreme reality*. The major five i.e. *Lords Shiva*, *Vishnu*, *Shakti*, *Ganapati* and the Sun God, are the personal Gods of their devotees. They visualize ‘The *Supreme Reality*’ to be personified as *Shiva*, *Vishnu*, and the alike.

Adrishya means it cannot be seen. It is invisible.

Adwaita is the *Principle of Monism* in which the *Ultimate Consciousness* exists everywhere and in everything; but is a single entity.

Adwaya: Non-separated; one with it, with no distinction between the two.

Adwaya Bhakta means that the *Bhakta* has united with he *Ishwara*, his *Dhyeyya*.

Adwayabjini-vikashu: *Adwayabjini* means the *Lotus of Adwaya* (female form is used here for the poetic simile. The Sun the male principle and the *Lotus of Adwaya* the female one, which glows with delight on his approach).

Adya means Primordial.

Aghora is a discipline of *Vamachari Shaivaites* who practice the *Yoga of the Vamachara* (left-hand path). Their practice involves many a generally hideous act like eating from a skull, residing in the *Smashanas* (crematories), eating foul substances like excreta and human flesh, drinking urine and human blood, human sacrifice, raping virgins and intercourse with animals and humans of lowest castes in the *Smashana*, remaining uncouth, not taking bath, remaining nude, etc. In short, they practice anything and everything that is abhorred by the society; and is repulsive to the tastes of common man. They are viewed with horror by the society at large and are feared for their dark powers. They practice black magic, too, for attaining their worldly ends and procuring means for their detested practices. Yet, there is a stream of *Aghora* for attaining to the Supreme state.

Agnerjvalanam: It is interesting to note that the first *Richa* of the *Rigveda* starts with invocation of the *Agni* - '*Agnimeele (Agnimide) Purohitam*', with a request to invite the Gods through *Agni*.

Aham Brahmasmi: '*I am the Brahman*'.

Aham means the ego, or the consciousness of the self. It is at the root of all the desires, *Sukha*, and *Duhkha*, etc.

Ahara: Literally, the food and drink intake.

Ahimsa (adj. *Ahimsaka*) - Non-violence: It is a very important concept in the context of Indian philosophy, traditions, and *Yoga*. The word literally means abhorring killing and harm to other *Jeevas*, opposite of *Himsa* (killing). *Jains*, *Buddhists*, *Brahmins*, and the *Yoga* practitioners, abide by the principle of *Ahimsa*. *Ajanubag* is a small gardenlike place wherein some *Ajanu* trees, especial to *Saint Dnyaneshwar Maharaja*, are planted. The garden is adjoining upon the *Samadhi* place of *Saint Dnyaneshwar* at *Alandi* and is usually occupied by devotees who wish to recite *Dnyaneshwari* at *Alandi*, sitting at *Saint Dnyaneshwar's Lotus Feet*. *Ajata* literally means 'never born'; Primal.

Ajnana is opposite of *Jnana*. In general, it means ignorance. In particular, it denotes the influence of the *Prakriti* upon the *Jeevatman*. It is the force which binds the soul. Its synonymous term is *Avidya*.

Akarma is not doing any *Karma*.

Akartrika means uninvolved in the working of the *Prakriti*, a characteristic of the *Purusha*.

Akasha: 1. See *Dik*. 2. See *Gagana*.

Akhadas and *Matthas* are the places and precincts devoted to the worship of a *Pantha*. A senior practitioner of the *Pantha* presides over it and his dictum is final so far as the other followers are concerned. Usually the devotees who have renounced their family ties reside at such places.

Akshara Ganesha: Since the simile on *Lord Ganesha* used by *Saint Dnyaneshwar* at the beginning of *Dnyaneshwari* is based upon His 'Word Form' - 'Literature' i.e. on 'Letter' (*Akshara*) form, He is called *Akshara Ganesha*. Also, it connotes that he is the *Ultimate Principle*, not subject to decay and demise.

Akshara-Brahman is represented by the syllable *OM*, the Sacred Word for the *Brahman*. Broadly speaking, that is the highest that a *Yogin* can meditate upon at the juncture of the *Saguna* and the *Nirguna Dhyana*.

Alandi in Pune district of *Maharashtra* was the place where *Saint Dnyaneshwar* and his siblings were born and spent most of their life. It is about twenty kilometers from Pune. *Saint Dnyaneshwar's Sanjeevana Samadhi* is located there. Round the year, millions of his devotees and seekers on the spiritual path, mostly from rural *Maharashtra*, *Karnataka* and *Andhra Pradesh* visit his *Samadhi* and take his *Darshana*. Most of them are from the centuries-old *Varakari* tradition.

Amrita and *immortality*: Many authors of *Yoga* books say that it is the elixir that makes the *Yogin* immortal who drinks it. That is a misunderstood proposition. Immortality is to be taken here not necessarily literally, of that of the human physical body. It has still deeper meaning. The *Yogin* becomes immortal i.e. he is freed from the cycle of births and rebirths. He becomes capable of 'descent' i.e. coming back to the plane of ordinary mortals, instead of just transcending to the *Brahma-pada*.

Amsha: Part, portion, chunk, segment, hologram

Anami: Nameless; One who cannot be given a name; One who is beyond the realm of *Names* and *Forms*, beyond the *Prakriti's* realm; The *Supreme Adwaita* Principle.

Ananda, also *Ananda-maya*, is the blissful nature of the *Ultimate Reality*, the *Para-brahman*.

Anandamayee Maa, saint: She was a famous saint from erstwhile undivided Bengal. She was held in great esteem by various *Sadhus* and *Sannyasins*, etc.

Ananta means Omni, infinite, endless. The *Brahman* is characterized as infinite, beyond limits, limitless.

Ananta-dharmi means having infinite properties.

Ananya Bhakti Yoga: *Ananya* means no other than the one chosen. The worship of only the one, God or *Ishwara*, and no others, is *Ananya Bhakti*. The *Bhakta* seeks to become one with *Him*. That also is another meaning of *Ananya Bhakti*. Here both these meanings are implied.

Ananyabhava: It means 'The state of not being different from' .. 'Something'; that 'something' here is the *Purusha* or the *Parama-purusha*.

Anatman: That which is other than the *Atman* pure.

Anekata and *Bahutva* mean multiplicity.

Anekata-vada and *Bahutva-vada*: Recognition in a doctrine that there are multiple entities behind this universe, all equally primordial.

Anitya means what is temporary.

Antahkarana Chatushtya: For the sake of scientific appreciation, the faculties of the self are subdivided into four flexible entities. viz., (a) The *Manasa* (mind) which goes on desiring, (b) The *Chitta* which is the reservoir of the impressions (*Samskaras*) upon the psyche gathered and remaining unspent through past and present births, (c) The *Buddhi* (intellect) which decides upon the course of action for fulfilment or otherwise of the various desires arising from the mind and the *Samskaras*, and (d) the *Ahankara* i.e. the ego representing the self of individual soul which is behind one's existence.

Antar means inside, inwards.

Antarendriya means this sense cannot be seen from outside the body. It is inside the body or mind. Mind itself is an *Antarendriya* as viewed by some philosophers.

Antaryama: Literally, it means what is at the core of one's person, the heart, the *Chitta*.

Anubhava means experience.

Anumana means inference.

Aparigraha is an important concept of Indian philosophy and *Yoga*. It means that a person should not stock anything for the present or the future. He should give up attachment to everything and everyone.

Apaurusheya: It is an axiomatic principle of the *Vedics* that the *Vedas* are not the creation of any being, whether human or otherwise. That is, they are *Apaurusheya*. Creation by a being, human or otherwise is called *Paurusheya*. The *Vedas* exist since the beginning of times. They were received by *Brahmadeva* (the creator) when he was to create the world. The *Rishis* who are associated with their *Mantras* are actually the seers (*Drashta*) to whom the particular mantras were revealed. The individual *Rishi* is called the *Drashta* of the respective *Richa* (*Vedic* hymn) and *Mantras* of the *Vedas* e.g. the famous *Gayatri mantra* was revealed to sage *Vishvamitra*, its preceptor (*Drashta*).

Apta-vakya is the avowal of something by authorities like the Seers, *Rishis*, etc.

Aradhya, *Devata/Daivata*: *Aradhya Devata/Daivata*, means the one deity to whom one offers very special worship, trying to become one with it, in mind, body and soul with a view to attain to its *Parama-dhama*. It is a deity so chosen by a *Hindu/Vedic* follower. It can be other than the *Kuladevata* (a deity hereditarily worshipped as the presiding deity of a family, *Kula*) and other Gods and Goddesses whom he may be worshipping routinely.

Ardhamatra, *OM*: 'OM' has three distinct syllables, 'A' - (ॐ), 'U' - (उ) and 'M' - (म्). These are called the three *Padas* or the three *Matras* of the *Atman*. The fourth *Pada* is the unpronounced syllable. These four *Padas* respectively correspond to the *Jagrita*, *Svapna*, *Sushupti*, and the *Turiya* states, of the *Atman*. The first three *Matras* are represented in the *Linga-deha* by the *Shat-chakras* up to and including the *Ajna-chakra*. The *Mooladhara* and the *Svadhishthana chakras* represent the *Matra* 'A'. The *Manipura* and the *Anahata chakras* represent the *Matra* 'U'. The *Vishuddha* and the *Ajna chakras* represent the *Matra* 'M'. Its implications are that when the *Kundalini* is in the first two *chakras*, the *Atman* is in the *Jagrita* state. In the next two *chakras*, the *Atman* is in the *Svapna* state; and in the last two of the *Shat-chakras*, it is in the *Sushupti* state. The real state of the *Atman* starts from the point of onward of *Ajna-chakra* after the *Kundalini* crosses or pierces the *Brahma-granthi*. It is the fourth state known as the *Turiya* state. In the first three states, the *Manasa* has its full faculties at command. However, as the *Kundalini* enters the region beyond the *Ajna-chakra*, it starts losing this aspect and allegorically it is said that it has only half its faculties at command. This is what is theoretically called the *Ardhamatra* of 'OM'.

Ardhamatra, *subdivisions*: The famous seven or nine subdivisions of the *Ardhamatra* (*Karana Deha*) which coincide with this region of *Turiya* are: *Bindu*, (*Ardhendu*), *Nirodhika* (*Bodhini*, *Nibodhini*, *Rodhini*, *Nibodhini*), *Nada*, *Maha-*

nada (Nadanta), *Vyapika*, (*Shakti*), *Samana* (*Samani*) and *Unmana* (*Unmani*) as narrated in the book 'The Serpent Power' (pp 425) by Sir John Woodroffe. These are the regions of the *Karan-deha*. *Unmani* is described as the *Seventeenth Kala*, the granter of liberation. The element of *Manasa* becomes progressively halved at each of these nine states e.g. at *Bindu*, it is $\frac{1}{2}$, *Ardhendu* $\frac{1}{4}$ th, *Nirodhika* $\frac{1}{8}$ th,, and *Unmani* $\frac{1}{514}$ th of its original aspect. Proportionately, the *Yogin* loses sight of the world and becomes immersed in the *Samadhi* of which the *Unmani* is the last stage, extending into the *Maha-karana-deha* on *Manasa* becoming null.

Ardha-nari-nateshwara: Symbolic form of the world of reality, *Shiva* and *Shakti* together as equals; half the body, right-hand side that of the male, *Shiva*; and the other half, the left-hand side, that of *Shakti*, the female.

Arya Satyas: The essential principles of the Middle Path of *Buddha* are called the *Arya Satyas*.

Asamprajnata Samadhi: The highest aspired-for state of *Patanjala Yoga*, in which the *Yogin* loses all context of his self and becomes one with the *Ultimate Principle*. It is the *Samadhi* of the highest state which is attained without *Dharana*, *Dhyana*, and *Samadhi*, upon a *Dhyeyya* of any object or concept or principle whatsoever. *Asana* means the *Yogic* posture of the body and limbs which helps best in meditation.

Asat means that which is unreal. These words are almost always used in the context of the various entities like the *Brahman*, the *Maya*, the *Prakriti*, and other elements of cosmic nature e.g. The *Brahman* is *Sat*; the *Maya* is *Asat*, etc.

Ashrama: The *Vedic* followers are enjoined upon to lead their life sub-divided into four phases according to their age. Their duties and obligations of each phase have been specified in their religion. The four phases known as *Ashramas* are named as the *Brahmacharya*, the *Grihastha*, the *Vanaprastha*, and the *Sannyasa*.

Ashta-maha-siddhis: There are many *siddhis* attainable by *Yogic* practice. *Patanjali* has devoted many *Sootras*, in fact, a separate chapter in his *Yoga-sootras* named *Vibhuti-pada*, to the *Siddhis*, called as *Yoga-vibhutis* by him. The *Siddhis* are obtained by *Samyama* i.e. the perfected practice of *Dharana-Dhyana-Samadhi*, all in one and upon the same object. Chief amongst them are eight *Siddhis*, attained only by the great *Yogins*. These are called the *Ashta-Maha-Siddhis*: *Anima*, *Mahima*, *Garima*, *Laghima*, *Prapti*, *Prakamya*, *Ishitva*, and *Vashitva*. As a matter of curiosity, a student may know what each of these *Yogic* powers is capable of doing. However, *Saint Dnyaneshwar* has warned the *Yoga* students not bother about *Siddhis*. They are useless and delusional. They stop the *Yogin* in his track. The attainment of the goal of *Yoga* is very much delayed if one runs after the *Siddhis* and becomes entrapped in their lure.

Ashtavakra, sage: He got his name from the fact that his body was bent out of shape at eight points in limbs. *Ashtavakra's* dialogue with the king *Janaka* is a very famous exposition of *Brahma-vidya*, called the *Ashtavakra-gita*.

Ashwattha: The Banyan/Pippala tree.

Astika means believer of the *Vedic* creed; also, believer in *Dharma* and various Deities of *Hinduism* which is a religion based upon polytheism

Asuri Sampada: Literally, 'Wealth of *Asuras*, the Demons'.

Atindriya means beyond the grasp of the physical senses; extra-sensory.

Atma-bodha/Swatma-bodha: The conscious understanding and identification of the self with the *Atman*.

Atman: In the limited context of a person, it is the individual soul. In the extended context, it is the primal entity that pervades the entire world and its beings, things, etc. The term has to be interpreted by reference to the context of its use. *Atman*, *Vishwatman*, and *Paramatman*, are the terms that are used in this context to distinguish between three levels of the *Atman*.

Atma-nivedanam is the highest form of *Bhakti* as per the *Bhakti* schools. *Shrimat Bhagavata* speaks of nine kinds of *Bhakti*: *Shravanam*, *Keertanam*, *Vandanam*, *Archanam*, *Pada-sevanam*, *Dasyam*, *Sakhyatvam*, and *Atma-nivedanam*. *Narada Bhakti Sootra* calls it *Para-Bhakti*.

Atma-roopa means the *Ultimate Principle* is in the form of the *Atman*.

Aupadhika Bheda-Abheda-vada: *Bhaskaracharya*'s doctrine is a variation of the other doctrines of *Bheda-Abheda*. Since it brings the concept of the *Upadhi* in the picture to explain the duality of the *Brahman*, it is distinguished from the other doctrines of *Bheda-Abheda* by calling it *Aupadhika Bheda-Abheda-vada*.

Aupadhika means relating to *Upadhi*.

Avadhoota is a *Sadhu Yogin* who has attained stainless purity of the *Self*, by washing away the afflictions of the body, mind, and soul, and who has become free of the cycle of birth and death. *Avadhoota* literally means 'washed clean' (of the *Samskaras* of *Maya*, thus being back into the stainless glory of the *Atman*).

Avastha means state. See also *Bhava*.

Avatara means an incarnation of the *Lord* in bodily form.

Avayavi means having limbs.

Avesha: See *Bhava*.

Avidya means *Ajnana*.

Avikrita (root word *Vikara*): These are philosophical terms. *Vikara* means change, mutation. *Prakriti* is in its *Avikrita* form when *Vikaras* i.e. its mutation into various *Tattwas* has not taken place in it. When the *Vikaras* like *Manasa*, *Mahabhootas*, etc. set into it, it is said to be in the *Vikrita* form. In short, *Avikrita* means without a change, in the original form. *Vikrita* is its antonym.

Avikrita Mahat-tattwa is *Prakriti* in its original state.

Avirbhava: See *Bhava*.

Avishkara: See *Bhava*.

Avyakta and *Vyakta* refer respectively to the non-manifested and the manifested forms of the *Parama Tattwa*.

Avyaktopasana and *Vyaktopasana*: *Upasana* means worship. *Avyaktopasana* means the worship of the *Avyakta*. *Vyaktopasana* means the worship of the *Vyakta*. *Vyakta* and *Avyakta* refer respectively to the manifested and the non-manifested forms of the *Parama Tattwa*.

Avyayi means non-depleting, non-expending.

Avyayi Siddhanta means the doctrine that the *Brahman* remains as it was even after transforming into the world of phenomenon.

Ayamatma Brahma: 'This *Atman* is the *Brahman*'.

Baba Maharaja Arvikar was a modern-day saintly figure from *Maharashtra*. He is very famous for his great composition, *Divyamritadhara* (3 Volumes), in

Marathi language. He fully expounds in it the *Yoga* and the *Bhakti* of *Gita* as reflected in *Dnyaneshwari*, 12th chapter.

Babaji is an honorific for a *Sadhu*.

Badarayana: *Vyasa* is also known as *Badarayana*.

Baddha: Opposite of '*Mukta*'.

Bala means Force - the power to act.

Bali: He was the most powerful king of the *Daityas* (enemies of the Gods). He had conquered the entire universe and driven the Gods into exile. In order to regain their lost empire, *Indra* entreated *Lord Vishnu* who took up the *Avatara* of *Vamana*, the dwarf *Brahmin* boy, and went to the *Yajna* that King *Bali* was performing. *Bali*, revering him as a *Brahmin*, offered to give *Vamana* anything he wanted. His *Guru*, sage *Shukracharya*, cautioned him against *Vamana*. However, *Bali* was determined to honour his word, more so on knowing that his *Aradhya Devata*, *Lord Vishnu* was the one who was standing before him in the form of *Vamana* and seeking the grant. It all ended up by *Vamana* acquiring his empire as a grant and giving it to *Indra*. *Bali* was sent into exile to the *Patala*, a subterranean region, to rule over there. As a matter of rewarding his great *Bhakta*, King *Bali*, for the steadfastness of the word given, *Lord Vishnu* agreed to become his doorkeeper. *Bali* is regarded as one of the greatest devotees of *Lord Vishnu*.

Bandha: The *Bandha* is an internal bodily action that helps in the flow/retention of the *Prana* and the *Apana* in the desired direction for the *Yogic* processes of the *Kundalini*, its arousal and ascendance to the higher *chakras*. There are three *Bandhas*, the *Moolabandha*, the *Vodhiyana* (*Uddiyana*) (*Odiyana*, *Uddyana*) and the *Jalandhara Bandha* in the *Yogic* process. (*Bandha* also means bound; opposite of *Mukti*).

Bandhas, three: There are three *Bandhas* - *Moolabandha*, *Odiyana* (*Vodhiyana* (*Uddiyana*)) and *Jalandhar*. Each result in the internal *Kriyas* of the *Pranas*, which are part of the *Pranayama Kriya* and are to be learnt from the *Guru*. In the case of *Pantharaja*, these *Bandhas* and *Kriyas* are automatic without any conscious efforts on the part of the *Sadhaka*.

Banka-nala is so named because of its sickle-shape. It is a separate *Nadi*. However, some *Yogins* regard it to be the fag-end of the *Sushumna* shaped in the form of a sickle, near its meeting point in the *Brahma-randhra*. The half a gyration narrated in the book '*Autobiography Of A Natha Siddha Yogin*' of this work in an incident signifies traveling through the *Banka-nala*. More details of the *Nadi* have been given in that book.

Beeja-mantra: Every *Devata* and every *Tattwa* has a *Beeja*, a mystic syllable at its root. Its power is integrally linked to that *Beeja* which is, therefore, called its *Beeja-mantra*. It manifests into being through it and is controlled by it. The *Beeja* is itself the *Devata* at the micro-level. It has the power of a *Mantra* and it governs the *Beeja* enshrined *Mantra*. Woven into syllables, such a *Beeja* with the *Mantra* of that entity is most powerful e.g. *Klim* is the *Beeja* - (*Mantra*) of goddess *Kali*. A *Mantra* of the goddess *Kali* will be potent if it contains this *Beeja*, *Klim*. For further reference, please see '*Garland of Letters*' by Sir John Woodroffe.

Bhairavi Brahmani: In the life story of *Shri Ramakrishna Paramahansa*, there is mention of this person, a *Yogini* of merit. She taught the saint certain *Tantric Sadhana* to perfect his knowledge of *Yogic* attainments.

Bhaiyya: In *Maharashtra* state, the local people usually call a north Indian as *Bhaiyya*.

Bhaktas and their Bhavas: The reference here is to the *Shrimat Bhagavata Mahapurana*. It is narrated therein that the *Gopikas* of *Gokula* (wives and daughters of cowherds of *Gokula*) were besotted with lust for *Shri Krishna*. *Kamsa* and *Shishupala* were his sworn enemies. *Vasudeva* and *Devaki* were his parents. *Nanda* and *Yashoda* of *Gokula* had brought *Him* up as their son, not knowing that he was not actually their son. These varied affiliations (*Bhavas*) are all equally acceptable to the *Lord*; although one would rather not prefer to have the *Bhava* of enmity to *Him* for obvious reasons.

Bhakti, states: Devotion to God. The states of *Bhakti* are categorized into the *Mukhya* and the *Vaidhi* (*Gauni*). The *Bhakti* of the highest order is called the *Mukhya* i.e. the principal state. The ordinary *Bhakti* is called the *Gauni* i.e. secondary or *Vaidhi*.

Bhartrihari was an ancient king of *Ujjain*, in present day *Madhya Pradesh* state of *India*. In his earlier part of life, he was given to luxuries and enjoyment. After the death of his Queen *Royale*, he grieved much and *Guru Gorakshanatha*, consoled him. *Bhartrihari* then turned to the *Path* of *Yoga* and attained the status as one of the great *Navanathas*.

Bhashyakara: Literally a commentator. Here, it means the commentators on *Gita*, those preceding *Saint Dnyaneshwar*.

Bhaskara and Nimbarka: Two eminent *Vedantins* who propounded a sort of doctrine each, bridging between the extremes of *Adwaita* and *Dwaita* doctrines. Their doctrines are known as the *Dwaitadwaita-vada*.

Bhava, Avishkara, Avirbhava, Avesha, Avastha: The state of being in *Samadhi*. Some mystiques, in that state assume the natural stance of their *Aradhya Devata*. Others may have some singular state of mind, not commonly held by them. For example, *Saint Shri Ramakrishna Paramahansa* used to have the *Bhava* of *Kali Maa*, his deity. *Bhava* (भाव) means 1. State of feelings, emotions, *Chitta*, mind, etc. in general 2. *Bhava* (भव) means *Samsara*, the World.

Bheda means difference.

Bheda-Abheda-vada: It is the postulation that the *Ultimate Reality* exhibits the aspects of both the *Bheda* and the *Abheda* which are inherent to it.

Bhikkhu/s, Bhikshu/s and Shramana/s: *Buddhist* monks who have taken the vow to follow *Buddha's* dicta are called *Bhikkhu/s*, *Bhikshu/s* and *Shramana/s*.

Bhramara is a kind of Indian hexapod insect and it is famous for its skills of wood-boring. When flying around, it makes a sound like 'goon-goon-goon' that is called *Bhramara-gunjana*. It resembles the high pitch low frequency chanting of 'OM'. When a *Yogin* reaches at the *Bhramara-gumpha*, he starts hearing the *Anahata*-. Ultimately, after hearing tens of thousands of kinds of *Anahata* sounds, the *Yogin* attunes automatically to the famous ten sounds, called the *Dasha-nadas*. These *Nadas* ultimately culminate into that of the *Bhramara-gunjana*, the subtlest of the *Anahata-nadas* and the final. Many *Yoga* teachers teach the practice of chanting

the 'OM' resembling this ultimate sound in the hope of awakening the *Kundalini* and quickly raising it to its highest state i.e. to the *Bhramara-gumpha*. However, that is not at all a practice which can awaken the *Kundalini*; although it has its own merits of attuning the mind and the body of the practitioner to a gross tranquil state.

Bhroo-madhya means the centre at which the eyebrows meet above the eyelids.

Bhroomadhya, *Coccyx*, *spinal cord*, *Crown of Head*, etc.: These and like terms are used in the *Yogic* context only to denote the corresponding region of the *Sookshma Deha/Linga Deha*. The statement that '*Sushumna* starts at coccyx' does not mean that it starts at the physical part coccyx of the gross body. It is the region in the *Sookshma Deha* corresponding to the coccyx that is to be taken instead. Every bodily part has a representative place in the *Sookshma Deha* to which it is connected by certain mystic force that governs the said gross bodily part. This is a way of describing locations in the *Linga Deha* with reference to the corresponding parts of the gross physical body. Dr. Rele, and many other novices, have misunderstood this *Yogic* parlance to take such references to mean actual bodily parts like coccyx, spinal column, Crown of the head, *Bhroo-madhya*, etc. Students of *Yoga* need to take a serious note of this matter and never confuse the places in the subtle body with the corresponding physical body parts.

Bihari means a resident of Bihar state from India.

Bindu: As we learn from the *Tantra* texts, every *Chakra* has the four elements Viz. the *Nada*, The *Bindu*, the *Kala*, and the *Jyoti*. These are subtle concepts and may be explained in the proper context appropriately. Apart from the *Bindu* in the *Ajna chakra*, another phase on the *Sushumna Path*, called the *Bindu* is just above the centre of the *Ajna chakra*. The *Bindu* within a *chakra* should not be confused with the *Bindu* above the *Ajna-chakra*. They have different locations and different aspects. The two *Bindus* (in the *Ajna Chakra* and the one above it) are almost coincident. The *Yogin* who has already gone to the *Ajna chakra* and trying to pierce it finally, may centre his *Drishti* upon the *Bindu* phase next to the *Ajna chakra* but any of the two *Bindus* serve the same purpose in the *Yoga-shastra*, because of their atypical location.

Bodha Gaya: *Buddha* became enlightened while he was meditating under a Pippala tree (which is later on, famously called the *Bodhi* tree) at a place known as Bodha Gaya, in India.

Bodha means enlightenment; Realization.

Bodhi is the state of enlightenment, in *Buddhist* religious terms.

Brahmadeva and Lord Shri Krishna, Shrimad-Bhagavata story: It goes like this: Lord *Brahmadeva* did not believe that *Shri Krishna* was the full-fledged *Avatara* of Lord *Shri Vishnu*. In order to test him, he devised a stratagem. When all the cowherd friends of *Shri Krishna* had gone to the forest for grazing the cows, he hijacked them all by his *Maya-shakti* and confined the entire herd and the cowherds in an impregnable cave for one long year. To his utter surprise, *Shri Krishna* assumed the forms of every cow and cowherd so hijacked, with all their trappings like bells, sticks, dresses and other trinkets. After following their normal pastoral routine, the herd with the cowherds, led by *Shri Krishna*, returned to *Gokula*, their village. No one was any the wiser to the matter. Even the calves of

cows were more attracted to their mother cows than usual, because of the attractive power that *Shri Krishna* wields who had taken their mothers' forms. This routine went on for a whole year. Ultimately, *Lord Brahmadeva* realized that he was mistaken in assuming that *Shri Krishna* was just another mortal like all the rest. He surrendered himself at the feet of *Lord Shri Krishna*, praying to *Him* for mercy and begging for *His* pardon. Later on, *Shri Krishna* merged all the forms *He* had assumed of the cows, cowherds, etc. into their original forms and they all returned to *Gokula*. However, even the cowherds who were made to disappear by *Brahmadeva* and confined to the cave for one whole year did not carry any memory of their separation for a long year and everything went on in *Gokula* as before.

Brahma-granthi: See *Granthi*.

Brahmaloka: The residence of *Lord Brahmadeva*, where the *Brahma-jnanins* go after their bodily demise.

Brahman: The *Ultimate Principle* in *Vedantic* dogmas; the supreme principle.

Brahmanda: It is as limitless as the *Para-brahman*. The *Brahmanda* means 1. The *Pinda*, the *Anda*, and the *Brahmanda Dehas*, of the entire universe; 2. Also, those of the beings' four *Dehas*. It is so variegated that *Lord Shri Krishna* said in the 10th chapter that '*Nantosti mam divyanam vibhootinam parantapa*' (*Gita* 10-40). *He* cannot count its expanse. *He* demonstrated it symbolically to *Arjuna* during the *Vishva-roopa-darshana*, as narrated in the 11th chapter of *Gita*.

Brahma-randhra: The infinitesimal place at the *Brahma-randhra*/the point at the top of the *Murdhni-sthana*. It is to be understood in the light of the *Shakha-chandra-nyaya*, meaning indicative and not definitive.

Brahma-teertha is about one sq. cm. size small space in the centre of the cup of palm. The *holy water* at the time of *Sandhya-vandanam* is taken inside it for sipping. The sip of water, sanctified by *Mantras*, is called *Achamanam*.

Brahmavadina/s: Those who believe in the *Brahman*; and broadly speaking: 1. those who are stationed in the *Brahman*; 2. those who desire to attain to the *Brahman*.

Brahma-vidas: It literally means the enlightened souls, those who really know the *Brahman*.

Brahma-vidya: It is the science and the practice of attaining knowledge of the *Brahman*, and *Yoga* to realize it.

Brihadaranyaka is name of an *Upanishad*.

Brihaspati: The God of all the *Vedas* and *Vidyas*, appointed as the chief *Purohita* (Chief priest) of the *Devas* to conduct their *Yajnas* and other sacred rites.

Chaitanya means the quality which brings life into existence. It is distinct from the *Jada* i.e. gross matter and energy alone, which constitute the mundane universe i.e. the *Jagat*.

Chakora: A mythical bird, living off the rays of the Moon.

Chakshu: Sense of sight, eyes.

Chandra means the Moon;

Changadeva was a *Yogin* reputed to have lived on for 400 years, defeating death several times. With his *Yogic* prowess, he used to station his *Pranas* at the *Brahmarandhra* (in the *Brahmanda*) when he perceived that his death is coming.

After the appointed hour passed, he used to bring the *Pranas* back into the body, as usual. He had tried to awe *Saint Dnyaneshwar* with his *Yogic* prowess while visiting him by riding upon a tiger with a serpent as the whip. *Saint Dnyaneshwar* and his siblings were sitting upon a dilapidated wall at that time. Folklore is that *Saint Dnyaneshwar* went to meet him asking the wall to move over towards *Changadeva*. On seeing the superior *Yogic* prowess of *Saint Dnyaneshwar* of command over even the immovable wall, *Changadeva* bowed down to him and became a disciple of *Saint Dnyaneshwar's* sister *Muktabai*. *Muktabai* gave him the *Jnana* much sought after by *Yogins* like *Changadeva*, who can merely have a command over *Pranas*. The story shows that attainment and *Mukti* are still far ahead as the final goal for the mere *Hathayogis*, even like *Changadeva*.

Chetan is that which is endowed with life, a manifestation of the *Chit*.

Chetana (Chetanā): While describing the *Kshetra*, *Gita* names the 24th *Tattwa* as the *Chetana*, the property of *Chaitanya*. The *Chetana* connotes the force required to endow life and activity to the *Sanghata* of 22 elements noted in its *Shloka*, 13-5 and 6. In other words, it is the *Chidabhasatmika Dharana-shakti*.

Chid-Anu means an atom of *Chit* i.e. a miniscule existence of the *Chaitanya*.

Chidabhasatmika Dharana-shakti: The *Advaita* dogma of *Shrimat Shankaracharya* does not recognize that the *Chaitanya* actually comes into being in the form of a *Jeeva*. It regards the *Chetana* activating the *Pinda* as a mirror reflection, an *Abhasa*, of the *Chaitanya*, the *Chit*. Hence, in other words, *Chetana* is the *Chidabhasatmika Dharana-shakti*, sustaining the life and action in *Jeeva*.

Chidakasha = Ethereal space within the *Trikuti*;

Chidganga: The Ganga of the *Chit*, *Chaitanya-ganga*.

Chid-ratna literally means a jewel that is most invaluable, the unique *Jewel* made of *Chit*, a personification on *Lord Shri Krishna*.

Chid-vada is the doctrine which supports the view that everything is *Chit* in the *Jeeva-Jagat-Ishwara* Triune.

Chidvilasavada: *Dnyanadeva's* philosophic doctrine is coined as the *Chid-vilasa-vada* by some scholars.

Chin-mayi means full of *Chid* or *Chaitanya*. This aspect is distinct from the Gross i.e. the *Jada* - the matter state of objects in the universe.

Chit refers to what is the *Chaitanya*.

Chittakasha = Ethereal space within the *Ajna-Chakra*;

Chokhamela, saint: *Chokhamela* was a saint from the *Mahar* caste of the then untouchables. He was an ardent devotee of *Lord Panduranga* of *Pandharpur*. His wife and other family members, too, were similarly devoted to the *Lord*. They were all great saints from *Maharashtra*, credited with composing many *Abhangas*, full of *Bhakti*. It is said that he died when employed as a forced labourer at *Mangalvedha* by the *Bahamani Sultanate*. The work under construction collapsed burying with it many unfortunate labourers, including *Saint Chokhamela*. An anecdote says that *Saint Namadeva* went in search of his body after his accidental death. All he could get were his bones. *Saint Namadeva* could identify his bones because when he held any bone of *Saint Chokhamela* near his ear, he could hear the name of *Lord Vitthal* resonating through each bone. Today the *Samadhi* of the

great saint is at *Pandharpur*, in front of the main entrance to the grand temple of Lord Vitthal.

Coccyx: See *Bhroo-madhya*.

Crown of Head: See *Bhroo-madhya*.

Dahara-vidya: The alternate name for the *Brahma-vidya*.

Daivi Sampada; *Daivi Sampatti*: Literally, 'Wealth of *Devas*, Gods'; virtues.

Dakshina means an offering usually in the form of cash or gold. It can be of any other valuables, including cows, etc. It is given to a *Brahmin*, a *Saint* or any holy person while taking their *Darshana* and seeking blessings. It is a custom amongst the Hindus never to go empty-handed for the *Darshana* of a God (*Deva*), a *Guru*, a *Brahmin* (*Dwija*), or a saint (*Prajna*).

Dana means alms given in the discharge of *Vedic* duties.

Darbhasana: A small seating mattress made up from *Darbha*, a kind of grass regarded as pure and sacred.

Darshana: 1. Philosophy, 2. Realization of the *Truth*, 3. visiting a deity, or a saint or his *Samadhi*.

Darshanakara: Original thinker and propounder of a *Darshana*

Dasha-bhuja means having ten arms.

Dasha-nadas: *Yoga-shastra* mentions ten *Nadas* i.e. *Anahata* sounds in particular; inter alia, the sounds of the conch shell, the Veena, the flute, and the Sarangi, etc. These *Nadas* are the *Brahma-nadas* i.e. the *Nadas* emanating from the *Brahman* Itself that a *Sadhaka* hears as he approaches It.

Deeksha literally means initiation into any activity at the hands of an adept for furtherance of knowledge and attainment of a given goal, etc. In this book, unless otherwise stated, *Deeksha* means an initiation of a novice into the *Yoga* discipline; initiation that can be for entry into a *Pantha*, *Sannyasa*, or the discipleship of a *Guru*.

Dehabhimana: Literally, pride over the body of self. Here it means the clinging to the desires and pleasures of the body-mind-*Chitta* complex and entertaining it.

Desha: Actually, by this term, *Patanjali* means the place or location upon which the *Dharana* is to be held. The subject of the *Dharana* is distinct from its *Desha*. It is called the '*Dhyeyya*' e.g. the *Dhyeyya* may be Lord *Shri Krishna*; and the *Desha* may be the garden of *Vrindavana*, or the *Antahkarana* of the *Yogin* himself. However, in general since both are concurrent, we are using the terms interchangeably to describe the *Dhyeyya* with its *Desha*, as '*Desha*' or *Dhyeyya*.

Dharana: See *Samyama*.

Dharma: 1. Taken in the context of a religion, it is the performance of pious deeds as per the *Vedas*; 2. Properties or characteristics of an object.

Dharma-megha Samadhi is the state of *Samadhi* in which the *Yogin* ceases to desire any benefit out of *Yogic* powers called the *Siddhis*.

Dhatu: As per the *Ayurveda*, the human body is constituted of the seven *Dhatus*, namely, *Rakta* (blood), *Mamsa* (flesh), *Majja* (nerves), *Asthi* (bones), *Meda* (fat), *Nakha* (nails) and *Kesha* (hair).

Dhatusamyavastha: When the seven *Dhatus* or elements, along with the proper state of the three basic *Doshas* (literally defective conditions) of *Kafa*, *Vata* and

Pitta, are in a harmonious state leading to perfect health, that state is called the *Dhatuamyavastha*.

Dhyana: See *Samyama*.

Dhyeya: The subject of *Dharana*, *Dhyana* and *Samadhi*.

Dik, *Kala*, *Dharma*, *Adharma* and *Akasha* have different meanings in Jainism than the *Vaisheshika* and the *Nyaya* doctrines.

Discerning Intellect: In the words of *Gita*, the *Vyavasayatmika Buddhi*.

Divya means shining, glorious, divine.

Dny: For brevity, *Dnyaneshwari* will be referred to as '*Dny*'.

Dravya literally means substance, material. In the *Vaisheshika* and *Nyaya* doctrines, it means constituents or elements of the Universe.

Drashta means the silent observer, a characteristic of *Purusha*.

Drishiti, *Bahya* and *Antar*: While meditating, the *Yogin* can centre his eyes upon either of the two (a) The outward sight looking at objects outside called the *Bahya-drishiti*; and (b) The inward sight looking at imaginary objects inside his own body called the *Antar-drishiti*.

Drishya: That which is the object of observation is called the *Drishya*. It means the *Jagat*, the universe, in *Adhyatma*, in general, as per the context.

Duhkha: 1. It is the opposite of *Sukha*. Broadly it means displeasure, dissatisfaction, bondage to wants and desires, adversities, discontentedness, sorrow, misery, pain. 2. In another context, the term implies the non-attainment of ultimate pleasure which one experiences by immersing into *Samadhi*, dissatisfaction over non-release from the cycles of *Karma* and births, non-attainment to *Moksha*.

Duhkha Nirodha: Stopping the train of *Duhkhas*.

Duhkha Samudaya: Aggregate of all kinds of *Duhkhas*

Dvaraka is a small town in Saurashtra region of Gujarat state in India on its west coast. The original *Dvaraka* was created by Lord *Shri Krishna* upon a land sought from the sea. It became the capital city of the *Yadavas*. After *Shri Krishna*'s ascension to his heavenly abode, the town is said to have been submerged in the oceans. The present *Dvaraka* is a place for worshipping *Shri Krishna* near the legendary *Dvaraka*. *Saint Meerabai*, the ardent devotee of *Shri Krishna*, Queen of *Rajputana*, is said to have vanished into the idol of *Shri Krishna* at *Dvaraka* at the time of her departure to heavenly abode.

Dvesha: 1. It means hatred of something. Man, either craves a thing or hates it. Rarely one remains neutral. 2. Antonym of *Raga*.

Dwaita is the 'Principle of Duality' which differentiates between the Universe, the individual Soul and the Supreme Consciousness.

Dwaita-adwaita-vada, *Bheda-abheda-vada*, *principles*: These are just the different styles of naming the same types of Schools which postulate that the same Ultimate Reality exhibits both the aspects of the *Dwaita* and the *Adwaita*.

Dwaiti, *Dwaitin*: It means one who subscribes to the principle of Duality (the *Dwaita-vada*)

Ekadashi means the eleventh day of every Lunar *Paksha* (fortnight). These fortnights (*Pakshas*) are known as *Shukla* (the fortnight of the waxing moon) and

Krishna (fortnight of the waning moon). A Lunar month comprises of a *Shukla Paksha* followed by a *Krishna Paksha*.

Ekagrata: Literally one-pointedness. Here it means the supreme concentration of the mind and the *Chitta* upon the *Dhyeyya*.

Ekanatha, Saint: He was a medieval saint of Maharashtra, from Paithan, near Aurangabad. He was the disciple of Saint *Shri Janardana Swami* - the in-charge of *Fort Devagiri*, near Aurangabad in Maharashtra. *Janardana Swami* was a highly accomplished soul who was an ardent devotee of *Lord Shri Dattatreya*. *Saint Ekanatha* is famous for many religious compositions, chiefly his *Abhangas* and commentary on the *Eleventh Skandha* of *Shrimad-Bhagavata Maha-Purana*. *Saint Ekanatha* is credited with discovering the then long forgotten place of *Saint Dnyaneshwar Maharaja's Samadhi* place at *Alandi*, near Pune. He also arranged for its maintenance and built a well near the *Samadhi* place for the pilgrims. He is credited with having been invited by *Saint Shri Dnyaneshwar* into his *Samadhi* site; and asked him to rediscover the original composition of *Dnyaneshwari* and bring it before the public. He did execute that work satisfactorily and the present copies of *Dnyaneshwari* appear to be based upon his version of *Dnyaneshwari*.

Gagana, Akasha and *Kha* are the common terms used to denote one of the phases of matter in the doctrine of *Pancha-maha-bhootas*. We may call it '*Ether*', a more familiar western term. However, *Ether* differs from the concept of the *Akasha Tattwa*.

Gagana Brahman literally means the ethereal form of *Brahman*.

Gajanana Maharaja of Shegaon was a highly respected saint from Maharashtra's Shegaon in Vidarbha region. He was an accomplished *Yogin*. Many people flock to his *Samadhi* at Shegaon annually. His *Padukas* are taken out on an itinerary of the state of Maharashtra once a year and many devotees take their *Darshana*.

Ganas: followers, members of a congregation of followers.

Gandha: Smell.

Ganendra: Literally, the *Indra* of the *Ganas* (the congregation of followers), *Ganesha* as the King of the *Ganas*.

Ganesha (Ganapati) Atharva-shirsha is the *Mantra* incantation for God *Ganesha* or *Ganapati*, as he is variously called. It is called as an *Upanishada* by the rishi who composed it. It is regarded as the ultimate of all the prayers to god *Ganesha*.

Gautama Buddha: He was the well-known founder of the *Buddhist* religion.

Gayatri is the *Vedic* goddess of *Brahma-jnana*. She has three forms: *Gayatri* in the early hours before the dawn; *Savitri* in the mid-noon; and *Sarasvati* in the evening after dusk. Incantation of the *Vedic Mantra* which appeared to sage *Vishvamitra* is prescribed for offering of daily three times prayer to her which is the famous 24 syllable *Gayatri* mantra: '*OM Bhuh OM Bhuvah OM Suvah OM Mahah OM Janah OM Tapah OM Satyam; OM Tatsaviturvarenyam bhargodevasya dhimahi; dhiyoyonah prachodayat; OM Apojyotirasomritam brahmabhurbhuvahsvaram*'. It does not yield any fruit for the devotee. On the contrary, it is regarded as sinful not to pay the required oblations to her and *Savitru* (the *Vedic* God of brilliant shining *Teja*, literally taken to mean the Sun). The *Trikala Sandhya* i.e. the prayer and recitation of *Gayatri Mantra*, along with offering of oblations to Gods in the *Homa* (i.e. The *Vedic* sacrificial fire) are a

daily must for those who have been initiated into the heart of *Vedic* practice since their *Upanayanam*.

Gayatri Mantra, its verbatim meaning: Its verbatim meaning is that: ‘We are contemplating upon (meditating upon, doing *Dhyana* of) that brilliant Sun, the most brilliant Sun of all the Suns, upon its *Teja*, the supreme powerful *Divine Light*.’ The real hidden meaning is that: ‘We are meditating upon (Doing the *Dhyana* of) the *Teja* i.e. the brilliant *Divine Light* of the all-powerful and supreme *Atman*. Let *Him* enlighten our intellect so that we can perceive *Him*.’ The *Dhyana* that is recommended for the *Gayatri mantra* recitation is that of *Prakasha* i.e. Light. Hence it is a *Prakasha Dhyana*.

Ghee: To make it, butter is heated to boiling point. It is also called clarified butter. Indians use it in food items and as fat. Cow’s *ghee* is very special as it is used in all the offerings to Gods, including for *Yajnas*.

Ghrana: Sense of smell, nose

Gita-bhashya means a commentary on *Gita*, in particular by *Shrimat Shankaracharya*.

Golden Seventh Octave: This term is used here to distinguish the musical notes in it from those of the normal musical octave. In India, the *Gandharvas* and the *Kinnaras*, kinds of celestial beings, are regarded as the topmost quality of musicians. They are said to be singing for the *Gods* in the *Heavens*. Their music and lyrics are in what is called as the *Golden Octave* or the *Seventh Octave*. There is a sub-branch of the *Vedas*, devoted entirely to the art and science of music, both vocal and instrumental, classical music systems, etc. It is known as the *Gandharva-veda*, an *Upa-veda* of the *Sama-veda*.

Golhata-chakra: The same as *Kolhata-chakra*.

Gomukhi: A saffron-cloth rosary-bag

Gopalas and *Gopa* literally mean cowherds. Here the pointer is toward the cowherding companions of *Shri Krishna*’s childhood from *Gokula*, the village where he was spending his childhood as son of *Gopa Nanda* and *Gopika Yashoda*. *Gopika* means a female from *Gokula*.

Granthi, Chijjada: *Chijjada* literally means ‘*Chid+Jada*’, meaning the two: The *Chit* and the *Jada*. *Granthi* means a knot, symbolic of bondage to, of, or between something and the other. The *Chijjada-granthi* is the symbol of bondage of the *Chit* with the *Jada*, meaning that of the *Atman* to the phenomenal world.

Granthi, Vishnu-granthi, Rudra-granthi and Brahma-granthi: *Granthi* literally means a knot. They are the knots in the *Sushumna Path* that have to be pierced by the force of the rising *Kundalini* for the *Yogin* to ascend to higher strata.

Guhyini Nadi: It is a secret *Nadi* which traces its path as follows: From the *Pinda* to *Sahasrara chakra* (*Mooladhara chakra* to *Sahasrara chakra*, without taking the path of intermediate *chakras*); i.e. From *Ajna chakra* (probably to *Brahma-randhra* to *Ashta-dala-kamala*) to *Maha-shoonya* to *Bhramara-gumpha*

Gulabrao Maharaja: He was a saint from *Vidarbha* region of *Maharashtra*. He was born blind. Still he learnt the *Shastras* and the *Vedas* just by hearing once. He is reputed to have been endowed with phenomenal memory and grasping capacity. He used to always don the female’s dress and ornaments and assume the *Madhura Bhakti Bhava* towards *Lord Shri Krishna*, saying that in an earlier birth, he was

one of *His* retinue of *Gopikas* of *Vrindavana*. He used to regard himself as the adopted daughter of saint *Dnyaneshwar*. He composed many books on *Adhyatma-shastra*, both in *Marathi* and *Sanskrit*.

Guna, Shuddha: Generally speaking, none has any *Guna* in its pure form. Everything is supposed to have a mix of all these three *Gunas*, each in different proportions. *Gita* lays much stress on the working of these *Gunas*, in the workings of beings, even that of the universe. For advancing on the path of *Salvation*, one has to progressively imbibe more and more of the *Sattva-guna*. That leads one nearer to the state called *Shuddha Sattva Guna*. Leave alone humankind, even the Gods do not have the pure *Sattva-guna*.

Gunas in general means attributes, qualities, properties, merit, excellence, in particular, when referred in the context of *Prakriti*, *Gunas* means the three *Gunas* viz., *Sattva-guna*, *Rajoguna* and *Tamoguna*.

Gunas, three, are the *Sattva-guna*, the *Rajoguna*, and the *Tamoguna*. The *Prakriti* is made of these three *Gunas* and works according to their mix. The individuals and objects having one of these *Gunas* are respectively called *Sattvika*, *Rajasa* or *Rajasika*, and *Tamasa* or *Tamasika*.

Guna-sankeertanam: *Sankeertanam* means the act of worship by praising the *Ishwara*, reciting the stories of *His Lilas*, *His* birth as an *Avatara*, *His* deeds and singing *His* names. *Guna-sankeertanam* includes all these forms of worship but with special emphasis upon the virtues and the character of the *Ishwara* and *His Avataras*.

Guru Gita is one of the many religious texts named *Gita* e.g. *Guru-gita*, *Avi-gita*, *Ashtavakra-gita*, *Shiv-gita*, *Ganesh-gita*, etc. Generally, *Gita* means the most famous of these *Gitas* i.e. *Shrimad-Bhagavad-gita* from the *Mahabharata*, the dialogue between *Lord Shri Krishna* and *Arjuna*.

Guru-Charitra is a *Marathi* language book about *Lord Shri Dattatreya*'s past few *Avataras*. It is widely read in *Maharashtra* by devotees of *Lord Shri Dattatreya*, who, like *Shri Krishna*, is regarded as a *Jagad-guru*.

Guru-kripa means the blessings of the *guru*.

Guru-pada literally means the Gurudom or the *Guru-hood*, the state of assuming the lofty throne of the *Guru*. Its eligibility criterion is that the *Yogin* should be established at the *Guru-chakra* in the ascent of the *Kundalini*. In that state, the *Yogin* is the universal *Guru-tattwa*, himself. *Pada* literally means a position, a status, a state. *Guru-pada* means the position of a *Guru*. This is about the real spiritual Gurus, like the venerated *Saint Shri Dnyaneshwar*. The readers should always remember that, in these books, no reference is made to the general category of the 'Dime a Dozen' fake *Gurus*, except occasionally to expose them.

Guru-Paduka-Panchaka (*Pancaka*) has been translated by *Sir Woodroffe* as 'The Five-fold Foot-stool of the *Guru*'. The sandalwood footwear (*Paduka*) of the *Guru* is venerated in *India* as if it were the *Guru* personified.

Guru-paduka: Literally, the footwear made of sandalwood, silver or gold, with or without precious jewels ornamented in it, for the use of the *Sadguru*. In *Yogic* parlance, it is the twelve-petalled lotus situate in the centre of the *Sahasradala-kamala*. It is the place of the *Guru-tattwa*. The states of *Samani* and *Unmani*, together, are called the *Guru Padukas*, in *Yoga Shastra*. Students desiring to learn

more may refer to 'The Fivefold Foot-stool' (*Paduka Pancaka*) section of 'The Serpent Power' by Sir John Woodroffe.

Guru-tattwa is the universal *tattwa* (element) which is behind every action of the *Guru* and the disciple. All the individual *Gurus* and disciples are governed by it. *Hari, Krishna*: Names of personal Gods, the different forms and *Avataras* of Lord *Shri Vishnu*.

Hari-dhun is the sonorous chanting of *Hari's* i.e. God's various names included in it viz., *Hari, Mukunda, Madhava, Govinda, Radha-Ramana* and *Gopala*. It is very popular among the devotees of *Shri Krishna*, especially in North India.

Hatha-yogi/n: Saint *Dnyaneshwar* actually does not use the term *Hatha-yogis*. He has used the word '*Hatthiye*'/'*Hatiye*'. He says that '*Hatiye sanditi hoda, kadelaga*' (*Dny, Ovis* 6-56). The word can also mean '*an obstinate person*'. The commentators on *Dnyaneshwari* are confused over its meaning. In the given connotation, it is taken that *Dnyaneshwar* means that the *Hatha-yogis*, who aim at the *Nirguna Nirakara Brahman*, without a *Guru* and not resorting to the formality of the *Saguna Dhyana*, find it very difficult to attain even the stage of *Pratyahara*, on their way to *Yoga*. This interpretation given here is in tune with the general narrative in the respective portion of *Dnyaneshwari* and in line with the *Gita Shlokas* connected with it, and the general principles of the *Yoga* science.

Himsa: Violent acts, opposite of *Ahimsa* (non-violence).

Hridayakasha: Literally, the *Akasha* at the *Hridaya*, heart. In *Yoga* context, it means the *Akasha* at the *Adhyatmika Hridaya*, the space from the *Ajna chakra* to the *Brahmanda* i.e. beyond the *Brahma-randhra*. Its divisions are as follows: *Chittakasha* = Ethereal space within the *Ajna-Chakra*;

Chidakasha = Ethereal space within the *Trikuti*;

Mahadakasha = Ethereal space within the *Bhramara-gumpha*; each of these *Akashas* being associated with the spaces within one of the three two-petalled lotuses.

Ichchha-shakti: Will power

Ida, Pingala and *Sushumna* are the three main *Nadis* which are basically involved in the process of *Yoga*. The *Kundalini* in its active state passes through the *Sushumna* through the six main *Chakras*. It ultimately goes to the *Crown chakra* called the *Sahasrara-chakra*. The *Yogin* attains the final stage of *Samadhi* on *Kundalini* reaching it.

Immortality, Kundalini Yoga: Very few *Yogins* can enjoy this kind of immortality that is signified by the total purification of their mortal and *Yogic* bodies. The *Kundalini-yoga* is the only way to attain that kind of immortality. Its culmination leads to such an immortality. Otherwise, the *Yogins* believe that one who reaches the *Ajna-chakra* becomes a *Mukta* by bathing into its *Mukta-triveni* of *Ida, Pingala* and *Sushumna*. For them the need to ascend higher does not persist if individual *Mukti* is their only goal. Any *Jeeva* who reaches to the *Brahma-loka*, as it is, becomes *Mukta* at the end of the cosmic cycle when the *Brahma-loka* itself gets dissolved in *Time*.

Indrajala: The *Vidya* of creating something out of nothing, illusion; mass hypnotism.

Indriya/s means sensory organ/s.

Isha means *Ishwara*.

Ishtapoorta Karmas: *Karmas* which guarantee pleasures here and after death are called *Ishtapoorta Karmas* e.g. digging of wells and lakes and building temples for the general public, etc.

Ishwara has different shades of attributes in each system of philosophy. For a better understanding of the term, one has to take up a deeper study of philosophy.

Ishwara-pranidhana is the meditation on the *Ishwara* by various methods.

Ishwara-vadin means those who believe in the *Ishwara* as the supreme reality.

Itihasa: Apart from the *Vedas*, *Vedangas* and *Upanishadas*, there are other scriptures of *Vedic* religion, like the *Puranas*, the *Itihasa*, etc. The *Ramayana* and the *Mahabharata* are regarded as *Itihasa Granthas* (Books) since they are supposed to narrate the historical events as happened in the early past of the *Vedic* religious history.

Jada Bharata is a figure of *Pauranika* lore. *Jada* means thick skinned, a dunce with no intellect. *Bharata* used to behave like one such dunce; although he was an attained *Brahma-jnanin*. *Bharata* was once abducted by a tribal chief who then offered him as a sacrifice to *Kali*, the tribe's goddess. The Goddess was very much displeased by the chief's action. She killed him in her rage, saving *Bharata*.

Jada Bharata, King *Rahugana*: It is credited that *Bharat* revealed his true identity to king *Rahugana* who had employed him as one of the bearers of his palanquin, taking him for a fool. Out of compassion for small insects on the surface of the road he was carrying he palanquin, he started to walk higgledy-piggledy to avoid them from being crushed under his feet. The king was annoyed by the discomfort caused due to this as the palanquin was swaying too much to bear. He started scolding *Jada Bharata* for his way of carrying him. An interesting dialogue then ensued between the king and *Bharata*. The wisdom displayed by *Bharata* then convinced the king that he was indeed an attained soul, a *Jnanin*. He begged of *Bharata* to forgive him for having mistreated him. In return, *Bharata* bestowed the king with *Jnana*, as the story goes.

Jagadamba, as name signifies, is the 'Mother Supreme' of the world. She represents the primal trinity of the goddesses *Maha-Sarasvati*, *Mahalakshmi* and *Mahakali*. She manifests as *Kundalini* in the *Jeeva*. In the world, she manifests as the *Vishva-kundalini*. She is the procreatrix of the *Universe*, and as such, regarded as the *Mother* of the entire *Creation*.

Jagad-guru literally means the *Guru* of all the beings. *Shri Krishna* is always regarded as the *Jagad-guru*, He being the one who endows all the beings with knowledge and wisdom for their all actions, including learning. '*Krishnam vande jagadgurum*' is a dictum, depicting *His* position as such. Alternatively, world renowned figures in the episcopal authority like *Shankaracharyas* of the four *Peethas* are also designated as *Jagad-guru*. Some saints and others are also designated as *Jagad-guru* by their devotees, e.g. the *Shankaracharyas* and *Saint Tukarama*.

Jagat: The world at large, including the *Jeevas*.

Jalandhara, *Bandha*: The *Bandha* applied to the throat region. It attains the transcendence of the *Kundalini* to the *Ajna chakra* after piercing the *Vishuddha chakra*.

Janabai, saint: She was a very famous lady saint from *Maharashtra* state. She was at *Pandharpur*, working as a housemaid to the family of the great Saint *Namadeva*. She was an ardent devotee of *Lord Shri Vitthal* of *Pandharpur*. She is famous for the many poetic *Abhangas* of hers, full of *Bhakti* and giving hints upon *Yoga*. She talks in her compositions about the *Lord* coming to her help in the arduous routine chores of the household that she had to perform as a servant.

Janabai, Vachas: When the *Jeeva* reaches the *Turiya* state, the region of the other two *Vachas* starts viz., *Pashyanti* is the *Bindu* beyond *Ajna-chakra* and *Para* is the *Nada*, the original source of the world. Broadly speaking, *Janabai* is alluding to the states of *Nada*, *Bindu*, *Kala* and *Jyoti* when she says that the *Soham-jyoti* appears at the juncture of where all these four converge.

Janmashtami was the day on which *Lord Shri Krishna* took *Avatara* on this earth, as a son of *Vasudeva* and *Devaki*, in the prison in which *Kamsa*, the vile, had thrown them. It was in the night of the eighth day of the waning moon (*Krishna Ashtami*) of the Hindu fifth month of *Shravana*. *Saint Shri Dnyaneshwar*, too, was born on the same calendar day of *Janmashtami*. Hence the *Varakaris* believe him to be born with the *Amsha* of *Lord Shri Krishna*.

Jatakas are collection *Buddhists'* texts, comprising of the tales of *Buddha's* previous lives and births, his sermons, etc.

Jatas: Hair tied in the form of a dome over the crown of head are called *Jatas*. The *ascetics*, the *Rishis* and the *Munis*, like *Shiva*, always tie their hair in that form to avoid having to bathe the hair and wash them frequently. Additionally, they may apply the sticky juices of certain trees like the *Banyan* to make their tying dust and water-proof.

Jeeva: The individual soul is called the *Jeeva*.

Jeevan-mukti is salvation while living in this body, as juxtaposed to *Videha-mukti* i.e. *Mukti* after death. Realization in *Gita* aims at *Jeevan-mukti* i.e. attainment to the *Brahman* while living in this same human body through *Yoga* practice.

Jeevatman and *Paramatman:* The terms *Jeevatman* and *Paramatma* mean and distinguish respectively between an *Individual soul*, and the *Cosmic Soul* or the *Cosmic Consciousness*. They are generally not used flexibly or interchangeably.

Jeevatman, Parama: While the *Jeevatman* is the *individual soul* (*Jeevatman*), the *Parama Jeevatman* is the *Supreme soul* which does not have the limitations imposed by the nature of the world upon *Him*.

Jihva: sense of taste, tongue.

Jijnasa means the spirit of enquiry.

Jnana: Knowledge; the knowledge of the *Swaroopa*; *Aparoksha Jnana* (absolute knowledge of the *Ultimate* principle). It is an objective of a person on the path of renunciation. It is the attribute that bestows upon one the knowledge of one's identity with the *Brahman*.

Jnanagni: Literally, the fire of the *Jnana*.

Jnana-khandana: It literally means refutation of *Jnana*.

Jnana-mayi, Jnana-maya: The aspect of awareness of own consciousness and knowledge of 'The Cosmic Consciousness'.

Jnana-yoga: The quest, and its fulfilment, for the direct knowledge of the *Ultimate* principle

Jnaneshwar, Jnaneshwari: Alternatively spelled as ‘Dnyaneshwar’ and ‘Dnyaneshwari’.

Jnata means one who knows, conscious, a characteristic of the *Purusha*.

Kadi-mata: The Tantric practice of *Yoga* is divided into many schools. The most prominent amongst them are the *Hadi-mata* and the *Kadi-mata*. Their theories on the *Yogic* practices; and *Kundalini* arousal and its ascent to the *Sahasrara chakra*, etc., are different from each other.

Kailasa is the residence of Lord *Shiva*.

Kaivalya is the state of attainment to the *Brahman*. It is the supreme state of *Mukti* i.e. liberation from the bondages of the *Prakriti*.

Kala (कल) here refers to a state. *Ishwara-kala* means the state of *Jeeva* in which he is akin to *Ishwara*. The same applies to *Sadashiva-kala*, etc.

Kala (काल): See *Dik*; Time.

Kalasha is the vessel, made of copper, in which the sacred waters for propitiation of *Varuna* God are poured into, to be consecrated with *Veda* mantras for *Kalasha-poojanam* which is a necessary part of all *Poojanam* in the *Vedic* rites of Hindus. Mango leaves are placed at the mouth of the vessel, with a non-shredded coconut placed at its top. The *Kalasha* is then anointed with *Haridra* (turmeric powder) and *Kumkum* (vermilion, *Sindoor*) and sandalwood paste, etc., before taking up its *Poojanam*.

Kali/Mahakali is a form of *Shakti* which is terrifying in her form, stark naked, with a garland made of decapitated human heads around her neck; and severed human hands strung around her waist; dark complexioned and tongue bloody red with sipping of blood. *She* carries a trident in her hands as a weapon and laughs in a demoniac manner at the destruction *She* has wrought around. *She* is depicted with her foot pressing down upon a subdued *Shiva's* chest, lying flat upon his back on the ground and the trident raised in her hands to pierce *Him*. *She* is the Goddess of *Laya*, of annihilation of the *Creation*. In a way, *she* also represents the action of the *Kundalini* of *Involution* - *Prakriti-laya*, or *Prati-prasava-krama* of the *Tattwas* in the *Yogin's* body.

Kalpa-taru: The mythical wish-granting tree. It is supposed that every wish of any one sitting under it is instantly fulfilled.

Kama means desires; also, especially, the carnal desire. The *Jeevatman* exhibits many desires and strives for their fulfilment.

Kamala, Padma: Literally these words mean *Lotus*; also, these are the names of *Lakshmi*, the Goddess of wealth and prosperity. In the *Yogic* parlance, they mean a *Yogic chakra* in a general sense. However, *Pt. Gopinatha Kaviraja* says that the terms *Kamala* or *Padma* are applicable to a *chakra* only after the *Kundalini* has pierced it during the process of *Shat-chakra-bhedana*.

Kamyā, Karmas: *Kamyā*, literally, means arising out of desire. Here *Kamyā Karmas* means the *Karmas* done with the desire for attaining fulfilment of some desire.

Kanda, Kundalini: It is the place in the ethereal body (*Sookshma-deha, Linga Sharira, Linga Deha*) in which the *Yogins* say that the *Kundalini* remains in its pre-awakened form. Some *Yogins* say that it is located below the *Mooladhara-chakra*. However, others say that it is at the location where the *Manipura Chakra*

is located, in the region of the *Sookshma Sharira*, corresponding to the navel. One theoretical reason for it is that the three lower *Chakras* from *Mooladhara* to *Manipura* are called the *Chakras* of the world. They are functional when the person is alive to deal with the matters of the world. The *Chakras* from the fourth onwards i.e. *Anahata Chakra* and above are the real *chakras* from where the processes of the *Yoga Path* start. *Dnyaneshwar* refers to it as the *Kanda* only, without much description of the term. In all probability, we may safely say that the *Kanda* is the mouth of the *Sushumna* at its lower end from where the *Kundalini* arises due to the action of the *Pranas* of the lower three *Chakras* and enters into the *Sushumna*.

Kapalika is a practitioner of *Vamachara* (the Left-hand path) just like the *Aghoris*, albeit with some differences in their rituals and dress, etc. They are also *Shaivaites* who follow the left-hand path.

Kapi means a monkey. Just like the monkey climbs a tree by jumping from branch to branch, the *Sadhaka* treads his *Path*, jumping from one stage to another, with momentarily fleeting through all the intermediate stages.

Karana: Cause

Karana-deha, *Maha-karana-deha*: These are terms used to denote the segments of the *Linga-deha*. They can be termed as the ‘*Secondary Causal Body*’ and the ‘*Primary Causal Body*’ respectively. They are at the final stages of the ascension of the soul in its journey to attain the salvation.

Karandikar, *DR Vinayak Ramachandra*, popularly known as V. R. Karandikar, was the HOD of Marathi language at Fergusson College. He was the first appointee to the Chair of Studies of *Saint Dnyaneshwar's Literature* (*Sant Dnyaneshwar Adhyasana Peetha*) at University of Poona - nicknamed ‘The Oxford of the East’ in years past. Mr Karandikar wrote a number of books, apart from guiding many doctoral students of Marathi Literature.

Karma, *Akarma*, *Vikarma*: These are the terms *Gita* uses to categorize all the *Karmas* into three classes. 1. *Karma* is the *Karma* appointed by the *Shrutis* for one according to one’s *Varna*, *Ashram* and nature. 2. *Vikarma* is the *Karma* that the *Shrutis* forbid one from doing. 3. *Akarma* is not doing any *Karma*. However, *Saint Dnyaneshwar* has defined these terms somewhat differently in *Dnyaneshwari*, in *Ovis* (4-89 to 92). He qualifies the *Karma* as the action that has brought the world into being. *Vikarma* is the *Karma* appointed by the *Shrutis* and the *Shastras* for one according to one’s *Varna*, *Ashrama* and nature. *Akarma* is the *Karma* that the *Shrutis* have forbidden to one.

Karma-dosha: Fault in the *Karma*; *Karma* that leads to bondage to the *Prakriti*.

Karma-fala literally means *Fala* i.e. the fruit of a *Karma*; the achievement gained by doing a *Karma*.

Karma-kanda: The *Vedic Karmas* and the correct method of doing them; the wherewithal of *Sadhana*; the following of the dicta of the *Shrutis*; doing the *Karma* for gaining *Mukti*.

Karma-samya-dasha: The state of the *Sadhaka* when the *Sanchita Karma* is fully exhausted by life’s experiences and the *Yogic* practices; and the new *Karma* that he does, does not bind him to the cycle of birth and death. In short, when the *Sadhaka* reaches the point at which he has just to go along with the *Kriyamana*

and the *Prarabdha Karma*'s flow. This is a very high state to attain and therefore, *Shri Krishna* has qualified *His* statement about gaining of the *Yoga-siddhi* - by saying that the *Yogin*, making strenuous efforts for many a birth, becomes purified; and as a result, he attains the *Ultimate*: '*Prayatnadyatamanastu yogi samshuddhakilbishah, anekajnamasamsiddhastato yati param gatim*'; (*Gita*, 6-45).

Karma-siddhanta is a vital doctrine in Indian philosophies. Briefly stated, every *Jeeva* is born because of unfulfilled desires and debts he has to pay or get repaid by others, of the previous births. These all are obligatory. Until the *Jeeva* is clear of all debts and desires, he cannot attain to the *Moksha*. On attaining to the *Moksha*, the *Jeevatman* is freed of all the bondages and birth cycles. He is then not reborn. Depending upon the philosophic School, he attains a specific state, either of merging into the *Ultimate Reality*, or with his personal deity.

Karma-yoga: The path of working towards *God-realization* by performing one's duties; and adhering to the religious practices, as per one's *Varna* and the *Ashrama*, as prescribed by the *Vedas* and the *Smritis*.

Karmendriyas: These are hands (act of giving, taking, and grasping, etc.), feet (act of walking, and running, etc.), tongue (act of tasting and swallowing food, etc.), reproductive organs (act of coitus) and anus/penis (acts of eliminating bodily waste).

Kashmir is a part of India in the North.

Kashmiri means of or from *Kashmir*.

Kashtha Samadhi: The stationary unmoving state of the *Yogin* sitting with erect spine in the *Padmasana* who is absorbed in the *Samadhi* that usually comes to our mind when we talk of the *Samadhi* state.

Kevala means the only, one, pure, without attributes i.e. the *Gunas*, a characteristic of the *Purusha*.

Kha: See *Gagana*.

King Janaka: The king of *Mithila*, father of *Devi Sita*, *Lord Rama*'s father-in-law. However, scholars regard that reference here in *Gita* to *Janaka* may not be necessarily to him. Whoever he might have been, the legendary king *Janaka* was a *Sthitaprajna*. He used to discharge even the heavy burden of kingship with equanimity and élan, while still always immersed in the *Samadhi* state.

Kodanda: The large bow of *Lord Shri Rama* is named *Kodanda*.

Kokila: Cuckoo, a coal-black complexioned bird of the tropics, the size of a crow and almost similar to it in appearance. It heralds the passing of the winter and the arrival of the spring. Its notes are beautiful, resembling those of the Indian classical music. Allegorically, a good singer is likened to a *Kokila*.

Kolhapur is a place in southern *Maharashtra* state. It is famous as one of the most important three and a half *Devi/Shakti Peethas*. Goddess *Mahalakshmi* is the reigning deity of that *Peetha*. The temple of the Goddess is very old and historic. She has countless worshippers all over *Maharashtra* and adjoining states.

Kripa means blessings, *Grace*.

Krishna, Paksha: The fortnight (*Paksha*) of waning moon, which occurs once in every lunar month.

Krishnamurti, J.: A modern day mystic, philosopher and writer. He was envisioned by the leading *Theosophists*, especially, Dr. *Annie Besant* and *Leadbeater*, to have been the reincarnation of the coming *Great World Teacher*, *Lord Maitreya*. They trained him in that respect by indoctrinating him with their philosophy and the *Theosophist* ideology of the new world order that they were trying to create. However, on attaining youth and independent thinking, *J. Krishnamurti* rejected their indoctrination and became a totally independent thinker. He died in 1986 in California, USA, leaving behind a great legacy of books and many followers spread over many countries of the world.

Kriya literally means action. The *Kundalini* starts certain involuntary actions of *Pranas*, *Asanas*, *Mudras* and *Bandhas*, etc., after it becomes active i.e. it is awakened. These are also known as *Kriyas* in the context of *Kundalini Yoga*.

Kriyamana, *Karma*, is the obligatory part out of the *Prarabdha Karma* which is currently being experienced.

Kriyas: Acts, actions, *Karmas*

Kshetra, broadly, refers to the body.

Kshetrajna, *Kshetrastha*, refers to the *Jeevatman* in the *Jeeva* state.

Kshetra-Kshetrajna: The relationship of the body with the incarnated *Jeevatman* as *Jeeva*.

Kula-devata is a deity that has been worshipped for generations by a family. It is like the reigning deity of a given family.

Kumbhaka is the retention of breath stage of *Pranayama*.

Kundalini-yoga: It is the form of *Yoga* in which the innate power of the *Yogin*, known as *Kundalini*, is invoked to attain the highest state of *Yoga*.

Kundalini, connotative terms: *Saint Dnyaneshwar* uses these connotative terms, in the sense of equivalence, in *Dnyaneshwari Ovis*: 6-272: *Kundalini Jagadamba*; 6-283: *Prana*; 6-287, 288: *Shakti*; 6-299: *Pavana*; *Kundalini, Maruta and Shakti*: 6-301.

Kundalini, sleeping: *Saint Dnyaneshwar* has described that the sleeping *Kundalini* is in the form of an infantile serpent, red in colour. It is seen as forming coils of its body just like a serpent.

Kundalini-yoga, Dnyaneshwar: *Saint Dnyaneshwar* has described the *Kundalini-yoga* at various places in his works, *Dnyaneshwari* and his *Abhangas*, in particular. In the 6th chapter of *Dnyaneshwari*, he calls it as the *Pantharaja*, meaning the *King* of all the *Yogas*. In his esteemed opinion, it is the central *Yoga* of *Gita*. In its 18th chapter, he designates it as *Krama-yoga*, albeit the same *Yoga* as the *Pantharaja*, with stress on the fact of its being attained gradually, step by step.

Laya literally means dissolution, extinction.

Laya-yoga, in essence, means the *Yoga* practice by the initiate who methodically reverses the *Prasava-krama* i.e. the order of manifestation of all the *Tattwas*; to enter into the stream of *Prati-prasava* that occurs by assimilation of every manifested *Tattwa* back into its original *Tattwa*.

Lele, Lelo: These words in Hindi language mean, 'Take this thing'. The *Sadhu*, making a pun on the author's surname, *Lele*, in effect, said that he was giving him

something and it should be accepted. Here that something he was giving was meant to be *Guru-kripa*, spiritual grace.

Light of the Bodhi means the light of knowledge that spread out from *Buddha* as a result of his enlightenment.

Lila literally means a *Play* of god, a *Saint*, or an *Avatara*; the play of ‘Cosmic Consciousness’; everything including the world and beyond.

Linga: Technically and popularly, the physical *Shiva-linga*, in its idol form, in general, is called the *Linga*. However, a *Linga* connotes the essence or the symbol as a typical attribute of an entity by which it can be recognized. In the *Sushumna* path, the various *Lingas* are designated by typical names, signifying the level of attainment of the *Yogin* and what that point on the *Sushumna* actually stands for. The *Prana-Linga* as such signifies the ultimate of the *Jeevatman*’s *Swaroopa*.

Loka means habitation, abode. *Vishnu-loka* means the ultimate place e.g. the *Vaikuntha* pertaining to Lord *Vishnu*, the personal God of those who are *His* devotees.

Loka-sangraha: The act of guiding the general public on the true spiritual path

Madhwacharya, *Dwaita*: The philosophical doctrine propagated by *Shrimat Madhwacharya* is known as the *Madhwa* School or the pure i.e. extreme *Dwaita-vada*. He was an Indian thinker of the thirteenth century A.D. and an ardent devotee of Lord *Shri Vishnu*.

Madhyastha means medium, a characteristic of the *Purusha*.

Madhya Shakti: See *Shakti*, *Urdhwa*, *Madhya*, *Adhah*.

Maha-Ananda/Mahananda means Elixir of Joy.

Maha-ashtami/Mahashtami is the eighth night of the Goddess *Durga*’s *Navaratri*. It falls in the *Hindu* seventh month of *Ashvina*. *Durga* represents the primal trinity of the Goddesses.

Maha-bhootas: The basic elements constituting the universe. There are five *Maha-bhootas* viz., *Akasha*, *Vayu*, *Teja*, *Aapa* and *Prithvi*. These can be roughly named as *Space (Ether)*, *Air*, *Fire*, *Water*, and *Earth*, respectively, their etymological equivalents. However, it must be remembered that the usual meaning of these words, either in Sanskrit or in English, do not apply to these terms. These are subtle elements and not the gross matter that they are named after.

Mahadakasha = Ethereal space within the *Bhramara-gumpha*.

Mahakasha is a finer stage beyond the *Akasha Tattwa*.

Mahalakshmi is one of ‘The Primal Trinity’ of the Goddesses regarded as the functioning Governesses of the universe viz., *Maha-Sarasvati*, *Maha-lakshmi*, and *Maha-kali*, responsible for its *Creation (Srijana)*, *Sustenance (Prati-palana)* and *Destruction/Dissolution (Laya, Samhara)*. They correspond respectively to the trinity of Gods governing the world phenomenon viz., *Brahmadeva*, *Vishnu* and *Shiva* respectively.

Maha-mudra: 1. We find a mention of these *Mudras*, *Bhoochari*, etc. in *Saint Dnyaneshwar’s Abhangas* on *Yoga*; 2. A woman accomplice in the *Sadhana* of the *Shaktas* and *Tantrikas (Vamacharis)* with whom they have coitus to prolong the retention time of the semen (*Veerya*), as an essential part of their *Sadhana*

(Samadhi) to raise the *Kundalini* to its highest state of everlasting union with the *Shiva*.

Maha-shivaratri is an auspicious day falling on the thirteenth day of waning moon of the 11th Indian month called as 'Magha'. Many Hindus observe a fast on that day to propitiate God *Shiva*.

Mahat is first *Tattwa* next to the *Prakriti* and the *Purusha* in the order of evolution of the cosmos.

Maha-vakya: Literally, a great utterance, a sacrosanct sentence. Here, its meaning is the utterances of the scriptures, the *Vedas*, or those of a *Guru*, or the *Jnanin*, which has the capacity to inculcate the great *Jnana* into the recipient of that *Maha-vakya*. The *Vedas* each have a famous *Maha-vakya*, viz., *Rigveda*: 'Prajnanam Brahma'; *Yajurveda*: 'Aham Brahmasmi'; *Samaveda*: 'Tat Twam Asi'; and *Atharvaveda*: 'Ayamatma Brahma'.

Maha-videha Vritti means being one with the *Creation*.

Maha-yoga is the supreme *Yoga* in which, the facets of all the other *Yogas* like *Hatha-yoga*, *Raja-yoga*, and *Kundalini-yoga*, etc., are combined. *Maha-yoga* starts of its own accord and takes the *Yogin* through whatever stages are necessary for his travel on the *Path of Yoga*. *Adi Shankaracharya* has described the holy place *Pandharpur* in *Maharashtra*, with *Lord Shri Panduranga (Vitthal)* as its presiding deity, as the *Peetha* (a place of worship, important holy place) of *Mahayoga*.

Mahesha: Lord *Shiva*; See *Sadashiva*.

Mahisha: Buffalo, allegorically, a dunce.

Mahishasura-mardini: This is the name of Goddess *Parvati*. It is based upon the *Pauranika* lore that *Durgadevi*, the incarnation of Goddess *Parvati*, having eight arms, had fought with and killed the demon *Mahishasura*. This lore, in itself, is an allegory, *Durgadevi* being the *Jnana*; and the *Ajnana* being represented by *Mahishasura*.

Mamatva means the attachment to anything or anyone as belonging to oneself i.e. I, mine and my own, etc.

Manasa is the faculty of mind. The *Manasa* is, roughly speaking, the mind, as we know. However, the subtle acting force (*Sookshma Tattwa*) behind the gross mind located in the subtle body is called *Manasa* in the *Yogic* parlance. It is one of the main constituent elements of *Jeeva*, along with 24 others as per *Gita*.

Mandalas (Chandra, Soorya and Agni): The *Yogic* body comprising of the six *Chakras* from *Mooladhara* to the *Ajna-chakra* is the *Pinda*. The three subdivisions of it according to their intrinsic nature are: The *Chandra Mandala* - comprising of *Mooladhara* and *Svadhishthana Chakras*; the *Soorya Mandala* of *Manipura* and *Anahata Chakras*; and the *Agni Mandala* of *Vishuddha* and *Ajna Chakras*.

Mandukya Karika is the commentary by *Shri Gaudapadacharya*, *Parama-guru of Shrimat Shankaracharya*, on the *Mandukya Upanishada*.

Mantra-chaitanya means the *Mantra-japa* practiced by the *Sadhaka* has attained fruition. Literally, the *Mantra* has become *Chetan*, full of the quality of the *Chaitanya*; as opposed to *Jada* or *Achetan Mantra* stage, which is just the rote learning stage of the *Mantra*. A *Jada Mantra* is of no consequence. The *Chetan Mantra* carries the real magical power of the *Mantra*.

Marana Karma is one of the six *Karmas* of black magic. It involves use of black magic to kill a person without use of external means and directly apparent involvement of the black magician.

Marana Mantra is a *Mantra* which is used to kill a person by *Aghoris* or other black magicians.

Marga means path.

Markandeya Rishi: He is a *rishi* who is depicted as *Chiranjeeva* i.e. immortal in the *Puranas*. There is one *Purana* by his name, called the *Markandeya Purana*. He is regarded as a great devotee of Goddess *Parvati*, the *Jagadamba*. The story given in '*Autobiography Of A Natha Siddha Yogin*' is from the *Shrimad-Bhagavata Maha-purana*.

Mastaka-sandhi: It is located at a distance of four finger-widths above the *Taraka-sthana*, midway between the *Brahma-randhra* and the *Taraka-sthana*.

Mata means doctrine; also 'Mother'.

Matras: Traditionally known 'Three and half' *Matras*, instead of 'Four'. For complete details of these concepts, please refer to the *Mandukya Upanishad* and *Gaudapada's Karika* upon it.

Maulishwara means the *Lord* holding the Moon upon the crown of *His* head. It is an allegory upon *Lord Shiva* who is depicted as such, with the crescent of the Moon upon his crown of head.

Maya is the *Vedantic* concept of an entity that deludes the *Jeevatman* and makes him lose his identity with the *Supreme i.e. The Brahma* so that he sees the world of phenomenon as real. *Adi Shankaracharya* who forwarded this concept in his *Vedanta* says that the *Maya* is '*Anirvachaniya*' i.e. it and its actions are indescribable; its nature cannot be deciphered.

Meena, Marga, literally means a fish. Just as a fish is at home in water and swishes through it with sudden twists and turns on to its goal, the *Sadhaka* is at home in *Yogic* practice, knowing all the turns and twists he will have to take to reach the goal. He acts according to the dictates of the *Path* appropriately.

Meru, mountain: The mythical mountain of the *Vedas*, the tallest in the universe, deemed to be made of gold, around which the Earth supposedly rotates. The legendary *Devas* supposedly reside atop it.

Moha literally means longing, lust, temptation, attraction to something, illusion. In the reference, it means temptation.

Moksha, Mukti, Nirvana: *Supreme* Salvation, liberation, especially from the bonds of *Prakriti* and being born as a *Jeevatman*; the state of being free of the bondages of the *Existence*.

Moolabandha, Bandha: The *Bandha* applied between the *Mooladhara* and the *Svadhishthana Chakras* for initiation of the *Prana* and the *Apana* actions such that they start flowing toward each other and ultimately meet. Normally, the *Apana* is restricted to the portion below the navel in the body and the *Prana* is restricted to the portion above the navel up to the *Anahata Chakra*.

Mooladhara chakra: The first of the *Shat-chakras* is called *Mooladhara chakra*. It is located in the *Yogic body* at a position corresponding to the coccyx or end of the tailbone.

Mridanga is a beautifully orchestrating percussory musical instrument. It beats like a drum. It has the percussory goatskin membrane at the two circular ends of a wooden drum, shaped like a flattened ovoid. It has a string with which it can be foisted upon the musician's neck when beating it in a standing position. It is widely used in South India as an accompaniment of *Carnatic* music. It has also been very popular with the *Bhakti Sampradayas* of *Shri Krishna*. *Bengali Saint Shri Chaitanya Mahaprabhu* was extremely fond of it and used to dance ecstatically to its tune and the *Haridhun*.

Ms. Durga Bhagavata was a renowned writer in Marathi. She was the President of *Marathi Sahitya Sammelana* (*Marathi Literary Conference*) in the times of Emergency wrongly imposed by *Ms. Indira Gandhi*, the then Prime Minister of India, in 1975-77. During that regime of *Ms. Gandhi*, Indian people were most afraid, so much so that nobody spoke against it even in a circle of confidantes. In such times, the astute lady writer *Ms. Durga Bhagavata* was so bold that she publicly denounced the rule of *Ms. Gandhi* and '*Emergency*', stressing democratic values before the audience which had some foremost political leaders affiliated to *Ms. Gandhi*, on the dais. It is history that the *Emergency* was repelled under public pressure and revolt. *Ms. Gandhi* and her *Indian National Congress Party* suffered a terrible defeat at the hustings held thereafter.

Mudra: This is a *Yogic* term referring to the specific bodily postures assumed by the *Yogin* for the starting of the *Yoga* processes. The position adopted by the body-mind-senses complex after being seated in a particular given *Asana* is called *Mudra* in the *Yoga-shastra*. This is not to be confused with the *Hasta-mudras* referred to in the previous chapters. These are *Yoga-mudras*, apart from the *Mantra-mudras* or *Ayurvedic Mudras* referred to earlier.

Mudra, Tantras: In *Pancha-makara* (five words beginning with M – *Mudra* – woman companion, *Mamsa* – meat, *Meena* – fish, *Madya* – wine, *Maithuna* – coitus) context of the *Vamacharis*, it means the woman who accompanies a *Sadhaka* for sexual rites in the *Tantrika* way.

Mukta means one who is free.

Mukti: Release from the bondages of the *Karma* and the *Prakriti*. It means different distinct states according to different schools of philosophy.

Mumukshu: one desirous of *Jnana* and *Moksha*

Murdhni-sthana is located at the crown of the head. It is a point where the fontanel of a baby closes after about eight months of birth.

Murdhnyakasha (*Murdhni-akasha*): Literally, the *Akasha* at the *Murdhni-sthana*, at the top of the head, eight finger-widths away from the *Bhroo-madhya* and four finger-widths before the *Brahma-randhra*. It is the place in last phase of the *Kundalini's* travel toward the *Brahma-randhra* on the *Sushumna* path.

Nadanusandhana: The meditation upon the *Anahata*-, the state of being attuned to the *Nada*.

Naimittika Karmas are the *Vedic* religious rites which are required to be performed on certain occasions.

Naishkarma, Naishkarmya: Literally, *Nishkarma* means not doing any *Karma*. *Naishkarmya* means no *Karma*. However, in the context of *Gita*, *Nishkama Karma* is regarded as *Naishkarma*, and that state of *Nishkarma* is *Naishkarmya*.

Naishkarmya-siddha: One who has attained to the state of not being bound to the *Karmas*, even while indulging in them, is called the *Naishkarmya-siddha*.

Nama literally means name. Every manifest object has *Nama* i.e. its distinctness from other objects; and a verbal or mental concept or image to identify it distinctly from other objects. In the context of present work, it means a name of a God, a *Mantra* and some other powerful holy words or syllables having a spiritual value. The *Guru* tells the *Nama* to the disciple and asks it to be repeated, either verbally or mentally, in a prescribed manner e.g. some will ask their disciples to incant it mentally, once every cycle of breath flowing in and out. They may prescribe some procedural aspects like bathing and cleaning self, sitting in a certain posture, at certain times of the day and/or night and which syllables of the *Nama* are to be repeated while breathing in and which ones while breathing out; the *Mudras* (certain arrangement of the fingers of hands, thus making a certain gesture, for facilitation of concentration and *Antara-pranayama*) and the bodily postures (*Asanas*) to be adopted.

Nama, given by a spiritual leader, a *Sadhu*, a *Sannyasin* and/or a *Guru* is supposed to have the potency to uplift spiritually those incanting it and lead to attaining *Moksha* early. There have been saints' lineages which specialize in giving the *Nama* to their disciples e.g. the *Nimbargi Sampradaya*, the *Vedic Deeksha* of the *Gayatri mantra*, given by the father to a son, *Mantra Deekshas* of various other *Sampradayas*, etc. A very famous man of letters viz., Prof. Dr. R.D. Ranade who has written volumes on Indian philosophy and *Gita*, belonged to the *Nimbargi-Inchegiri Sampradaya* who had received the *Nama* from his *Guru*, and used to transmit it to those he found desirous and fit to receive it.

Namana: It literally means the act of bowing before a superior, to the God. It is a *Prakrita* word, and also the *Sanskrit*, for the act of prostration. It means to bow down, to salute as a mark of respect or reverence.

Nama-mudra: The literary seal or the name of a composer, a writer and a poet or an author, at the beginning or end of composition, indicating his authorship.

Nama in *Gita*: *Gita*, too, has devoted a few *Shlokas* in its 17th chapter which elaborate upon the *Nama* of the *Brahman* and extols its incantation: [17-23 to 27 from 'OM tatsaditi nirdesho brahmanastrividha smritah; brahmanasten vedashcha yajnishcha vihitah pura.' (17-23) to 'Yajne tapasi dane cha sthitih saditi chochayate; karma chaiva tadarthiyam sadityevabhidhiyate' ;(17-27).] In its 8th chapter, in some all-important *Shlokas*, *Gita* emphasizes that a *Yogin*, while discarding his body at the time of his demise should call forth the steadfastness of years of his *Yogic* practice and controlling all the senses, bring the mind into the heart centre i.e. in the region from the *Ajna-chakra* onward and hold it steadily therein. Then he should hold steadily the *Pranas* in the *Bhroomadhya*. Then using his skills of *Yoga*, matured through its devoted practice, he should raise the *Pranas* to the crown centre (*Brahma-randhra*). In that holistic state of the body, the mind and the soul, he should concentrate upon the *Ishwara Himself* while uttering the 'Word' i.e. the sacred syllable 'OM' (which is the *Brahman* itself, in the pronounceable letter form). In that state, one who leaves the body will certainly attain the *Moksha*. [(8-5 to 13 from 'Antakale cha mameva smaranmuktva kalevaram, yah prayati sa madbhavam yati nasyatra samshayah.'

(8-5) to 'Omityekaksharam brahma vyaharanmamanusmaran, yah prayati tyajandeham sa yati paramam gatim.' (5-3))]

Nandi is the mythical sacred bullock, devoted to *Lord Shiva*. His idol in sitting form is always placed at the entrance in front of the *Shivalinga*. A devotee has to first have the *Darshana* of *Nandi* before going for the *Darshana* of *Lord Shiva*.

Nara and *Narayana* *rishis* were *Avataras* of *Lord Shri Vishnu*. They are supposed to be *Chiranjeeva* i.e. surviving in bodily form forever. They are supposed to have made *Badrinatha*, a holy place in the Himalayas, as their permanent abode. They reincarnated as *Arjuna* and *Krishna* in the *Mahabharata* era.

Naraka: Hell. As per *Hindu Dharma-shastra* and the *Puranas*, these are of many types. The sinners, after being judged as guilty of sinning, are consigned to one that is prescribed for that kind of sin by the 'God of Death and Afterlife', *Yamaraja*.

Nastika: Non-believer, opposite of *Astika*; atheist.

Natha Siddhas: *Siddhas* who belong to the tradition of *Yogins* emanating from their first preceptor, *Adinatha* through *Matsyendranatha* and *Gorakshanatha*.

Navadha/Navavidha Bhakti: The *Bhakti-shastra* divides the *Bhakti* into nine (*Navadha*), eleven (*Ekadasha*) or fourteen categories, depending upon the mood that the *Bhakta* adopts toward the *Ishwara* e.g. that of *service (Dasyam)*, *friendship (Sakhyatvam)*, etc.

Nava-ratnas: Literally, the word means the nine gems, diamonds, ruby, agate, pearls and emerald, and the likes.

Navaratri literally means nine nights. Certain religious significance is attached to the nine nights and intervening days at the beginnings of certain *Hindu* calendar months. These *Navratris* are reserved for the special worship of a particular God or Goddess. Devotees keep fasts, chant mantras; and invoke the deity through *Homa-Havana*, *Yajna*, etc., during this auspicious period.

Neti, Neti: The *Shrutis*, finding it impossible to describe the *Atman* objectively in words, describe it by these words that mean, 'Neither this, nor that, , nor that..'. This is a passive description of the *Atman* that means, in other words, that the *Atman* cannot be described in any known language, or by any words, or by simile to any object and any thought or idea. In short, the *Atman* is indescribable, according to the *Shrutis*.

Nevase is a small town in Ahmednagar district of *Maharashtra* state, India, on the banks of the sacred river *Godavari*. *Saint Dnyaneshwar* dictated *Dnyaneshwari* composition to *Sachchidananda Baba* there.

Nirakara means not having any form, formless; opposite of *Sakara*.

Niranjana-pada is the high state of *Shiva* in His 'stainless' form, without any engulfment in its *Maya* or association with it. Next to it is the *Parama-shiva* state, the *Parama-pada*, when the *Yogin/Saint* attains to the *Agama-loka*.

Nirdharmaka: Without any properties

Nirguna: The *Brahman* without form and attributes (called the *Gunas* in *Sanskrit*) is called *Nirguna*.

Nirishwara Schools: They do not recognize the *Ishwara* in their doctrines.

Nirmala Maya: As the name implies, *Nirmala* meaning pure, The *Nirmala Maya* is *Maya* beyond the Three *Gunas*, without the attributes of causes and effects.

Nirvana: That state which gives the supreme *Sukha* and *Shanti*.

Nirvichara-vaisharadya is the state of highly accomplished *Samadhi* in which the *Yogin* becomes totally free of any thought, including awareness of his self.

Nishiddha Karma: The *Karmas* forbidden by the *Vedas* and the *Shastras*.

Nishkala: Without the *Kalas* i.e. facets of the *Jeeva*.

Nishkama karma means the *Karma* undertaken without any expectation of its results, and any longing for fruits of one's action.

Nitya Karmas are the religious *Vedic* rites which need to be performed daily or periodically e.g. daily three-time rite of *Sandhya-vandanam* by the three *Varnas* - the *Brahmana*, the *Kshatriya*, and the *Vaishya*.

Nitya means what is permanent; forever.

Nitya Mukta is one who is forever free from all bondages of 'The Existence'.

Nitya-anitya-viveka/Nityanitya-viveka refers to exercising the intellect to impress upon it the transient character of the world; and to recognize the permanency of the *Ultimate* principle.

Nityananda, Saint: He was a saint who stayed most of his time at *Ganeshapuri*.

He was a totally selfless soul and initiated many on the *Yoga* and *Bhakti* path.

Muktananda, one of Swami *Nityananda's* disciples. He became very famous and had hundreds of followers from India and abroad.

Nivrittipara path: i.e. renunciation allows one to renounce the duties of the *Varnas* and the *Ashramas* for the purpose of devoting oneself solely to the cause of liberation.

Ojasa means the essential quality of *Veerya*. *Veerya* when conserved leads to its transformation into a concentrated essence that is different from the physical *Veerya* (semen). It is called the *Ojasa*. In the form of the *Ojasa*, the procreative energy gives radiance to the face and body of the *Yogin*. It is the power behind the great energy needed for attaining to the *Brahman*.

OM/Onkara and Pranava are the *Vedic* terms for 'The Divine Word'; the symbol for the *Brahman*.

Onkara, Onkara: It means the Word 'OM'.

Osho was the nickname of *Acharya Rajneesh*.

Padarthas, Sankhyas: Literally objects, things. The *Sankhyas* classify the constituents of the universe into 64 categories which are called by them the *Padarthas*. Also, the constituents of the universe are called in *Jainism* the *Padarthas*.

Paksha, School: 1. A doctrine, 2. Lunar *Paksha* (fortnight) - See *Ekadashi*.

Pancha-bhedas means five categories of differences, in the various entities related to the *Creation*.

Panchikarana: The process of mixing of the five *Maha-bhootas* in various proportions and orders results in the formation of various objects of the world. This process is called *Panchikarana*.

Pantharaja, Saint Dnyaneshwar calls the *Guru-given Kundalini-yoga* as the *Pantharaja* in the 6th chapter; and the *Krama-yoga* in the 18th chapter of his work - the *Dnyaneshwari*.

Para-bhakti/Parama-bhakti is the supreme state of *Bhakti*. The devotee then loses the identity of himself, totally immersed in the subject of his devotion. The highest

state of *Bhakti* reckoned in various texts is called as *Para-bhakti*, etc. It is that state in which the devotee loses all relevance of time and space. He becomes one with the object of his worship, dissolving his identity in that of the object. The state of that *Bhakti* is described in great details in the said texts.

Para-brahman, Brahman: The term, *Para-brahman*, denotes the *Supreme Brahman*. The terms, *Brahman* and *Para-Brahman*, are used flexibly for connoting the *Supreme Reality*, unless the context demands the use of the exact relative term.

Parah Pramana (hearsay) is *Pramana* based upon the *Pratyaksha Pramana* (direct evidence) given in evidence by others.

Parama means ultimate.

Parama Gati: Parama Pada, the *Ultimate State* of a Being, State of the Soul - the *Atman*.

Parama Pada: It literally means the '*Ultimate Status*'; the *Ultimate State* of Being, State of the Soul - the *Atman*; the ultimate position or status on the spiritual *Path*. It is also designated as the *Ultimate*, the *Home*, the *Paramatman*, the *Abode* of God, the *Abode* of the *Yogins* (by *Saint Dnyaneshwar* in his *Abhangas*), etc. *God-realization* and *Mukti*, etc. are the same states.

Parama-dhama means the ultimate abode of the soul.

Paramanoopradhana Siddhanta: The doctrine having the *Paramanoos* as the basic constituents of the Creation as its central theme.

Paramartha means the highest knowledge, spiritual attainment.

Paramatman: The *Atman*, the primordial principle, the *Chaitanya* that pervades everything and is still beyond it all, and the individuals, the world, the *Vishva* and anything that can be perceived by the senses or imagination. It is *Infinite*, *Nirguna*, *Nirakara*, etc. in its originality. The three terms, *Atman*, *Vishwatman* and *Paramatman* are used to differentiate between the individual person's *Atman* which gets bound to the *Karmas*; and the *Vishwatman* which is also called the *Ishwara* in certain contexts and is beyond the bondage of *Karmas* but is responsible for the world phenomenon. The term *Paramatman* is used to designate the *Ultimate Principle* behind the *Atman* and the *Vishwatman*. The *Chaitanya*, the *Purusha*, and the *Parabrahman*, etc., are terms that may be used synonymously to the term *Paramatman*. Their exact connotation depends upon the context.

Parama-sukha means the *Ultimate Bliss*.

Para-vak: The *Yoga-shastra* distinguishes between the four kinds of *Vak*, *Vacha* or '*tongues*' which are instrumental in forming and uttering a word, from the conceptual stage to its execution in an utterance. The vocally pronounced word is due to the *Vaikhari Vacha*. Other subtler levels of *Vak* are *Madhyama*, *Pashyanti* and *Para* in that order - the *Para-vak* being the subtlest, unpronounced *Vacha*. There are many connotations about these levels of *Vak* or *Vacha*. A singular one is that the universe was in the form of the *Para-vak* in its beginning and went through other transformational phases viz., *Pashyanti* and *Madhyama* before manifestation in its *Vyakta* or *Vaikhari* form. These four *Vachas* are alternately designated by the three and half syllables of '*OM* - ॐ' viz., '*A* - अ', '*U* - उ', '*M* - म' and the *Ardhamatra*, each being a representative of the four levels of existence of a *Jeeva*. The *Mandukya Upanishad* with *Shri Gaudapada's Karika* on it is

exposition of this subject for a better understand the significance of these *Yogic* concepts.

Parigraha literally means possessions/storing of goods, etc. In the context of *Gita*, it means attachment to and possession of objects and persons, wife, children, home, fields, servants, cows, etc.

Parinama literally means change, transformation.

Partho Vatsah: An allegory is suggested upon a cow and its calf. The milk comes out of the cow's udder for its calf because of its love for the calf. However, the remaining milk after the calf is satiated comes in use to others as well. Thus, the calf and the cow, both are responsible for producing the useful milk for the rest of the world. Similarly, *Lord Shri Krishna*, allegorically '*The Celestial Cow*', gave out the milk of *Gita* for its beloved calf, *Arjuna*. After *Arjuna* was satiated, the remaining milk still came to benefit other people in the world. That is how '*Partha*' (*Arjuna*) is the '*Vatsa*' (calf) ('*Partho Vatsah*') in this cow-calf duet of *Lord Shri Krishna and Arjuna*.

Pashchima Marga: The Western Direction. It means the *Sushumna Path* ahead of the *Ajnachakra* to the *Brahmarandhra/Akasha Chakra* and beyond. The *Pashchima Marga* ends in the *Maha-shoonya*.

Patanjali, Gita and Dnyaneshwari: This work often and perforce discusses about *Patanjala Yoga-sootras* and *Patanjali's Yoga*. The students must not become confused. It has to be clearly understood that there is no mention of these *Sootras*, in either *Gita* or *Dnyaneshwari* by name or as a reference. For students, the comparison is necessary between various *Yoga* texts including *Patanjala Sootras* in relation to *The Yoga of Gita* and *Dnyaneshwari*. As such the books in this series on *The Yoga of Gita* find their mention and deliberate upon their various aspects for relating the same to the subject-matter of discussion in these books.

Patanjali: He was a great sage of ancient India. He wrote treatises on various topics, including *Sanskrit Grammar*. His treatise on the *Yoga-shastra* is popularly known as the *Patanjala Yoga-sootras*.

Pavana literally means wind. However, in the *Yogic* context, it means the *Pranas*. The five main *Pranas* are called the *Pancha-Pranas* viz., *Prana*, *Apana*, *Vyana*, *Samana*, and *Udana*; and the five secondary: viz., *Naga*, *Koorma*, *Krikala*, *Devadatta*, and *Dhananjaya*, are called the *Up-pranas*.

Peer means a *Mohammedan* saint or godman.

Peetha, Yogic: Saint *Dnyaneshwar* alludes to these in his *Abhangas* and also *Dnyaneshwari*. These are special terms of the *Natha Siddha* tradition.

Peethas (seats) of Devis: There are traditionally three and a half *Peethas* of the Goddesses corresponding to the three *Matras* of *OM*. The three Goddesses of the *Peethas* are: The *Mahalakshmi* of *Kolhapur*, the *Tulaja-bhavani* of *Tulajapur*, and the *Renukadevi* of *Mahur*. The *Yogeshwaridevi* of *Ambejogai* is regarded by some to be the Goddess presiding over the *Turiya/half Peetha*. Instead, others take it to be the *Saptashringi* Goddess as forming the half *Peetha*.

Pilavah Pilavah Jnana-jijnasa: *Pilavah* means *Paramanoo*. The meaning is that the *Paramanoos* are also scient.

Pipilika, Marga: *Pipilika* literally means an ant. *Pipilika Marga* is the slow but sure travel on the *Path* that ultimately leads to attaining the goal, howsoever late.

Pippala, Golden, tree, is a relic in the precincts of the *Samadhi* of *Saint Dnyaneshwar*. It is said that *Saint Dnyaneshwar's* father, *Vitthalpant*, deserted his wife, *Rukminibai*, wanting to enter into the *Sannyasashrama*. *Rukminibai*, the *Saint's* mother, performed penances at the said *Golden Pippala tree* with a prayer that let her husband return to her. The said tree is still venerated by the devotees of *Saint Dnyaneshwar*.

Pluralistic Realism has at its core the ability of viewing the object or the *Reality* realistically. It accepts there can be more than one equally cogent and rational aspect of what is seen as the *Reality*.

Poojanam, Poojana: It means the ceremonial felicitation and worship of a deity, a *Guru*, a Godman or a saint, or a holy relic, etc.

Pooraka is the breathing-in stage of *Pranayama*. *Kumbhaka* is the retention-of-breath stage of *Pranayama*. *Rechaka* is the breathing-out stage of *Pranayama*.

Poorna means *whole, entire*.

Poorna-Brahman means *the Brahman* remains undiminished by division or separation of the *Jagat* and the *Jeevatman* from the *Brahman*, or by its transformation.

Poornatva is the state of being *Poorna*, the state of an attained *Kevali Siddha*.

Poorva Marga: The *Eastern Direction*. It means the six *Chakras* from the *Mooladhara* to the *Ajna chakra*.

Pradakshina: The *Hindu* temples have a circumambulatory path (a *circumambulation*) around its *sanctum sanctorum* (*Garbha-griha, Garbhagara*) for the devotees to walk around it in reverence to the ruling deity within. The taking of one full round, starting from the front facing the deity, back again to the same spot, is reckoned as one *Pradakshina* offered to the deity. These are offered to *Hindu* deities routinely, during their *Darshana* and also on special occasions, or as a matter of fulfilling of religious vows e.g. Before his birth, *Saint Dnyaneshwar's* father *Vitthalpant* had deserted his mother *Rukminibai* and taken the vows of *Sannyasa-deeksha*. *Rukminibai*, used to offer daily 1000 *Pradakshinas* to the *Pippala tree*, known as the *Suvarna Pimpal* (The *Golden Pippala*) near the *Siddheshwara temple* at *Alandi*, praying for her husband's return home.

Pradhana: Central; chief.

Prajna means the faculty of immense knowledge. When active, it confers upon one the complete knowledge of any subject. In formal learning process, exposure to the subject matter is always necessary. Ordinary faculty called *Buddhi*, i.e. intellect sees the worldly matters, limited to the realm of *Prakriti*.

Prajna-jagriti is the state of arousal of the *Prajna*, on the perfection of *Samyama*. *Prakriti* is one of the ultimate principles and it provides the working force behind the Universe.

Pralaya, three Fires: *Pralaya* is the ultimate dissolution or destruction of the world at the end of an epoch (*Yuga*). The *Puranas* talk about the three celestial Fires that rage before the *Pralaya* takes place: 1. *Pralayagni* - The Fire proper, engulfing the world in it at the time of *Pralaya*; 2. *Vidyudagni* - The Fire of Lightning and 3. *Kalagni* - The Fire of *Kala* (काल). *Kala* is all-destroyer.

Pramana: Evidence. According to the *Nyaya-shastra*, the *Pramanas* are: *Pratyaksha* means direct experience and knowledge. *Anumana* means inference. *Upamana* means analogy. *Shabda* means the *Vedas*. The modern sciences use the *Pratyaksha*, *Anumana* and *Upamana* as to frame and test its hypothesis.

Prana Shakti literally means the force, power or might of *Pranas* i.e. *Prana-bala*. *Prana* is a distinct psychic subtle force. In the *Yogic body*, it flows through the *Nadis* and activates the various *Chakras* and brings life into action. It is not the air one breathes. *Pranas* are sub-categorized into five forms, depending upon the function each performs viz., *Prana*, *Apana*, *Samana*, *Udana*, and *Vyana*. There are also the five secondary *Pranas* (*Upa-pranas*).

Prana-yajnas is a specific term applied to the various *Yogic* practices of subtle forms of *Pranayama*, as distinct from the ordinary practice of controlling the breath by its manipulation, allegorically mentioned as *Yajnas* in the *Gita*, 4th chapter.

Pranayama: It is the control of breath for steadying the mind and purifying the body for further practice of *Yoga*. It is one of the eight practices of *Ashtanga Yoga* i.e. of the *Patanjala Yoga*. In its gross practice (*Bahir-Pranayama*), one tries to attain breath control by various breathing exercises for the wellbeing of the gross body and mind. This is distinct from the *Real Pranayama* (*Antara-pranayama*) which has the objective of attaining the *Samadhi*. It affects the *Sookshma-Sharira* or the *Linga-deha*.

Prapancha-Bheda means difference in the working of the two entities, *Chetan* and *Achetan*.

Prarabdha, Karma, is the obligatory part of *Sanchita Karma*, which became due since taking the current birth.

Prasada is part of the offerings made by the devotees to a deity or a saint which is distributed amongst them and others present. Usually it consists of sweats and fruits, etc. Occasionally, valuables and other objects, too, may be given to a devotee as *Prasada*. Literally *Prasada* means that which is given to the devotees by Gods as a mark of their being pleased with their devotion.

Prasthanatrayi: The Triad of the *Vedic* holy texts is regarded as the crux of the *Vedanta*. The following three bodies of texts which describe the path and the practice for attaining the objective of Realization are known as the *Prasthanatrayi*: The *Upanishadas*, the *Gita*, and the *Brahma-sootras* of Sage Vyasa. Vyasa is also known as *Badarayana*. Various commentaries upon these texts and various *Vedantic* schools arise from different interpretation of these *Vedic* texts.

Prasthan means departure to the *Ultimate Principle*, i.e. *Realization*.

Pratibimba literally means *reflected image* as in a mirror.

Prati-prasava literally means the action opposite to birth. In this work, it means the soul's regression of the self into the *Brahman*, its origin. Related *Yoga-sootra*: '*Te prati-prasava-heyah sookshma*' (2:10, *Patanjala Yoga-sootras*).

Pratyahara is the control of the senses and desires.

Pratyak-chetana means the embodied consciousness representative of the Cosmic Consciousness.

Pratyaksha Pramana: Evidence of the enquirer himself.

Pravrittipara and *Nivrittipara*: There are two paths a person can take to attain liberation - the *Pravrittipara* and the *Nivrittipara*. *Pravrittipara* path i.e. involvement in the worldly affairs entails performance of the duties of each *Varna* and *Ashrama* according to *Vedic* practices. The *Nivrittipara* path i.e. renunciation allows one to renounce the duties of the *Varnas* and the *Ashramas* for the purpose of devoting oneself solely to the cause of liberation.

Preyasa: The worldly pleasures; see also *Shreyasa*.

Purusha is the ultimate principle, the One who experiences the workings of the *Prakriti*. The *Prakriti* and the *Purusha* form the ultimate dual principles in the doctrine of *Sankhya*.

Pushti: Grace, favour, blessings of *Ishwara* is called *Pushti* in *Vallabha's* school, which is also known as the *Pushti-marga* or *Pushti Sampradaya*. Obtaining *His* grace is the sole objective of *Shri Krishna's* worship in this School.

Pys: For brevity, *Patanjala Yoga Sootras* are referred to as '*Yoga-sootras*' and '*Pys*' in this work.

Raga means craving for something.

Raja-guhyam: Literally, *The King of Secrets*, or *The Secret of the Kings*. It alludes to the statement of Lord *Shri Krishna* in the 9th *Gita* chapter about the '*Rajavidya, Rajaguhyam*' viz., '*Rajavidya Rajaguhyam pavitramidamuttamam, pratyakshavagamam dharmyam susukham kartumavyayam*'; (*Gita*, 9-2).

Rajahamsa: Meaning a mythical bird of the class of swans (*Hamsa*) that is taken poetically to be capable of separating the milk from water in a mixture of both. That is called the *Hamsa-kshira-nyaya*, meaning the capacity to weed out the chaff from the grain.

Rajneesh, Acharya: He was a spiritual *Guru* to many followers, from India and abroad. He had many *Ashramas* in countries all over the world, including the USA in particular. One of his main *Ashramas* was at Pune. Before taking up the robes of a *Guru*, he was a professor of philosophy in a college. He was well learned in philosophy and *Yoga*. He has left behind a large gallery of his books and tapes of his recorded discourses on Indian spirituality, *Adhyatma*, and allied topics. His books and discourses are erudite and in simple language for followers and seekers to understand. He was special in his addresses to the masses. He had the ability of keeping the audience spellbound by his persona, and talk.

Ramadasa, Samartha, Swami, Saint: A contemporary of *Chhatrapati Shivaji Maharaja*, regarded as his *Guru* by some historians, he was a notable saint from *Maharashtra*. He was an ardent devotee of Lord *Shri Rama* and *Hanuman*. *Dasabodha, Atmarama, Soleeva Sukha*, and *Mano-bodha*, are some of his most famous compositions, with many other small works in poetic form.

Ramakrishna Paramahansa and *Vivekananda* was a pair of most famous *Guru* and disciple. Their time was around the latter half of the nineteenth century AD. *Ramakrishna* was an ardent devotee from the *Bhakti* school, venerating *Goddess Dakshina Kali*. He used to say that there are many ways to realize the God. All religions lead to the same goal.

Ranade, Professor R. D. aka Gurudeva Ranade: He was a western-educated person. His specialty was Philosophy. He retired as Vice Chancellor of Banaras Hindu University. He has copiously written on *Upanishadas, Gita* and Indian

philosophy, and God-realization, also adding a comparative view of western philosophy in his books.

Rasa (रस), *Jihva*, *Rasana*: sense of taste, tongue; taste of Love (*Bhakti*).

Rasa-bhakti (रसभक्ती) is the *Parama-bhakti* which was the state of Saint *Meerabai*, *Shri Chaitanya Mahaprabhu*, and many other saints.

Rasa-lila (रसलीला), *Rasa-krida* (रसक्रीडा): The Universal play of *Purusha* and *Prakriti*; the *Lila* of Lord *Shri Krishna* with *Gopis* of *Vrindavana*.

Realism means the practice of regarding things in their own true nature and dealing with them as they are; fidelity to the *Nature* in representation; the showing of life, etc. as it is. Philosophies and Schools subscribing to such a view of the world are called Realistic i.e. based upon Realism. It means a doctrine which is based upon the real and direct observation of the state of things; and logical inferences from them. It favours practicality and literal truth. It is opposite of *Surrealism*. Dreams, imaginations, mirages, and abstract paintings, and the like, are examples of *Surrealistic* things.

Realization is attaining the Godhead.

Rechaka is the breathing-out stage of *Pranayama*.

Richa is a canto or a couplet from the *Vedas*. It is sung in a particular prescribed manner. *Rigveda*, the most ancient of religious texts in the world, is supposed to contain 1028 hymns and 10600 *Richas*, organized into ten books.

Riddhis, *Nidhi*: These are special endowments, not available to common men, even the emperors, in respect of riches and goods, and services, etc. of the world at the *Yogin's* commands.

Rigveda: The first of the four *Vedas*; the most ancient of religious texts in the world, is supposed to contain 1028 hymns and 10600 *Richas*, organized into ten books.

Ritambara Prajna: It is the highest evolved state of intellect, upon its transformation into *Prajna*. It penetrates into the secrets of the Cosmic Consciousness.

Roopa is the visual attribute of a manifest object. Literally it means 'Form of a thing'. Every manifest object has *Nama* (name/term identifying an object) and *Roopa*. It is an axiom of the *Vedanta* that every object in the world exhibits the characteristics of *Nama* and *Roopa*.

Roopa, *Chakshu*: Sense of sight, eyes.

Rudra-granthi: See *Granthi*.

Sachchidananda, *Baba*: He was the person to whom Saint *Dnyaneshwar* is supposed to have raised from the dead, by his *Yogic* powers, while his corpse was being carried to the crematoria ground for final rites. Later on, he was named *Sachchidananda*. He used to remain always by the side of Saint *Dnyaneshwar*. He took down in writing every word of Saint *Dnyaneshwar* while he discoursed on *Gita*. It is known as *Dnyaneshwari* aka *Bhavartha Deepika*.

Sadashiva, *Shambhu*, *Mahesha*: Literally all these are names of Lord *Shiva*. However, the *Tantra* texts use these specific terms for different the *Avataras* of *Shiva*, or rather the different aspects of *Shiva* in the *Prasava Krama* and as

stationed in various *Chakras*. Refer to *The Serpent Power* and other texts on the *Tantra Shastra*.

Sadhaka: One who does the *Sadhana*; practice of something. In *Gita-Dnyaneshwari* context, it refers to the student of *Yoga* practice.

Sadhana: Practice, of *Yoga*, in the context of *Gita-Dnyaneshwari*.

Sadhu means a mendicant.

Saguna: The *Brahman* with form and attributes is called *Saguna*.

Sahajananda: Literally, the natural *Ananda*; *Bliss* of the *Atman*.

Sahajiya, Pantha: One of the North Indian saints' *Yogic* traditions. It follows what is known as the *Vihangama Marga*. They meditate upon the *Kundalini* from the *Ajna Chakra* onward, disregarding the lower *Chakras*. As per the *Yogic* science, if the *Ajna chakra* is pierced by the *Kundalini*, the lower *Chakras* do not need to be separately pierced as their *Vedha* (piercing, *Jaya* - conquering) is automatic with that of the *Ajna Chakra*.

Sahasra-dala-padma: Almost invariably, the *Yogins'* talk centers upon the *Sahasra-dala-padma/Sahasrara-chakra*. There is certain confusion amongst the *Yogins* on account of the famous book, '*Chit-Shakti-Vilas*' of *Swami Muktananda* on the matter. He has described a vision of a *Golden Lotus* falling upon his head. Many *Yoga* students started talking of it since *Muktananda* was a famous *Kundalini Yoga* exponent, a disciple of *Swami Nityananda* who was held in great reverence because of his immense *Yogic* powers. However, if seen from the old texts and *Tantric* belief system, the *Sahasrara Lotus/Chakra* is pure white in colour. *Sir John Woodroffe* also describes it as pure white in colour in his book, '*The Serpent Power*', in the commentary on *Verse 40*, based upon '*Shat-chakra-nirupana*' and other *Tantric texts*. The reference here in this author's books is to the *Chakra* as *Golden* coloured, as per the context, based upon his own visions of the same.

Sakara means having form.

Sakshatkara: Realization; usually referred to realization of the *Saguna* form of *Ishwara* which the *Yogin* chooses for *Dharana*, *Dhyana* and *Samadhi*.

Sakshi means witness, uninvolved in the act of the *Prakriti*, a characteristic of the *Purusha*.

Samadhis, types: *Patanjali* has broadly classified the *Samadhi* into different stages depending upon the object of meditation. See also '*Samyama*'.

Samadhi, place: It means the last resting place of the earthly remains of a *Sadhu* or a *Yogin*. Usually a small structure of bricks and stones is built at that place in the memory of that person. His *Padukas* carved in stone adorn the place of *Samadhi*.

Samashti: The Unlimited, the Infinite, the *Brahmanda*, the *Cosmos*

Samata pertains to *Chitta's* equality of attitude towards the opposites of *Sukha-Duhkha*, *Raga-Dvesha*, friends and foes, rich and poor, wealth and poverty, etc.

Sampada/Sampatti - *Daivi* and *Asuri*: The Godlike virtues are called the *Daivi Sampada*. The *Asura*-like vices are called the *Asuri Sampada*. The *Daivi Sampada* liberates the soul from the bondages of *Karma*. The *Asuri Sampada* binds one firmly to the *Samsara*.

Sampradaya: Tradition, especially of worship and *Yoga*, etc.

Samprajnata is the *Samadhi* attained upon an object, or concept or principle, howsoever gross or subtle it may be.

Samprajnata Samadhi, Vitarka-anugata: When the object is gross like an idol, etc., the *Samadhi* is referred to as *Vitarka-anugata Samprajnata Samadhi*. When its object is abstract, it is called the *Vichara-anugata Samprajnata Samadhi*.

Samsara, Prapancha: Literally, the world, the ways of the world, the act of living and dealing with worldliness.

Samskaras are the recordings of experiences and working of mind and other faculties of a *Jeeva*, in the *Chitta*, which are carried over in it from one birth to the next birth. Whenever time comes to express their potency, the related *Samskaras* arise in the *Chitta*, overpowering all else. Then the said *Samskaras* exhibit their trends in real life. Until such an opportune time comes, the *Samskaras* lie dormant in the *Chitta*. They can be likened to the holograms, in a crude way.

Samudaya means group, assembly, congregation, a gathering.

Samyama: The *Patanjala Yoga* process of *Dharana-Dhyana* and *Samadhi* collectively, popularly known as meditation. The initiate has to choose an object, say a deity to begin with, upon which he centers his attention continuously. As the level of concentration intensifies, he starts immersing his mind solely in it. The stages of mind of increasing intensity of immersion are known as *Dharana*, *Dhyana* and *Samadhi*. Intense *Dharana* is *Dhyana*. Intense *Dhyana* is *Samadhi* state in which the mind is not aware of anything other than the chosen object of concentration. In simple terms, *Samyama* of the *Patanjala Yoga-sootras* means the perfected altogether practice of *Dharana*, *Dhyana* and *Samadhi*.

Sananda Samadhi is the *Samadhi* state in which the *Yogin* becomes bereft of all thoughts, except the self. He is then aware of only the blissful aspect of the self which is known as *Ananda*.

Sanatana Brahman usage points to the primordial quality of *Brahman*.

Sanchita Karma: It is the chain of events arising out of *Karma* which are instrumental for the cycle of births and rebirths. *Sanchita* is the sum-total of all the obligations of all the previous births which is due to be experienced by one, whether in the current birth or the later births. *Saint Dnyaneshwar* says that after the *Sanchita Karma* abates and no new *Karma* accrues owing to the practice of the *Kundalini Yoga* i.e. *Pantharaja*, resulting in *Karma-samyadasha*, the *Guru* comes to the *Yogin* of his own accord; (8-965 & 966, *Dny*). See also *Karma-samyadasha*.

Sanghata: Gita has used this word to connote the entire complex of the 22 *Tattwas* of the *Kshetra* which work coherently together as a coordinated whole organism. In other words, it is the *Pinda* of the *Jeeva* when *Chetana* is also included.

Sanjeevana Samadhi means the immersion into the Ultimate State forever while still in the body and living. *Dnyanadeva* entered into *Sanjeevana Samadhi* when he was alive at around the age of 22 years at a place called *Alandi* near the city of *Poona* in *Maharashtra* state of *India*. His followers believe that he is bodily present in alive state at that place.

Sanjeevani: The divine plant which has all the medicinal properties of all the *Ayurvedic* science. It is supposed to be capable of reviving the dead.

Sankhya is a school of *Dwaita* philosophy which stipulates 24 main elements with the ultimate being the *Prakriti* and the *Purusha*.

Santosha, Samadhana: Literally these terms mean satisfaction, contentedness. In *Yogic* parlance, these words are used to express the state of contentedness that accompanies the supreme achievement of *Realization* of the *Brahman*.

Sannyasa is the fourth of the *Ashramas* when one renounces totally the family and other social obligations and *Varnashrama-dharma* in order to devote fully to the quest for *Moksha*.

Sarvadharmaka: Having every property

Sarvam Khalu Idam Brahma: 'All this, the World and others, including the *Sadhaka*, are the *Brahman*.'

Sarvatmabhava: Regarding the World, its beings, and oneself, as being one with the *Atman*.

Sarva-vishva-vandya: Venerated by the entire universe (the *Vishva*).

Sarveshwara: Lord of all.

Sasmita Samadhi is the highest state of *Samprajnata Samadhi* in which the *Yogin* immerses into his self and remains just hardly aware of his self.

Sat is what is real; the *Brahman*; the *Paramatman*.

Sati: The old custom of *Sati*, now defunct, in *Hindus*. The wife enters the funeral pyre with the corpse of her husband to give up her life after her husband.

Satkarma: Literally, good *Karma*. In *Gita-Dnyaneshwari*, it means the *Karma* that leads to the realization of the 'Sat' i.e. the *Paramatman*.

Satta refers to Reality.

Sattva-guna, importance of: The practice of *Yogic* sciences and other forms of religious worship require that the person to be initiated into it ought to have predominance of the *Sattva-guna* and the least of the *Tamoguna*. Women, too, alike the *Shoodras*, are supposed to have a predominance of the *Tamoguna*. Hence women and the *Shoodras* are treated as unfit for these practices. It is supposed that they will fail in attaining success in these elitist practices, even if they take them up. Yet, here have been numerous historical exceptions to this generality, e.g. Saints *Muktabai*, *Janabai*, *Meerabai*, *Kabir*, *Raidasa*, *Chokha Mela* and his wife, and many others from these categories.

Seshwara means that the relevant School recognizes the existence of *Ishwara*.

Seventeenth Kala, Amrita: We find mention of this *Kala* in *Saint Dnyaneshwar's Abhangas* and in *Dnyaneshwari*. He, refers to his *Guru*, as a mother of the *Yogin*. This mother feeds the *Shishya* (disciple) child with the milk flowing out of her breast of the *Seventeenth Kala*. One who does not make oneself immortal by drinking the *Amrita* at the *Seventeenth Kala* cannot come back to the earthly plane to guide people on the *Path*. He cannot contribute to repel their ignorance and thus cannot serve the *Paramatman* truly. Becoming one with the *Brahman* is but a lower objective compared to coming back to take the persons desiring of *Moksha* on the *Path*. Service to humanity by giving proper guidance is supposed to be a higher aim than self-attainment alone. The saints crave for it and readily refuse the *Mukti* for its sake.

Shabala Brahman: Synonymous with the *Saguna Brahman*

Shabda means the *Vedas*.

Shabda-Brahman is the limit of the cosmos, beyond which the world of names and forms has no reach. This term has many a connotation in Indian Mysticism. According to the *Yogins*, it means the limit of the thought process, encompassing the *Nada-Bindu-Kala-Jyoti* complex. These terms, too, need to be learnt.

Shambhavi means pertaining to *Lord Shiva*;

Shambhavi Vidya is the *Vidya* associated with *Lord Shiva*. It is the art and science of attaining *Moksha*.

Shaili-shringi is a kind of a necklace made up of a piece of deerskin, a whistle made preferably from the horn of a deer and a few ceremonial trinkets threaded through a broad silken woven thread, about 5 mm in diameter, usually red or black in colour. When worn, it should extend up to the navel of the wearer. Generally, it is a status symbol indicating a *Natha* initiate's rank amongst the followers of *Natha* tradition. Many of the *Natha Akhadas* of the day are seen to be lax about observing the strict requirements for its grant to their followers. However, the strict disciplinarians of the *Natha* tradition do not accord it to anyone unless they are satisfied about the high *Adhyatmika* level of the person. The real criterion is that he should have been bestowed with the union of his *Shakti*: *aka*: *Kundalini*, with the *Shiva*. The practical criterion for it is the perception of continuous *Anahata* by the *Natha Yoga* practitioner.

Shaiva, Agamas: The philosophy of the adherents of *Shaiva* traditions who regard the *Ultimate* principle they call as the *Shiva*. The *Shaiva-agamas* were current in South India. They were authoritative texts to the followers of the *Shaivaite* Schools, like the *Vedas* were to the *Vedics*.

Shakti, Kundalini, powers: The *Kundalini* is endowed with the three powers of *Ichchha* (Will), *Bala* (power to do something) and *Kriya* (action).

Shakti, Urdhwa, Madhya, Adhah: As per *ssp*, the *Kundalini Shakti* has three forms or subdivisions, the *Urdhwa*, the *Madhya*, and the *Adhah*. Their places are shown to be respectively in the *Brahmanda*, the *Pinda* and the *Anda*. The *Brahmanda*, *Pinda*, and *Anda*, are terms which are described in the books of this work, in the *Volume - 2*, under the title of '*Autobiography of A Natha Siddha Yogin*'. The chart showing the details and the positions of the said three *Shaktis* is appended in the book.

Shaktipata: The *Yoga* in which the *Guru* gives initiation for activation of the mystic energy which is dormant in all individuals, called here as the *Shakti*, also known as the *Kundalini*.

Shalunka: A *Shiva-Linga* has three main parts: The *Linga*, an elevated cylindrical object almost akin to an erect *phallus* proper, at its centre; an ovoid shaped space surrounding the *Linga*, and the raised edges at the boundary of that space. The rest of the parts other than the *Linga* proper are called the *Shalunka*.

Sham, Dam, and Titiksha: These refer to the restrictions to be placed by a *Yogin* upon the workings of the senses.

Shambhu: See *Sadashiva*.

Shankara Vedanta is the term used for the *Kevala-adwaita* school of *Shrimat Adi Shankaracharya*.

Shankara, Maharaja: He was a *Natha Siddha Yogin* from Bombay-Poona region. His *Samadhi* place is at Poona. His body was in a totally deformed state. Because of his bodily deformity, some likened him to sage *Ashtavakra*.

Shanti: Brahman

Shastra means science; sacred dicta.

Shat-chakra-nirupana, Serpent Power: It is the text commented upon by *Sir John Woodroffe*. As the title suggests, it is a detailed description of the main six *Yogic Chakras*.

Shesha literally means ‘The remainder’; also, the divine or the celestial serpent, adorning as the bed of *Lord Vishnu*; and as the garland in the neck of *Lord Shiva*. It is the *Thousand-headed Divine Serpent*. It has also mythological association with *Lord Vishnu*. The *Lord* makes the serpent’s coiled body as his bed to recline upon it. The *Puranas* say that *Shesha* also supports the earth. In Iconology, *Shesha* represents the *Lord's* huge residual power after the *Creation* of the world, said to be thousands of times (actually infinitely) greater than that used to *Create* and sustain the world. He is also the representation of the *Vishva-Kundalini*; or the *Adimaya*, in *Yogic* parlance.

Shiva (शिव): The male principle of the celestial couple;

Shivā/Shiva (शिवा): The female principle of the celestial couple.

Shiv/a, form of: In his depicted form, he is seen as a fair complexioned *Yogin*, seating in the Lotus posture (*Asana*). He is naked and sits upon a tiger-skin with the skull-head of the tiger on the frontal side of the skin. He is shown as a *Yogin* in deep *Samadhi* state. The *Third Eye* is shown at his *Bhroo-madhya*, though in a closed state. *Shiva* opens it only when he wants to destroy the world. His head is adorned with a half *Crescent of Moon*. The legendary *Ganga* flows from the *Heavens* to the *Earth*. It is shown as flowing through his *Jatas* in a stream at the top of the *Jatas* on its way to the *Earth* from the *Heavens*.

Shiva-sootras form the authoritative text for the *Kashmiri Shaivism* School. It was given to the preceptor of this School atop a mountain by *Shiva Himself*, inscribed upon a slate. The story is analogous to that of *Moses* receiving atop a mountain the *Ten Commandments* from God, inscribed upon a slate.

Shiva-Shakti-Samarasya means the state of the union of ‘*Shiva*’ – The ‘Primordial Principle’ and ‘*Shakti*’ The Primordial Power’; both together form the unique *Adwaita* of some of the *Shaivaite* schools which are also known as ‘*Shiva-Shaktyadwaita*’ *Siddhanta*. Scholars think that *Saint Dnyaneshwar's* ‘*Chidvilasavada*’ follows this traditional school, like the ‘*Kashmiri Shaiva*’ School.

Shoonya literally means zero, null, void; the *Brahman*.

Shoonyas are locations in the *Yogic* body. The *Purusha* and the *Prakriti* are at par at the *Shoonyas*. While the *Jeevatman* is evolving, either the *Purusha* or the *Prakriti* predominates at any phase. Initially, the *Purusha* is predominant. As the *Jeevatman* is nearer to being incarnated in the physical body, the *Prakriti* starts to predominate more and more. When he is born, it is mostly the play of the *Prakriti*, the *Purusha* remaining dormant and just an observer (*Sakshi*) of the play. *Dnyanadeva* has pointed out to these phases in his works. According to him, the important *Shoonyas* are five in number. Some of the *Shoonyas* he specifically

refers to are termed as the *Shoonya*, the *Maha-shoonya*, and the *Nih-shoonya/Nirshoonya*.

Shoonyatmaka, *Abhavatmaka*: these terms have special meanings in Indian philosophy. It is a matter of debate amongst the various schools of philosophy whether the *Ultimate* state is full of *Chaitanya* or without it. Some theorists regard the *Buddhist* state of *Nirvana* as being without *Chaitanya*.

Shoonyavadin, *Uchchedavadin*: Nihilist

Shoonyavastha means the state of nothingness.

Shramana/s: See *Bhikkhu/s*, *Bhikshu/s*

Shravana is the fifth month of the Indian calendar.

Shravana, *Karna*: Sense of hearing, ear

Shreyasa and *Preyasa*: The achievements of humans are categorized as 1. *Shreyasa*: *Moksha* and 2. *Preyasa*: the worldly pleasures.

Shri -mad-bhagavata is one of the principal *Puranas*. It deals mainly with the life, teaching, and the *Lila*, of the divine incarnations of the *Lord Shri Vishnu*. This *Purana* lays special emphasis upon *His* incarnation as *Lord Shri Krishna*. The *Vaishnava* sects hold *Shrimad-bhagavata Purana* in great esteem. They call it the *Maha-purana*. It is their belief that it is the *Lord Shri Krishna Himself*, in the form of this scripture. Sage *Vyasa* is credited with having composed all these *Puranas*. *Shrutis* mean the text of the *Vedas* proper, in particular. This word is used to refer to the *Vedic* texts in general such as the *Vedas*, the *Brahmanas*, the *Aranyakas*, and the *Upanishads*. *Shrutis* do not include the later day *Puranas*, the *Gita*, the *Brahma-sootra*, and the *Smritis*, etc.

Shuddha Brahman is the *Brahman* without the workings of the *Maya*. *Maya* veils the real nature of the *Brahman* which is *Shuddha* i.e. *pure*, *pristine*.

Shuddha-adwaita-vada is one of the Schools of *Adwaita* Philosophy. Its proponent was the famous *Vallabhacharya*.

Shuddha-sattva-guna: It is the *Sattva-guna*, but really bordering upon the *Trigunas*. When the *Gunas* are eliminated to such an extent that the *Sattvaguna* is also diminished to a great extent, what remains is the *Shuddha-sattvaguna* that is essential for *God-consciousness*. One may say that it is a state beyond the *Trigunas* but not really that. Since any kind of action, even *Bhakti*, needs a modicum of the *Sattvaguna*, the purest form of the *Sattvaguna*, unadulterated by the other *Gunas*, is called the *Shuddha-sattvaguna*.

Shuka; *Shukacharya*: He is the famous sage of the *Shrimad-bhagavata* fame, sage *Vyasa*'s only son. He was a born a great *Jnanin*. *Vyasa* taught him the *Bhagavata Maha-purana* which he narrated to King *Parikshita*, *Arjuna*'s grandson, to absolve him from the curse of imminent death.

Siddha-beta is actually an island-like small place midstream of river *Indrayani* at *Alandi*. It is said that *Saint Dnyaneshwar* was born at that place secluded from the main village. His parents used to live thereat in a hut because they were ostracized by the villagers. *Saint Dnyaneshwar* and his siblings spent their childhood in that place. They used to beg around the village for food for survival.

Siddhanta means doctrine.

Siddha-prajna means a *Siddha*'s *Ritambhara Prajna*.

Siddheshwara, temple: It is the famous temple of *Shiva* at *Alandi*. It is in the precincts abutting upon the *Samadhi* place of *Saint Dnyaneshwar*. The way into the *Samadhi* of *Dnyaneshwar* is supposed to be below the *Nandi* of this temple.

Siddhis: The mystical *Yogic* powers which endow the *Yogin* with ESP and other-worldly powers over *Nature* and the world.

Simsumara Chakra: A mythical *Chakra*, an *Ayudha* (a celestial weapon), usually linked to the *Sun God*.

Smriti: Memory.

Smriti/s are also a special class of *Vedic* religious texts, as distinct from the *Upanishadas*, the *Vedas*, and the commentaries upon the *Vedas* known as the *Brahmanas*, and the *Aranyakas*.

Soham literally means 'I am that'. It means that the *Sadhaka* has realized the unity between *Brahman* and himself. The mental incantation of *Soham Mantra*, given by a saint, *Guru* or *God*, coupled with *Dharana* and *Dhyana* of that thought, finally leads to the state of *Samadhi* in which the *Sadhaka* becomes one with the *Brahman*. That is the stage of a *Siddha*. *Yoga-shastra* technically terms that state as *Hamsah*. Some call it the 'Reversal of *Soham* into *Hamsah*.' It is the state in which the *Yogin* does not have to mentally incant the *Mantra* or keep up with the *Dharana* and *Dhyana* of the thought of *Soham*. It comes out automatically from within in the state of *Samadhi* one reaches on *Soham-dhyana*.

Soham-jyoti, Janabai: In connection with the *Soham-jyoti* that *Janabai* speaks of, the *Pravritti* and the *Nivritti* have different meanings than usual, though there is still a connection to the usual meaning. *Pravritti* here means the *Pravritti Kala* or the *Samana* state. *Nivritti* means the *Nivritti Kala* or the *Unmani* state. The four *Vachas* she is talking about are the *Vaikhari*, the *Madhyama*, the *Pashyanti*, and the *Para*. The first two embody the gross, and the latter the *Sookshma*, form of the *Jeeva* or the *Universe* in manifestation.

Soorya Narayana: The *Shrutis* hold that the *Sun* god, called *Soorya Narayana*, is *Lord Shri Vishnu* in that form, for sustaining the world. Since the *Sun* god never ceases to function, *Lord Shri Vishnu* cannot leave that form even for a fraction of a second.

Spanda-roopa Shakti: *Spanda* literally means a wave, a vibration, a pulse. *Roopa* means 'having the form of.' *Shakti* literally means power, force, might. The *Shakti* is the intrinsic counter-part of the *Ultimate Principle* called the *Shiva*, the activating force behind the world of phenomenon.

Sparsha, Tvacha: sense of touch, skin

Spinal cord: The channel passing through the vertebral column, comprising of a bundle of nerves. See under *Bhroo-madhyas*.

ssp: for brevity, the *Siddha-Siddhanta-Paddhati* text is referred to as '*ssp*'.

Sthana means place, abode.

Sthita-prajna is one who is steady in his state of *Nirvana*.

Stotra means a 'hymn', a prayer to the gods, eulogizing them and seeking their benevolence.

Sukha broadly means pleasure, satisfaction, freedom from wants and adversities, contentedness. Here the term implies the ultimate pleasure which one experiences by immersing into *Samadhi*.

Sukhitva means the state of joy; pleasure; *Sukha*, resulting from the *Realization* of the *Truth*.

Surati and *Nirati* are special *Yogic* terms employed by the North Indian saints of the *Vihangama marga*. *Kabir* asks the *Yogin* to go beyond *Surati* and *Nirati* in '*Surati Nirati mai kya janu...*'. The practitioner is now a *siddha*, a realized soul. He becomes invulnerable, beyond all dangers, when all forms melt away into the Formless; "when *Surati* merges in *Nirati*, the *Japa* is lost in *Ajapā*" (*Sākhī*). The meeting of *Surati* and *Nirati* is one of the signs of *Sahaja-siddhi*; *Surati* is an act of will of the practitioner who struggles to disengage himself from worldly attachments. But when his worldliness is totally destroyed with the dissolution of the ego, there is *Nirati*, cessation of the mental flux, which implies cessation of all willed efforts. *Nirati* is also cessation of attractions, since the object of attraction and the seeker are now one. In terms of *Layayoga*, *Nirati* is dissolution of the mind in the *Sound*, *Nāda*.

Surrealism: It is opposite of *Realism*. Dreams, imaginations, mirages, and abstract paintings; and the like, are examples of *Surrealistic* things.

Sushumna is the most important *Nadi* which is central to the practice of the *Yoga-shastra*. The *Kundalini*, upon its ascent, passes through it to the *Sahasrara Chakra*. The six important *Chakras* (*Shat-chakras*) are located upon it.

Sootras, *Sootrakara*: A *Sootra* is a short statement on a subject. *Sootrakara* frames the *Sootras*, most usually one who is a great scholar and well versed in the various texts of the *Vedas* and the *Shastras*. He may also be the *Darshanakara* (Original thinker and propounder of a *Darshana*) himself who puts his thinking in the form of the *Sootras*. The scholars expound the meaning of the *Sootras* by their *Bhashyas* and commentaries, *Vartikas*, etc. e.g. the *Yoga-sootras* of *Patanjali* are commented upon extensively by *Vyasa*. His commentary is known as the *Vyasa-bhashya* on the *Patanjala-yoga-sootras*.

Svadharma, *Svakarma*: *Svadharma* is the doing of the *Karmas*, i.e. *Svakarmas*, as are appointed by the *Shrutis* and the *Shastras* for one according to one's *Varna* and *Ashrama*. The *Karmas* so specified are called *Svakarma*.

Svakarma: See above in *Svadharma*.

Swananda means the bliss of the *Self*.

Swami Swaroopananda of Pawas: He was a saint and a renowned *Yogin* of the *Natha* tradition from *Pawas*, District *Ratnagiri* in *Maharashtra*. He rendered *Saint Dnyaneshwar's Amritanubhava* and *Dnyaneshwari* in modern *Marathi* language for easier understanding. He was a *Natha Siddha Yogin* in the traditional line of *Saint Shri Dnyaneshwar*. He stayed most of his later part of life at *Pawas* village in *Ratnagiri* District in the *Konkan*. He had many ardent disciples and they built a *Samadhi* for him after his death at *Pawas*. He transliterated *Dnyaneshwari* and *Amritanubhava* of *Dnyaneshwar* in modern *Marathi* in poetic form. Many of his books and his biography in *Marathi* are like guides to *Yoga* students.

Swaroop literally means one's own form, the form of self; what one really is. It means the pristine form of the *Atman* in *Adhyatma*.

Swa-samvedya means the *Atman* can experience itself.

Swatantra: Independent

Syada-vada is a doctrine of the *Jain* philosophy. It postulates that every doctrine is true so far as the point of view adopted by it is concerned. However, the *Reality* i.e. the real state of all the Universe, and its constituents, is still not exactly what is postulated by all these doctrines; although it exhibits all these various aspects. Only the attained being can see and understand the *Reality*.

Tan-matra refers to the intrinsic intangible attribute of a *Tattwa* i.e. an element. It has the potential to manifest the *Tattwa*. It may be likened to the seed which can transform into a tree of a specific type.

Tan-matras, senses: The references to the sensory organs of the physical body do not actually mean the physical senses. These are indicative of the *Tan-matras* of the *Panchendriyas* in the subtle body corresponding to these various sensory organs of the gross physical body.

Tap, Tapasah, Tapasya: Penance; Performance of penance undertaken for religious purpose.

Taraka-sthana, also called the *Taraka Brahman*, is located above the *Bhroo-madhya*, at a distance of approximately four fingers from it, going along the forehead.

Tat Tvam Asi: 'You are all that, the *Brahman*, the world and everything.'

Tattwa: Principle

Third Eye: The *Sanskrit* terms for it are *Divya Chakshu*, *Tritiya Netra*, *Shiv-netra*, *Antar-drishti*. Some *Yogins* reckon that there are three 'Third Eyes' or '*Divya-chakshus*'. In the *Bindu* above the *Ajna-chakra*, the *Trikuti*, and the *Bhramara-gumpha* are those three. Since they all have mutual connections at the *Bindu* in the *Ajna-chakra*, many *Yogins* cannot distinguish their separate existence. The full-fledged experience of the 'Third Eye' is to be had only at the *Bhramara-gumpha*. Since it is a place of the *Anahata Nada*, the experience of *Anahata Nada* in itself signifies the opening of the 'Third Eye' thereat. There is no supreme vision than that of the 'Third Eye' located in the *Bhramara-gumpha*. It is in itself the 'Eye of the *Brahman*', the supreme vision of all visions.

Tipari: A wooden stick about 12 inches in length. The playing of *Tipari* is a dance in which all the players go around in a circle, everyone with two *Tiparis* in hands and drum together the two hand-held *Tipari* sticks.

Triambakeshwar is one of the most holy places near *Nasik*, *Maharashtra*, in *India*, where the *Simhashta* and the *Kumbhamela* are held periodically. The four most holy places where the 3 and half, and also, the 12, yearly religious fetes are held are *Nasik* and *Triambakeshwar*, *Allahabad*, *Haridvara* and *Ujjain*. It is called the *Simhashta Kumbhamela* and/or *Ardhakumbha*. Also, *Saint Nivrittinatha's* (*Saint Dnyaneshwar's* elder brother's) *Sanjeevana Samadhi* is located there.

Trikuti: When the *Kundalini* rises to the *Trikuti*, every kind of *Divine* knowledge and wisdom manifests in the *Yogin*. It is known as the 'Word' generally, signified by the *Divine* revelations in the scriptures like: The *Vedas* for the *Hindus*, the rest for the others. These are alternatively known as the *Divine* Books.

Triputi is made of three related items like in the knowledge, knower and the object or thing to know (*Jnata*, *Jnana* and *Jneya*). This is the *Triputi* of knowledge (*Jnana*). Similarly, there are other *Triputis* e.g. the *Karma Triputi* - *Karta*, *Karma* and *Karya* (person who acts, the act and result of act), etc.

Trishanku: There is a Vedic mythological story of how sage Vishvamitra, proud of his powers, tried to send king Trishanku directly to the Heavens (Svarga), in his earthly body form. The rules of entry to Heavens, in Hindu lore, do not allow anyone to enter it in earthly body form. As a result, a tussle ensued; Vishvamitra using his powers to push the king toward Heavens; and Indra, the king of Gods, pushing him down. Ultimately, Vishvamitra had to abandon his efforts to send the King to the Heavens in his bodily form. As a result, the King remains suspended between the Heavens and the earth. The star Trishanku, seen in the southern skies, is named after the King.

Tritiya-netra, Shiva-netra or the Shiva's eye is called the Third Eye in Yogic literature in English language.

Tukarama, Maharaja, was a saint from Maharashtra state, India, belonging to the seventeenth century. He was a realized soul and a great philosopher-writer of Bhakti and Jnana. Like many Maharashtrian saints, he, too, was an ardent devotee of Lord Shri Vitthal of Pandharpur. He composed Abhangas, called the Abhanga-gatha of Sant Tukarama. It is verily an encyclopaedia of celestial knowledge and wisdom, reflecting his highest attainments. It is very popular amongst the Varakaris. He is venerated and called 'Jagad-guru' by his followers and the Varakaris. He is placed on high pedestal like that of saints like Nivrattinatha, Dnyaneshwar, Sopanadeva, Muktabai, Ekanatha and Namadeva. Every year, the Varakaris gather in vast numbers to bring his Padukas from Dehu, the place of his Samadhi, to Pandharpur during the period of Ashadhi and Kartiki Ekadashis, going on foot.

Tulasidasa was a North Indian saint and a great devotee of Lord Shri Ram. His composition, 'Shri Ram Charita Manasa' in Hindi language has a great appeal to the Hindi speaking belt of North India.

Turiya is the state beyond the three states of Jagriti, Svapna and Sushupti. It is a Samadhi state, the highest state a Yogi attains. There are, however, stages of the Turiya itself, from initial to the deepest. The state of Turiyatita is still beyond that. Theoretically the three states of Jagriti, Svapna, and Sushupti, correspond to the three Padas of the Atman, designated by the three syllables, 'A - (अ)' 'U - (उ)' and 'M - (म)' respectively by the Mandukya Upanishad. Turiya corresponds to the fourth or the Samadhi state on the Atman. It is represented as the Ardhamatra or Amatra of 'OM' i.e. the Shabda-Brahman.

Turiyatita is the state beyond all states, even of Samadhi. It is the pure, nascent, primordial Atman or the Brahman in itself, beyond the states of Sat-Chit-Ananda. One who dwells in that state is invariably a Jeevan-mukta. It is what is known as the Sanjeevana Samadhi in the parlance of the Natha tradition. It is the state of Saint Shri Dnyaneshwar and his preceptors like Matsyendranatha, Gorakshanatha, Gahininatha; and Nivrattinatha and another sibling viz., Sopanadeva and Muktabai. Really speaking, Muktabai's state is no state at all. It is the absolute, the Atman or the Brahman Itself that Muktabai was, as ultimately witnessed by the incident of her departure from the earth.

Uchchheda means destruction, extirpation; in the context of Buddhism, it means non-existence, non-subsistence of the Ultimate Reality. *Uchchheda-vada* means

a doctrine which reckons the *Ultimate* Reality as being a nullity, a non-entity, nothing; Nihilism.

Udadhi: Ocean;

Udaka-shanti is a *Vedic* chanting of *Mantras* upon sanctified water and spraying it all over the house, to propitiate Gods and ward off evil effects of the place, due to death of someone in that house, etc.

Uddhava: *Shri Krishna's* famous *Bhakta* of *Bhagavata* fame.

Unknown, the: The mysterious, the one beyond normal perception. By this term, the hand of destiny is referred to which was guiding the author of these books through all his mystique experiences.

Unmani: In the *Turiya* state, the *Manasa* goes on losing its character or faculties by degrees in the geometric proportion. It becomes $\frac{1}{2}$ at *Bindu*, $\frac{1}{4}$ th at *Ardhendu*, $\frac{1}{8}$ th at next state, and the like so that at the point of *Unmani* it is reduced to $\frac{1}{512}$ th of its original state. In practical terms, *Manasa* loses itself at *Unmani* as $\frac{1}{512}$ th tends to the value zero, $\frac{1}{512}$ th, $\frac{1}{1024}$ th, $\frac{1}{2048}$ th, ..., etc. The ultimate point of *Unmani* is reached when the *Manasa* is completely lost. *Saint Dnyaneshwar* describes such a state by the following words: 'The screen of the Mind upon which the picture of the World gets projected gets ruptured at that point'. It is the point of *Jeevan-mukti*.

Upadhi is the force that brings into the action the *Causative Principle* by manifesting the world. It is also known as the *Parinama-shakti*.

Upamana means analogy.

Upanishadas are a special class of *Vedic* religious texts which narrate the wisdom of the sages, imparting wisdom and insight into the nature of being and how to attain the Salvation.

Upasaka: The devotee, one who worships a deity

Upasana: The devotion, or worship.

Upasya: The entity or the individual God or Goddess of worship by a *Yogin* or a devotee.

Urdhwa-drishhti: The centering of the vision upwards upon the *Shiv-netra* near the *Bhroomadhya*.

Urdhwa-moolam-adhah-shakham Ashwattha-prahuravyayam..... (15-1: Gita): *Dnyaneshwar* says that this world of phenomenon is so short-lived that it is destroyed in the time a fly takes to spread its wings.

Urdhwa-retasah: One who follows the *Path* of conservation of the *Veerya* is called a *Brahmacharin*. One who has successfully conserved and harvested his *Veerya* into *Ojasa* is called an *Urdhwa-retasah*. It means that his *Veerya* has assumed a unidirectional flow and conversion into *Ojasa*; and his *Veerya* does not fall down into the vagina even if he makes a coition with a woman. Instead, it travels back to its origin and then to the *Brahma-randhra* in the form of *Ojasa*.

Urdhwa-sahasrara: The golden lotus (1). This is in relation to one more 1000 petalled lotus, which at the other end of the *Sushumna*, below the *Mooladhara Chakra*, known as the *Adhah Sahasrara*.

Urdhwa Shakti: See *Shakti*, *Urdhwa*, *Madhya*, *Adhah*.

Vachas, four, transgression of: In this context, the four *Vachas* are the four *Padas* of 'OM', representing the *Sthoola*, the *Sookshma*, the *Karan* and the *Maha-karana*

Dehas inhabited by the *Jeevatman*. Their transgression means going beyond these four states. These four correspond to the four states of the *Atman*, as given in the *Mandukya Upanishad*. In short, going beyond the four *Vachas* means to attain the liberation from the phenomenal world.

Vacha-siddhi is a *siddhi*. Whatever the person who has it says always comes true. *Vada* means a dogma and a principle or a doctrine.

Vadin/s is the term referring to the adherent/s of a School or a doctrine.

Vagus is a nerve, extending from the brain stem to the abdomen, via various organs including the heart, the esophagus and lungs. It is a part of the involuntary nervous system.

Vaikuntha is the name of the abode of *Lord Vishnu* to which his devotees will attain. It is the place of residence of *Lord Shri Vishnu* and *His Avatars*. Similarly, the *Kailasa* is the residence of *Lord Shiva*, the *Brahmaloka* that of *Lord Brahmadeva*. Their devotees after death are given residence in these respective places and their status depends upon the degree of their attainment, and the grade of their *Bhakti*.

Vairagya means the rejection of all desires. It is an objective of all the *Sadhakas*.

Vaisheshikas: The followers of the *Vaisheshika* School

Vajreshwari is the Goddess whom saint *Nityananda* worshipped after he came as a wandering monk from Karnataka state to *Maharashtra*. Her temple is located at a short distance from *Ganeshapuri* in the Thane district of *Maharashtra* state.

Vamacharis: The followers of the *Left-Hand Path* are known as *Vamacharis*. *Vama* means *Left*; also, a woman kept by a *Vamachari Sadhaka* to aid him in the *Sadhana* of the *Pancha-makaras* for coition. Usually they follow the practices of the *Tantra-shastra*. There are many secret practices amongst them which are abhorred by the *Vedic* followers. *Shrimat Adi Shankaracharya* had encountered the *Vamacharis* during his sojourn in India to counter the divergent streams of philosophy and worship. He had defeated them in debates over their ideologies.

Varakaris, Traditions: It is their tradition to go twice a year on the pilgrimage starting from *Alandi*. Their final destination is *Pandharpur*. They walk all the way a few hundred miles from their native places. There are usually a good number of women devotees who follow this tradition. They brave all odds like heavy rains and rustic roads. There is lack of accommodation, sanitation, lodging and boarding; and even drinking water at many places on the way. The said pilgrimages are taken in the months of *Ashadha* and *Kartika*, so as to reach at *Pandharpur* on the eleventh day of waxing moon.

Varna-mala is Sanskrit alphabet, comprising of sixteen vowels and 32 consonants.

Added to it the four '*H*'- (ह): The *Maha-prana*, a half consonant. '*LL*'- (ळ): The hard pallet consonant, the total becomes fifty. The remaining '*ksha*' and '*jna*' are just two letters made up by combining consonants and vowels. (४१ = Ksha=k+sh+a; jna=j+n+a). It is therefore, customary to say that the *Varnamala* comprises of 52 letters. For application of the *Varna-mala* concept in the *Tantras*, refer to *Sir John Woodroffe's 'Garland of Letters' - Parts 1 and 2*.

Varnas, system: The four classes of society viz., *Brahmanas*, *Kshatriyas*, *Vaishyas*, and *Shoodras*, according to their professions are, broadly speaking, known as *Varnas* in the *Vedic* system of classification of its followers. There is

also another classifying factor. The *Varnas* are classified based upon the mix of the three *Gunas* in individuals. This classification starts with the *Brahman Varna*. It has individuals who have predominance of the *Sattva-guna*. The *Kshatriya Varna* has less of the *Sattva-guna* and more of the *Rajoguna*. The *Vaishya Varna* has more of the *Rajoguna* than the *Kshatriya*. Finally, there is the *Shoodra Varna*. It is supposed to have a mix of maximum of *Tamoguna* and the least of *Sattva-guna* amongst these four categories. The *Gita* has certain chapters which require a very good understanding of the *Varna* system and the *Trigunas* to follow their meaning.

Varnashrama-dharma: The duties and responsibilities that are prescribed by the *Shastras* and the *Smritis* to each person according to his *Varna* and *Ashrama*.

Vartikas: Some of Sage Vyasa's *Sootras* have been used by commentators to refute the books, called the *Vartikas*, of the *Buddhist* doctrines.

Vasana-kosha literally means the *Kosha* (repository) of *Vasanas* (*desires*). *Patanjali* says that the unfulfilled desires of all the past lifetimes, together with those of the present, are stored in the *Chitta*. The object of *Yoga* is to clear the *Chitta* of all the accumulated desires and not to generate further accumulation of desires by *Yogic* practices.

Vedanta means the body of texts and philosophies that forms literally the end portion of the *Vedas*; the philosophy derived from the *Vedic* texts, especially from the *Upanishadas*. It is also known as the *Uttara-mimamsa* to differentiate it from the *Poorva-mimamsa*, another school of the *Vedics*.

Vedantin means one who adheres to the *Vedas* and the *Vedanta* philosophy.

Veda-pratipadya means that the *Principle* is the centre of the *Vedas*' thoughts; literally, that which is proclaimed by the *Vedas* as the *Ultimate Principle*.

Vedha, Mahavedha: Technically, a *Vedha* means the *Yogic* action that aims at the arousal of the *Kundalini*. The *Mahavedha* is the action that not only arouses the *Kundalini* but it is made to enter the *Sushumna* with accomplishing all the attendant complex *Yogic* processes. After the *Deeksha* of the *Mahavedha* given by a competent *Guru*, the *Sadhaka* has to do nothing on his own. All the *Yogic* processes take place automatically on their own because the *Kundalini* itself guides him on the path and takes him to the pinnacle i.e. *Shiva-shakti-samarasya*. The attendant *Yoga* of the *Mahavedha Deeksha* is known as the *Mahayoga* in which the *Sadhaka* has to make no voluntary efforts to attain further progress.

Veerya literally means semen, strength, luster, heroism. Here it means the strength to see the *Ultimate Truth*; the luster of a Realized *Kevali Siddha*. *Veerya* literally means the semen. However, in *Yogic* parlance, it assumes a different perspective. The *Yogins* believe that the *Veerya* should not be expended in acts of coition, etc. There are *Hatha-Yogic* practices for conserving the *Veerya*. The conservation of the *Veerya* leads to a great store of *Creational* energy which can be harnessed for attaining the ultimate goal of *Yoga*, realization of the *Brahman*.

Vibhuti/Vibhooti literally means a special persona. It means *Form*, *Avatara*, and any of the *Gods* and *Goddesses*, etc. In the 10th chapter of *Gita*, Lord Shri Krishna enumerates many of his *Vibhutis*, special manifestations. In the context of *Patanjala Yoga Sootras*, *Vibhuti* means special powers, *Siddhis* that manifest as a result of *Yogin*'s progress on the *Path* of *Yoga*.

Videha means after leaving the body upon death.

Videha-mukti means attainment of salvation upon death in contrast to *Jeevan-mukti*.

Vidhi means the *Vedic* rituals and duties that one has to perform.

Vidvat-sannyasa is the state of total renunciation attained, not necessarily with recourse to the *Sannyasa Ashrama*.

Vidya means the art and the science of something.

Vidya-guru is *Guru* who grants various miraculous powers, known as *Vidyas* upon a person. He is distinct from the *Guru* in *Adhyatmika* sense. *Adhyatmika* *guru* is the grantor of *Brahma-vidya*, the highest of all the various *Vidyas*.

Vihangama, Marga: It is derived from the Sanskrit word *Vihanga* which means a bird. *Vihangama* means birdlike. Just like a bird reaches its goal by flying straight at it, without traversing the land beneath, the *Sadhaka* literally flies to his goal without going through the intermediate stages.

Vihara means the conduct.

Vijnana is the science behind attaining the *Jnana*.

Vikara means change, mutation. *Prakriti* is in its *Avikrita* form when *Vikaras* i.e. its mutation into various *Tattwas* has not taken place in it. When the *Vikaras* like *Manasa*, *Mahabhootas*, etc. set into it, it is said to be in the *Vikrita* form.

Vikaras: *Manasa*, and *Mahabhootas*, etc.

Vikari means changeable. *Avikari* is opposite of *Vikari*, unchangeable.

Vikarma is the *Karma* that the *Shrutis* forbid one from doing.

Vikrita: *Avikrita* means without a change, in the original form. *Vikrita* is its antonym.

Vimarsha, Visarga: These are *Yogic* philosophic terms for the expanse of the *Universe* arising out of the *Light* of the *Atman* or the *Brahman*. *Gita* calls it '*Karma*' in the eighth chapter (8-1 to 4) while replying to *Arjuna's* famous seven questions. '... *bhootabhavodbhavakaro visargah karmasajnitah*'; (*Gita*, 8-3).

Vishnu, Lord, and the Ganga: The allegory of holding the *Bhakta* upon his head like a crown in *Dnyaneshwari* is to *Lord Shri Vishnu* and *Lord Shiva*. The sacred River *Ganges* is deemed to be flowing out of the big toe of *Lord Vishnu's* foot. Everyone takes that water for all sacred and religious purposes. The mythological story says that *King Bhagiratha* wanted to bathe the ashes of his ancestors into its waters to free them of all their sins. But the *Ganges* was, at that time, a river of the *Heavens*. After the *Ganges* agreed to flow down from there to the earth, the question arose as to who will sustain the enormous force of its fall from the *Heavens*. *Lord Shiva* agreed to sustain it upon *His* head and it came to be so. *He* is regarded as the most ardent *Jnanin Bhakta* of *Lord Vishnu* who is placed at the crown of the latter's head, in the form of a *Shiva-linga*. *He* is quoted often as the best example of the humblest *Bhakta* of *Vishnu* that in spite of *Lord Vishnu* holding *Him* upon *His* head, he still holds the sacred *Ganges* flowing from *Shri Vishnu's* foot, a lowly place, so to think, upon *His* head.

Vishnu-granthi: See *Granthi*.

Vishnu-teertha, Swami, was a great exponent of *Vedic* and *Shaktipata* literature. His many commentaries, including that on the *Saundarya-lahari* of *Adi Shri Shankaracharya*, are famous and most scholarly; and are replete with the *Yogic*

insight he fortunately had as a *Yogin* of great merit. He was a highly educated person, having a degree in Law. In his earlier householder way of life, he was a practicing lawyer. He took *Sanhyasa* and became a disciple of *Swami Lokanatha-teertha* who revived the tradition of *Shaktipata* in modern India.

Vishvamitra was a great *Vedic Rishi*, the seer of the most important *Gayatri mantra*. He was a renounced *Brahmarshi*. However, on his way to becoming the great *Brahmarshi* that he was, he had failed miserably to the lure of *Menaka*, the celestial nymph, sent by the jealous King of Gods, *Indra*, to waylay *Vishvamitra* from his penance and ultimate glory. He was the seer of the most sacred *Gayatri Mantra*. The story goes that by undertaking severe penance, he was aspiring to become a *Brahma-rishi*, the highest achievement amongst the *Rishis*. When his objective was almost at hand, the King of Gods, *Indra*, fearing that *Vishvamitra* may snatch away his throne because of the power of his penance, sent the *Apsara* (the celestial courtesan, a nymph) *Menaka* to lure him and sway him away from his penance so that his throne would be saved. He succeeded in this ploy and *Vishvamitra* lost control of his mind and fell to *Indra's* machinations. He lost his goal and as a result he had to undertake the severe penance once again when he succeeded in his efforts.

Vishva-roopa-darshana: After listening to the narration in the 10th *Gita* chapter about the *Lord's* omnipresence in the universe, *Arjuna* requested *Shri Krishna* to show him those forms. As a token, *Lord Shri Krishna* had shown him a vision of *His many* forms. *Vishva-roopa-darshana* means that vision shown by *Shri Krishna* to *Arjuna* of the infinitude of his names and forms, filling up the universe and beyond.

Vishwatman: The *Atman* that pervades the entire universe, the *Vishva*. The *Vishwatman* is distinct from the *Atman* and the *Paramatman*.

Visoba Khechara: He was a fastidious *Brahmin* from *Alandi* who was foremost in ostracizing and social boycott of *Saint Dnyaneshwar's* parents. After they left *Alandi*, deserting their young children at *Alandi*, *Visoba* was like the proverbial villain who used to take pleasure in harassing the destitute children, inflicting miseries and hardship upon them. Once he incited a potter not to give his wares to them for cooking. He followed *Muktabai*, *Saint Dnyaneshwar's* younger sister, to their hut to see how the children would go hungry for want of cooked food. At that time, it is said that *Saint Dnyaneshwar* ignited the *Jatharagni* (literally the 'Fire' of the stomach which digests food) and his back became red-hot. *Muktabai* cooked food upon its heat. This was a kind of a *Yoga-siddhi* that was exhibited by *Saint Dnyaneshwar* to teach *Visoba* a final lesson. On witnessing that miracle, *Visoba* realized that the children he thought of as helpless and destitute were actually great *Yogins*. He repented for his misdeeds and prostrated before *Saint Dnyaneshwar*, begging to be pardoned. *Saint Dnyaneshwar* asked him to get lost. The exact words in *Marathi* used by him meant *Khechara*, go into the *Dasha*. Since then *Visoba* became his devotee and disciple. He was the *Guru* of *Saint Namadeva*.

Vichara-anugata Samprajnata Samadhi: When the object of the *Samadhi* is abstract, it is called the *Vichara-anugata Samprajnata Samadhi*.

Vitarka-anugata Samprajnata Samadhi: When the object of the *Samadhi* is gross like an idol, etc. the *Samadhi* is referred to as *Vitarka-anugata Samprajnata Samadhi*.

Vitthal, Vitthala, Vithal, Lord: He is the most popular God from Maharashtra, Andhra, and Karnataka, states of India. *Rukmini* is His divine consort. Their famous temple is at *Pandharpur* in Sholapur District.

Vivarta literally means a vortex. The *Jeevatman* sees the universe and its workings as if his senses were deluded like those of a person trapped in a vortex.

Viveka means discrimination.

Viveka-khyati means the doubtless knowledge that the *Chitta* and its *Vrittis* (working of the *Chitta*) are totally different from the *Drashta*.

Vivekananda, Swami, was the foremost amongst all the disciples of *Shri Ramakrishna Paramahansa*. The famous *Shri Ramakrishna Mission* of India of international fame is their legacy left to the Indian nation. They were followers of *Advaita Vedanta*, in principle. *Yoga* was the main *Path* taken by *Swami Vivekananda* to attain *Jnana*. The Mission has been one of the central pillars of Indian *Vedantic* movement of the day. They have many branches in India and abroad. *Swami Vivekananda* is most famous for his maiden debut at the World Religions Conference held at Chicago, USA, in the late nineteenth century. He captivated the large audience by his opening lines as ‘My American Brothers and Sisters!’. He received a standing ovation from the crowd.

Vodhiyana (Uddiyana), Odiyana, Bandha: The *Bandha* applied to the region of the navel. It attains the mixing of the *Prana* and the *Apana* in the *Manipura chakra* that is a step in the direction of the rise of the *Kundalini* and making its entry possible into the *Sushumna* end at the *Mooladhara Chakra*.

Vritti: The natural tendency of the *Chitta* to wander from one desire to another. The desires arise in the *Chitta* due to *Samskaras* of previous and present births. They are taken up by the mind (*Manasa*) to work upon their fulfilment. The *Buddhi* (intellect) decides the ways to fulfil the desires and the good and bad about it. All this play works on the basis of the *Ahankara* that is the root cause of mundane existence. The foursome of *Manasa, Buddhi, Chitta*, and *Ahankara*, is known as the *Antahkarana-chatushtya*. Every method of *Yoga*, in one way or the other, tries to work on it to attain its objective. In *Kundalini Yoga*, the objective is to dissolve the *Antahkarana-chatushtya* into the *Primal Cause* of them all, by the process called *Laya*.

Vyakta and *Avyakta* refer respectively to the manifested and the non-manifested forms of the *Parama Tattwa*.

Vyakta means manifest, *tangible* in form and action.

Vyaktopasana means the worship of the *Vyakta*.

Vyasa was a great sage of ancient India. He is credited with super intellect, understanding and vast knowledge. He composed the epic *Mahabharata* and many other religious texts.

Vyashti: The Limited, The Finite, the world, the *Pinda*, the individual

Yajna: Broadly speaking, *Yajna* refers to the *Vedic* practice of offering sacrifices to the Gods.

Yajnic: Pertaining to *Yajnas*

Yajnopavita is the sacred thread which a *Brahmin* starts wearing from the time of his *Upanayanam* which is the equivalent of initiation into the *Vedic* tradition, for seeking the attainment to *Brahman*. Other *Varnas* viz., *Kshatriya* and *Vaishya*, are also permitted to undergo the *Upanayanam* initiation. *Upanayanam* literally means ‘opening of the third eye’ i.e. the *Divine* eye, also called the *Prajna-chakshu*.

Yallamma is a mother Goddess of the south India. Her temple is located in Karnataka state. She is regarded as one of the Goddesses like *Renuka* of Mahur, mother of *Parashurama*, *Mahalakshmi* of Kolhapur, *Tulaja-bhavani* of Tulajapur and *Ekavira* of Konkan; all are the forms of *Devi Bhavani*.

Yama and *Niyama* are behavioural practices aimed at disciplining the body and the mind of the *Yoga* student to make them suitable for undertaking advanced *Yoga* practices like *Pranayama*, etc.

Yoga path, Sahasra-dal-padma (1) to (2): The path from the *Sahasra-dal-padma (1) to (2)* is indeed very short, dimension-wise. All these points, with those in between, are located at a very minute point of the *Murdhni-sthana*: just a space the size of a small ant’s eye, figuratively speaking. Truly speaking, there are no physical dimensions or distances in the *chakra-Nadi* system at this point. The ethereal-like matter that the *Nadis* and the *Chakras* are made of is beyond physical or physiological measurements. When speaking about a point in the *Brahma-randhra complex*, there is just a little separation, which cannot be distinguished by many *Yogins*. Only the most diligent and fortunate *Yogins* can distinguish between all these points ranging from the *Golden Lotus (1)* to the *Golden Lotus (2)*. The *Brahma-randhra* itself is known to the *Yogins* to be a space equivalent to the dimension of the eye of an ant. That is why the *Yogins* differ in the number, designations, nomenclature and the relative position of the *Chakras* located in close vicinity of the *Brahma-randhra*.

Yoga-bala means the highest proficiency in *Yogic* practice.

Yoga-bhrashta is one who had swayed from the path of the *Yoga* practice, due to some reason or the other; and had not brought the *Yoga* to fruition, or who died before completing the *Yoga* attainment. *Lord Shri Krishna* says in *Gita* that a *Yoga-bhrashta* will definitely find the *Path* again in his next birth and complete the *Yoga* process, even if it may take him many lifetimes. (Refer *Gita* chapter 6-37 to 45).

Yoga-chakras are subtle ethereal-like centers in the *Yogic body* which are activated by the *Pranas*.

Yoga-nadis are subtle ethereal-like channels through which the *Pranas* flow in the subtle body.

Yoga-vidya means the *Vidya* concerning *Yoga*.

Yogantaranga: The inner core, *Dharana-Dhyana* and *Samadhi*, of the eightfold path of *Yoga* (which is also called the *Patanjala/Ashtanga Yoga*)

Yoga-yukta: Here it means a *Yogin* is *Yukta* i.e. whose *Chitta* has become united with the *Paramatman*.

Yogeshwari Devi is the reigning deity of the *Shakti-peetha* at *Ambejogai* in Maharashtra state, India.

Yoni: Literally, a woman's reproductive organ; figuratively 'Womb'; it also means species. There are 8.4 million *Yonis* (species) through which the *Jeeva* gets to be born before it gets the human birth. The *Yonis* are subdivided as per the preponderance of the *Guna* they exhibit into 1. *Sattvayoni*, 2. *Rajoyoni* and 3. *Tamoyoni*.

Yuktahara viharasya....'; (6-7, *Gita*): *Dnyanadeva* says that all the actions, eating food, sleeping and remaining awake, and walking, etc., should be regulated precisely with tact so that the senses would not revolt against the restrictions imposed upon them.

Yukti: Method, practice, secret of doing or achieving something, wisdom. Here *Yoga-yukti* means the secret and practice for attaining perfection in *Yoga*.

DEAR READER

If you have reached this page, it means that you must have found my book interesting. I have been writing on the *Yoga of Gita*. It is based on what I have learnt from saint *Dnyaneshwar's* commentary on the *Shrimad-Bhagvad-Gita*.

I welcome you to all of my books in this series on the subject, which is published under the same main title '*Yoga of Gita Expounded by Saint Dnyaneshwar*' with suitable subtitles on the topics they deal with. For example, this book has the subtitle of '*Consummation of Rajayoga Of Gita [Kundalini] Karma-Jnana-Bhakti-Dhyana*'.

The subject of *Gita* and its *Yoga* is vast. Hence, I am giving this treatment of making five parts of the work on this matter to enable the reader to read it in short spans of easy to read books.

Once again, I would like to bring to your kind notice that the following books are available on Pothi.com and Createspace.com as printed copies; and as Kindle books on Amazon. They should be read for a complete understanding of the subject being put forth on '*Yoga Of Gita*' by me.

The books in this series are as follows:

Vol. 1: Autobiography of A Natha Siddha Yogin – A Mystique's Travails.

Vol. 2: Inner Secrets of Rajayoga - Saint Dnyaneshwar On Kundalini Yoga Practice – Methods And Processes

Vol. 3: Ishwara And Worship [Upasana] – Central Theme of Gita

Vol. 4: Rajayoga Of Gita [Kundalini] Karma-Jnana-Bhakti-Dhyana

Vol. 5: Rajayoga Consummation [Kundalini] - Karma-Jnana-Bhakti -Dhyana

I take leave, with your kind permission, with these words, with this final volume of this work of five parts. I thank you once again for your kind patronage. I request you to read all of these books in this series of '*Yoga Of Gita Expounded By Saint Dnyaneshwar*'.

Vibhakar Lele

[Swami Yogeshwarananda]

Author



¹ 'Rajavidya rajaguhyam' (chapter 9, Gita).

² The other books in this series are as follows: **1. Autobiography of A Natha Siddha Yogin - A Mystique's Travails; 2. Inner Secrets of Rajayoga - Saint Dnyaneshwar On Kundalini Yoga Practice [Methods And Processes]; 3. Ishwara And Worship [Upasana] - Central Theme of Gita; 4. Rajayoga Of Gita [Kundalini] Karma-Jnana-Bhakti-Dhyana.** They, along with this volume: {**Rajayoga Consummation [KUNDALINI] - Karma-Jnana-Bhakti-Dhyana**'}, are referred to as 'this work'/'the work', in this book.

³ 'Traividya mam somapah pootapapayajnairishtva svargatim prarthayante, te punyamasadya surendralokamashnanti divyandivi devabhogan'; (9-20, Gita).

⁴ 'Te tam bhuktvā svargalokam vishalam, kshine punye martyalokam vishanti; evam trayidharmamanuprapanna, gatagatam kamakama labhante'; (9-21, Gita).

⁵ 'Ananyashchintayanto mam ye janah paryupasate, tesham nityabhiyuktanam yogakshemam vahamyaham'; (9-22, Gita).

⁶ 'Yepyanyadevatabhakta yajante shraddhayanvitah, tepi mameva kaunteya yajantyavidhipoorvakam'; and 'Aham hi sarvayajnanam bhokta cha prabhureva cha, na tu mamabhijananti tattvenatashchyavanti te'; (9-23 and 24, Gita).

⁷ 'Patram pushpam falam toyam ye me bhaktya prayachchhati, tadaham bhaktyupahritamashnami prayatatmanah'; (9-26, Gita).

⁸ 'Yatkaroshi yadashnasi yajjuhoshi dadasi yat, yattapasyasi kaunteya tatkurushva madarpanam'; (9-27, Gita).

⁹ 'Mahatmanastu mam partha daivim prakritimashritah, bhajantyananyamanaso jnatva bhootadimavyayam'; (9-13); 'Shubhashubhafalairavam mokshyase karmabandhanaih, sannayasayogayuktatma vimukto mamupaishyasi'; (9-28) (Gita).

¹⁰ 'Satatam keertayanto mam,'; (9-14); and 'Ananyashchintayanto mam,'; (9-22) (Gita).

¹¹ 'Shubhashubhafalairavam mokshyase karmabandhanat, sannayasayogayuktatma vimukto mamupaishyasi'; (9-28, Gita).

¹² 'Api chetsuduracharo bhajate mananyabhak, sadhureva sa mantavyah samyagvyavasito hi sah'; and 'Kshipram bhavati dharmatma shashvachchhantim nigachchhati, kaunteya pratijanihi na me bhakta pranashyati'; (9-30 and 31, Gita).

¹³ 'Mam hi partha vyapashritya yepi syuh papayonayah, striyo vaishyastatha shoodrastepi yanti param gatim'; (9-32, Gita).

¹⁴ 'Kim punarbrahmanah punya bhakta rajarshayastatha, anityamasukham lokamimam prapya bhajasva mam'; (9-33, Gita).

¹⁵ 'Manmana bhava madbhakto madyaji mam namaskuru, mamevaishyasi yuktaivamatmanam matparayanah'; (9-34, Gita).

¹⁶ 'Manmana bhava madbhakto madyaji mam namaskuru, mamevaishyasi satyam te pratijane priyosi me'; (18-65, Gita).

¹⁷ 'Bhakyatvananyaya shakya ahamevamvidhorjuna, jnatum drashtum cha tattvena praveshtum cha parantapa'; (11-54, Gita).

¹⁸ 'Matkarmakrinmatparamo madbhaktah sangavarjitah, nirvairah sarvabhooteshu yah sa mameti pandava'; (11-55, Gita).

¹⁹ 'Mayi mano yasya tvam Manmana bhava tatha madbhakto bhava'; 'Madyaji madyajanasheela bhava'; 'Mam namaskuru'; (Gitabhasyam).

²⁰ 'Evam atmanam aham hi sarvesha bhootanam atma para cha gatih parama ayanam, tam mam evam bhootam eshyasi iti atitena padena sambandhah. Matparayanah san ityarthah.' (Gitabhashyam).

²¹ 'Etam vibhootim yogam cha mama yo vetti tattwatah, sovikampena yogena yujyate natra samshayah'; (10-7, Gita).

²² 'Aham sarvasya prabhavah mattah sarvam pravartate, iti matva bhajante mam budha bhavasamanvitah'; and 'Machchitta madgataprana bodhayantah parasparam, kathayantashcha mam nityam tushyanti cha ramanti cha'; (10-8 and 9, Gita).

²³ 'Madanugrahaya paramam guhyamadyatmasanjnitam, yatvayoktam vachastena mohoyam vigatah mama'; 'Bhavapyayo hi bhootanam shrutau vistarasho maya, tvattah kamalapatraksham mahatmyamapi chavyayam': 'Evametadyathattha tvamatmanam Parameshwara, drashtumichchhami te roopamaishwaram purushottama'; and 'Manyase yadi tachchhakhyam maya drashtumiti prabho, yogeshwara tato me tvam darshayatmanamavyayam'; (11-1 to 4, Gita).

²⁴ 'Neha nanasti kinchana'; (Ishavasyopanishad).

²⁵ 'Pashyadityanvasunrudranashwinau marutastatha, bahunyadrishtapoovani pashyashcharyani bhārata'; and 'Ehaikastham jagatkritsnam pashyadya sacharacharam, mama dehe gudakesha yachchanyat drashtumichchhasi'; (11-6 and 7, Gita).

²⁶ 'Na tu mam shakyaase drashtumanenaiva svachakshusha, divyam dadami te chakshuh pashya me yogamaishwaram'; (11-8, Gita).

²⁷ 'Nanavidhani divyani ...'; 'Pashyadityanvasunrudran.....': and 'Thaikastham jagatkritsnam pashyadya sacharacharam...'; (Gita, 11th chapter).

²⁸ 'Anekavaktranayanamanekadbhutadarshaanam, anekadivyaabharanam divyanekodyatayudham'; and 'Divyamalyambaradharam divyagandhanulepanam, sarvashcharyamayam devamanantam vishwatomukham'; (11-10 and 11, Gita).

²⁹ 'Divi sooryasahasrasya bhavedyagapaduthitha, yadi bhah sadrishi sa syadbhasastasya mahatmanah'; and 'Tatraikastham jagatkrisnam pravibhaktamanekadha, apashyaddevadevasya sharire pandavastada'; (11-12 and 13, Gita).

³⁰ 'Sahsrasheersah purushah sahsrakshah sahasrapada....'; (Purusha-sookta).

³¹ 'Tatah sa vismayavishto hrishtaroma dhananjaya, pranamy shirasadevam kritanjalarabhashata'; (11-14, Gita).

³² 'Pashyami devanstava deva dehe sarvanstatha bhootavisheshasangan, brahmanameesham kamalasansthamrishishcha sarvanuraganshcha divyan'; and 'Anekabahudaravaktranetram pashyami tvam sarvatonantaroopam, nantam na madhyam na punastavadin pashyami vishveshwara vishvaroopa'; (11-15 and 16, Gita).

³³ 'Kiritinam gadinam chakrinam cha tejorashim sarvato deeptimanantam, pashyami tvam durnirikshyam samantat deeptanalarkadyutimaprameyam'; (11-17, Gita).

³⁴ 'Tvamaksharam paramam veditavyam tvamasya vishvasya param nidhanam, tvamavyayah shashvatadharmagopta sanatanastvam purusho mato me,'; and 'Anadimadhyantamanantaveeryamanantabahum shashisooryanetram, pashyami tvam deeptahutashavaktram svatejasa vishvamidam tapantam'; (11-18 and 19, Gita).

³⁵ 'Dyavaprithivyoridamantaram hi vyaptam tvayaikena dishacha sarvah, drishtvadbhutam roopamugram tavedam lokatrayam pravyathitam mahatman'; (11-20).

³⁶ 'Ami hi tvam surasangha vishanti kechidbhitah pranjalayo grunanti, svastityukta maharshisiddhasanghah stuvanti tvam stutubhih puskalabhih'; and 'Rudraditya vasavo ye cha sadhyavishvaishvinau marutashchoshshmapashcha, gandharvayakshasuriddhasanghah vikshyante tvam vismitashchaiva sarvai'; (11-21 and 22, Gita).

³⁷ 'Roopam mahatte bahuvaktranetram mahabaho bahubahoorupadam, bahoodaram bahudanshtrakaralam drishtva lokah pravyathitastathaham'; 'Nabhahsprisham deeptmanekavarnam vyattananam deeptavishalanetram, drishtva hi tvam pravyathitantaratma dhritim na vindami shamam cha vishno'; and 'Danshtrakaralani cha te mukhani drishtvaiva kalanala sannibhani, disho na jane na labhe cha sharma praseeda devesha jagannivasa'; (11-23 to 25, Gita).

³⁸ What follows under this subtitle is based upon the treatise on Gita by Pt. V. D. Satavalekar Maharshi - courtesy 'Purusharthabodhini Gita'.

³⁹ 'Tyattishththat dashangulam'; (Shruti).

⁴⁰ 'Sarvagatah (atma)'; (2-24, Gita).

⁴¹ 'Sarvagatam brahma'; (3-15, Gita).

⁴² 'Brahmarpanam brahma havirbrahmagnau brahmana hutam'; (4-24, Gita).

⁴³ 'Sarvabhootasthamatmanam sarvabhootani chatmani, ikshate yogayuktatma sarvatra samadarshinah'; (6-29, Gita).

⁴⁴ 'Vasudevah sarvam'; (7-19, Gita).

⁴⁵ 'Samoham sarvabhooteshu'; (9-29, Gita).

⁴⁶ 'Vishtabhyaham idam kritsnamekamshena sthito jagat'; (10-42, Gita).

⁴⁷ 'Anantaroopam, Vishvaroopam'; (11-16) and '(Sarve) Sarvah'; (11-40) (Gita).

⁴⁸ 'Purusharthabodhini Tika' by Pt. V.D. Satvalekar (Marathi volume).

⁴⁹ Beginning with: 'Sahasrasheersah purushah sahasrakshah sahasrapad, sa bhoomim vishvatovritvat tyattishththat dashangulam'; (Purushasookta).

⁵⁰ 'Agnirmurdha chakshushi chandrasooryau dishah shrotre vagvivritashcha vedah, vayu prano hridayam vishvamasya padbhyam prithivi hyesha sarvabhootantaratma'; (2-1-4, Mundaka Upa.).

⁵¹ 'Tadevagnitadadityastadvayustaduchandramah, tadevam shukram tad brahma ta aapah sa prajapati'; (32-1, V.Y.)

⁵² 'Tavagne hotram tava potramritriyam tava neshtram tvamagnighritayavah, tava prashastram tvamadhvariya brahma chasi grihapatishcha no ime'; (2-1-2, Rigveda)

⁵³ 'Brahmarpanam brahma havir.....'; (4-24); and 'Aham kraturaham yajnah svadhahamaushadham, mantrohamahamevajyamahamagniraham hutam'; (9-16), (Gita).

⁵⁴ 'Etadvai vishvaroopam sarvaroopam goroopam'; (Anuvak 9-7-25, Atharvaveda).

⁵⁵ 'Prithiviam vishvaroopam, antariksham vishvaroopam, divi vishvaroopam, deveshu vishvaroopam, lokeshu vishvaroopam'; (Anuvak 9/6/11 – 7 to 11, Atharvaveda).

⁵⁶ 'Tat sambhooya ekam eka bhavati'; (Anuvak 10-8-11, Atharvaveda).

⁵⁷ 'Yasminsarvani bhootani bhootanyatmaivabhoodvijnatah, tatra ko mohah kah shoka ekatvamanupashyatah'; (Ishopanishada, 7).

⁵⁸ 'Vasudevah Sarvam iti'; (7-19, Gita).

⁵⁹ 'Neha nanasti kinchana'; (1-4-11, Katthopanishada).

⁶⁰ 'Omityeksharamidam saravam, bhootam bhavishyaditi sarvamonkara eva, yachchanattrikalateetam tadapyonkara eva'; 'Sarvam hyetad brahmamayamatma brahma'; and 'Ekatmapratyayasaram Shivamadvaitam'; (Mandukya, 1, 2 and 12).

⁶¹ 'Omiti brahma, omitidansarvam'; (Tattiriyopanishada, 1-8).

⁶² 'Prajnanam brahma'; (Aitareyopanishada, 3-1-13).

⁶³ 'Gayatri va idam Sarvam bhootam yadidam kincha'; and 'Sarvam khalvidam brahma'; (Chhandogyopaishada)

⁶⁴ 'Sa ya eshonimaitadatmyamidam Sarvam tatsatyam sa atma, tat tvam asi shvetaketo'; (Chhandogyopaishada, 6-8-7).

⁶⁵ 'Atmaivedamagra asitpurushavidha'; (1-4-1); and 'Brahma va idamagra asittadatmanamevavet aham, brahmasmiti,'; (1-4-10) (Brihadaranyaka Upanishad).

⁶⁶ 'Jnainau dvavajavishanishavaja hyeka bhoktribhogarthayukta, anantashchatma vishvaroopo hyakarta trayam yada vindate brahmetat'; (Shvetashvatara Upanishada, 1-9).

⁶⁷ 'Uchchhishte nama roopam chochchhishta loka ahitah, uchchhishta indrashchagnishcha vishvamantah samahitam';'; (Uchchhishta Sookta).

⁶⁸ 'Ami cha tvam dhritarashtrasya putrah sarvai sahavavanipalasanghah, bhishmo dronah sootaputrastathasau sahasmadeeyairapi yodhamukhyaih'; 'Vaktrani te tvaramana vishanti danshtrakaralani bhayanakani, kechidvilagna dashanantareshu sandrishyante choornitairuttamangaih'; 'Yatha nadinam

bahavombuvegah samudramevabhimukha dravanti, tatha tavami naralokaveera vishanti vaktranyabhijvalanti'; 'Yatha pradeeptam jvalanam patanga vishanti nashaya samriddhavegah, tathaiva nashaya vishanti lokastavapi vaktrani samriddha vegah'; and 'Leliyase grasamanah samantallokan samagran vadanairjvaladbhih, tejobhirapoorya jagatsamagram bhasastavograh pratapanti vishno'; (11-26 to 30, Gita).

⁶⁹ *'Akhyahi me ko bhavanugraroopo namostu te devavara praseeda, vijnatumichchhami bhavantamadyam na hi prajanami tava pravrittim'; (11-31, Gita).*

⁷⁰ *'Kalosmi lokakshayakritpravridhho lokansamahartumiha pravrittah, ritepi tvam na bhavishyanti sarve yevyavasthitah pratyaneekeshu yodhah'; (11-32, Gita).*

⁷¹ *'Tasmatvamuttishttha yasho labhasva jitva shatrunbhunkshva rajyam samriddham, mayaivaite nihatah poorvameva nimittamatram bhava savyasachin'; and 'Dronam cha bhisnam cha jayadratham cha karnam tathanyanapi yodhaveeran, maya hatastvam jahi ma vyathishtthah yudhyasva jetasi rane sapatnan'; (11-33 and 34, Gita).*

⁷² *'Bahirakalpita vrittirmahavideha tatah prakashavaranam kshayah'; (3-43) and 'Tatah ksheeyate prakashavaranam'; (2-52) (Pys).*

⁷³ *'Etachchritva vachanam keshavasya kritanjaliirvepamanah kiriti, namaskritva bhooyah evahe krishnam sagadgadham bheetabheetah pranamya'; (11-35, Gita).*

⁷⁴ *'Sthane Hrishikesha tava prakeertya jagatprahrishyatyanurajyate cha, rakshamsi bheetanee disho dravanti sarvai namasyanti cha siddhasanghah'; 'Kasmachcha te na nameranmahatman gareeyase brahmanopyadikartre, ananta devesha jagannivasa tvamaksharam sadasattatparam yat'; and 'Tvamadideva purushah puranastvamasya vishvasya param nidhanam, vettasi vedyam cha param cha dhama tvaya tatam vishvamanantaroopam'; (11-36 to 38, Gita).*

⁷⁵ Another name of the Lord from His innumerable names.

⁷⁶ *'Vayuryamognirvarunah shashankah prajapatistvam prapitamahashcha, namo namostestu sahasrakritvah punashcha bhooyopi namo namaste'; and 'Namo purastadaiha prishthataste namostu te sarvatra eva sarva, anantaveeryamitavikramaya sarvam samapnoshi tatosi sarvah'; (11-39 and 40, Gita).*

⁷⁷ *'Yena sarvamidam tatam'; (Upanishadas).*

⁷⁸ *'Sakheti matva prasabham yaduktam he krishna he yadava he sakheti, ajanata mahimanam tavedam maya pramadatpranayena vapi'; and 'Yachchavahasarthamasatkritosi viharashayyanabhojaneshu, ekothavapyachyuta tatsmaksham tatksamayev tvamamahaprameyam'; (11-41 and 42, Gita).*

⁷⁹ *'Pitasi lokasya characharasya tvamasya poojyashcha gururgariyan, na tvatsamostyabhyadhikah kutonyo lokatrayepyapratimaprabhava'; and 'Tasmatpranamya pranidhaya kayam prasadayev tvamamahamishameedya, piteva*

putrasya sakheva sakhyuh priyah priyayarhasi deva sodhum'; (11-43 and 44, Gita).

⁸⁰ *'Adrishtapoorvam hrishitosmi drishtva bhayena cha pravyathitam mano me, tadeva me darshaya devaroopam praseeda devesha jagannivasa'; and 'Kiritinam gadinam chakrahastamichchhami tvam drashtumaham tathaiva, tenaiva roopena chaturbhujena sahasrabaho bhava vishvamoorte'; (11-45 and 46, Gita).*

⁸¹ *'Maya prasannena tavarjunedam roopam param darshitamatmayogat, tejomayam vishvamanantamadyam yanme tvadanyena na drishtapoorvam'; and 'Na vedayajnadhyanairna danairna cha kriyabhirna tapobhirugraih, evam roopah shakya aham nriloke'; (11-47 and 48, Gita).*

⁸² *'Ma te vyatha ma cha vimoodhabhavo drishtva roopam ghorameedrinmamedam, vyapetabheeh preetamanah punastvam tadeva roopamidam prapashya'; (11-49, Gita).*

⁸³ *'Ityarjunam vasudevastathoktva svakam roopam darshayamasa bhooyah, ashvasayamasa cha bheetamenam bhootva punah saumyavapurmahatma'; (11-50, Gita).*

⁸⁴ *'Drishtavedam manusham roopam tava saumyam janardana, idaneemasmi samvritah sachetah prakritim gatah'; (11-51, Gita).*

⁸⁵ *'Sudurdarshamidam roopam drishtavanasi yanmama, deva apyasya roopasya nityam darshanakankshinah'; and 'Naham vedairna tapasi danena chejyaya shakya evamvidho drashtum drashtavanasi mam yatha'; (11-52 and 53, Gita).*

⁸⁶ *'Bhaktya tvananyaya shakya ahamevam vidhorjuna, jnatum drashtum cha tattvena praveshtum cha parantapa'; (11-54, Gita).*

⁸⁷ *'Matkarmakrinmatparamo madbhaktah sangavarjitah, nirvairah sarvabhooteshu yah sa mameti pandava'; (11-55, Gita).*

⁸⁸ *'Sthoolasvaroopasookshmanvayarthavattvasamyamat bhootajayah', (3-47); and 'Grahanasvaroopasmitanvayarthavattvasamyamadindriyajayah', (3-47); (Pys).*

⁸⁹ *'Ishwarapranidhanadva'; (1-23, Pys).*

⁹⁰ *'Tesham satatayuktanam bhajatam preetipoorvakam, dadami buddhiyogam tam yena mamupayanti te'; and 'Teshamevanukamparthamahamajnanajam tamah, nashamyatmabhavastho jnanadeepena bhasvata'; (11-10 and 111, Gita).*

⁹¹ *'Kleshodhikataratesham avyaktasaktachetasam'; (12-5, Gita).*

⁹² *'Mayyaveshya mano ye mam nityayukta upasate, shraddhaya parayopetaste me yuktatama matah'; (12-2, Gita).*

⁹³ *'Ye tu sarvani karmani mayi sannyasya matparah, ananyenaiva yogena mam dhyayanta upasate'; and 'Teshamaham samuddharta mrityusamarasagarat, bhavami nachiratpartha mayyaveshitachetasam'; (12-6 and 7, Gita).*

⁹⁴ *'Dviteeyaprabhritishu adhyayeshu vibhootyanteshu paramatmano brahmanah aksharasya vidhvastasarvavisheshanasya upasanam uktam. Sarvayogaishvaryasarvajnanashaktimatsattvopadheh ishwarasya tava cha upasanam tatra tatra uktam. Vishvaroopadhyaye tu aishvaram adyam samastajagadatmaroopam tvaddeeyam darshitam upasanartham eva tvaya, tat*

cha darshayitva uktavan asi matkarmakrit ityadi, atah aham anayoh ubhayoh pakshayoh vishishtatarabubhutsaya tvam prichchhami iti - "Evam satatayukta ye"; (12-1, Gitabhashya).

⁹⁵ *'Ye tu aksharopasakah samyagdarshino nivrittaishanah te tavad tishthantu tan yad vaktavyam tad uparistad vakshyamah. Ye tu itare - "Mayyaveshya mano yemam nityayukta upasate,"; (12-2, Gitabhashya).*

⁹⁶ *'Ye tvamaksharamanirdeshyamavyaktam Paryupasate,'; '.... Sanniyamendriyagramam'; 'Kleshodhikatarasteshamavyaktasaktachetasam, ...'; (12-3, 4 and 5, Gita).*

⁹⁷ *'Yoginamapi sarvesham madgatenantaratmana, shraddhavanbhajate yo mam sa me yuktatamo matah'; (6-47, Gita).*

⁹⁸ *'Mama maya duratyaya'; (4-10, Gita); and 'Mayam tu prakritinvidya mayinam tu maheshwaram'; (4-10, Shvetashvatara Upanishada).*

⁹⁹ *'Jnani tvatmaiva me matam'; (7-18, Gita).*

¹⁰⁰ *'Adhika eva kleshah adhikataram tu aksharatmanam paramarthadasrhinam dehabhimanaparityaganimittah avyaktasakatachetasam avyakte asaktam cheto yesham te avyaktasaktachetasah tesham avyaktasaktachetasam'; (Gita Bhashya, chapter 12).*

¹⁰¹ *'Upasanam nama yathashastram upasyasyaa arthasya vishayikaranena sameepyam upagamya tailadharavat samanapratyayappravahena deerghakalam yad asanma tad upasanam achakshate'; (Gita Bhashya).*

¹⁰² *'Mayyeva mana adhtsva mayi buddhim niveshaya, nivasishyasi mayyeva ata urdhvam na samshayah'; (12-8, Gita).*

¹⁰³ *'Atha chittam samadhatum na shaknosi mayi sthiram, abhyasayogena tato mamichchhaptum dhananjaya'; (12-9, Gita).*

¹⁰⁴ *'Abhyasepyasamarthosi matkarma paramo bhava, madarthamapi karmani kurvansiddhimavapsyasi'; (12-10, Gita).*

¹⁰⁵ *'Athaidapyashaktosi kartrim madyogamashritah, sarvakarmafalatyagam tatah kuru yatatmavan'; (12-11, Gita).*

¹⁰⁶ *'Shreyo hi jnana abhyasat jnanat dhyanam vishishyate, dhyanat karmafalatyagastyagachchhantiranantaram'; (12-12).*

¹⁰⁷ *'Yasya deve parabhaktih yatha deve tatha gurauh, tasyaite kathitaharthah prakashante mahatmana'; (6-23, Shvetashvatara Upanishada).*

¹⁰⁸ *'Yadatmatattvena tu brahmatattwam, deepopameneha yuktah prapashyet, ajam dhrivam sarvatattwairvishuddham, jnatva devam muchyate sarvapashaih'; (2-15, Shvetashvatar Upanishada).*

¹⁰⁹ *'Sattvapurushayoh shuddhisamye kaivalyam'; (3-55, Pys).*

¹¹⁰ *'Ishwarapranidhanadva'; (1-23, Pys).*

¹¹¹ *'Kleshakarmavipakashayairaparamrishtah purushavisheshah ishwarah'; (1-24, Pys).*

¹¹² *'Anityashuchiduhkhanatmasu nityashuchisukhatmakhyatiravidya'; (2-5, Pys).*

¹¹³ *'Drigdarshanashaktyorekatmatevasmita'; (2-6, Pys).*

¹¹⁴ *'Sukhanushayi ragah'; and 'Duhkhanushayi dveshah'; (2-7 and 8, Pys).*

- ¹¹⁵ 'Svarasavahi vidushopi tanvanubandhobhiniveshah'; (2-9, Pys).
- ¹¹⁶ 'Na kartritvam na karmani lokasya srijati prabhuh, na karmafalasamyogam svabhavastu pravartate'; and 'Na date kasyachitpapam na chaiva sukritam vibhuh, ajnanenavritam jnanam tena muhyanti jantavah'; (5-17 and 18, Gita).
- ¹¹⁷ 'Tatra niratishayam Sarvajna beejam'; (1-25, Pys).
- ¹¹⁸ 'Sa poorveshamap guruh kalenanavachchedat'; (1-26, Pys).
- ¹¹⁹ 'Shishyasteham shadhi mam tvam prapannam'; (2-7, Gita).
- ¹²⁰ 'Imam vivasvate yogam proktavanahamavyayam, vivasvanmanave praha manurikshvakave bravit'; (4-1, Gita).
- ¹²¹ 'Ajopi sannavyayatma bhootanam ishwaropi san, prakritim svamadhishtthaya sambhavamyatmamayaya'; (4-6, Gita).
- ¹²² 'Tasya vachakah pranavah'; (1-27, Pys).
- ¹²³ 'Tajjapastadarthabhavaanam'; (1-28, Pys).
- ¹²⁴ 'Nirvicharavaisharadyedhyatmaprasadah'; (1-47); 'Sattvapurushayoh shuddhisame kaivalyam' (3-55); to 'Purusharthashoonyanam gunanam pratiprasavah kaivalyam swaroopapratishtha va chitishaktiriti'; (4-34); (Pys).
- ¹²⁵ 'Tatah pratyakchetanadhigamontarabhavashcha'; (1-29, Pys).
- ¹²⁶ 'Ananyashchintayanto mam ye janah paryupasate, tesham nityabhiyuktanam yogakshemam vahamyaham'; (9-22) and 'Manmana bhava madbhakto madyajhi mam namaskuru, mamevaishyasi yuktaivatmanam matparayanah'; (9-34), (Gita).
- ¹²⁷ 'Tatpratishedharthamekatattwabhyasah'; (1-32, Pys).
- ¹²⁸ 'Upakramopasamharau abhyasopoorvatafalam arthavadopapatti cha lingam tatparyanoirnaye'; (Mimamsa School).
- ¹²⁹ 'Dharmakshaetre kurukshetre samaveta yuyutsavah, mamakah pandavashchaiva kimkurvata sanjaya'; (1-1, Gita).
- ¹³⁰ 'OM namoji aadya, vedapratipadya, jaya jaya ji svasamvedya, atmaroopa'; (1-1, Dny).
- ¹³¹ 'Yatra yogeshwarh krishno yatra partho dhanurdharah, tatra shreervijayo bhootirdhriva neetirmatirmama';
- ¹³² 'Imam vivasvate yogam proktavanahamavyayam'; (4-1); 'Aparam bhavati Janma param Janma vivasvatah'; (4-4); 'Bahuni me vyatitani'; (4-5); 'Ajopi sannavyayatma'; (4-6); 'Yada yada hi dharmasya glanirbhavati bhārata'; (4-7); and 'Janmakarma cha me divyam'; (4-9); (Gita).
- ¹³³ 'Na mam karmani limpanti'; (4-14); and 'Mam vidhyakartaramavyayam'; (4-13); (Gita).
- ¹³⁴ 'Machchitto yukta aseeta matparah'; (6-14); 'Ye yatha mam prapadyante'; (4-11); and 'Manmana bhava madbhakto'; (9-34 and 18-65); (Gita).
- ¹³⁵ 'Imam vivasvate yogam'; (4-1); and 'Shishyasteham'; (2-7); (Gita)
- ¹³⁶ 'Na me parthasti kartavyam'; and 'Yadi hyaham na varteyam'; (3-22 and 23, Gita).
- ¹³⁷ 'Ye me matamidam nityamanutishthanti mananvah'; (3-31 and 32); 'Nishchayam shrinu me tatra'; (18-4); 'Me nishchitam matamuttamam'; (18-6);

'Nibodha me'; (18-13; 'Shrunu me bharatarshabha'; (18-36); and 'Sarva guhyatamam bhooyah shrunu me paramam vachah'; (18-64); (Gita).

¹³⁸ 'Idam te natapaskaya na bhaktaya kadachana, na chashushrushave vachyam na cha mam yobhyasooyati'; (18-67, Gita).

¹³⁹ 'Yaidam paramam guhyam madbhakteshvabhidhasyati, bhaktim mayi param kritva mamevaishyatyasamshayah'; and 'Na cha tasmanmanushyeshu kashchinme priyakrittamah, bhavita na cha me tasmadanyah priyataro bhuvi'; (18-68 and 69, Gita).

¹⁴⁰ 'Karma brahmodbhavam viddhi Nityam yajne pratisthitham'; (3-15, Gita).

¹⁴¹ 'Prakriteh kriyamanani gunaih karmani sarvashah,'; (3-27, Gita).

¹⁴² 'Tattwavittu Mahabaho gunakarmavibhagayoh, guna guneshu vartante iti mattva na sajjate'; (3-28, Gita).

¹⁴³ 'Sadrishtam cheshte svasyah prakriterjnanavanapi, prakritim yanti bhootani nigrham kim karishyati'; (3-33, Gita).

¹⁴⁴ 'Indriyani paranyahuh indriyebhyah param manah, manasastu para buddhi hyo buddheh parastu sah'; and 'Evam buddheh param buddhva samstabhyatmanamatmana, jahi shatrum Mahabaho kamaroopam durasadam'; (3-42 and 43, Gita).

¹⁴⁵ 'Ashochyananvashochastvam prajnavadamshcha bhashase, gatasoonagatasoonshcha nanu shochanti panditah'; (2-11, Gita).

¹⁴⁶ 'Nasato vidyate bhavo, nabhava vidyate satah, ubhayorapi drishtontastvanayostattvadarshibhih'; (2-16, Gita).

¹⁴⁷ 'Ya enam veti hantaram'; 'Na jayate mriyate va kadachchinayam bhootva bhavita va na bhooyah'; 'Ajo nityah shashvatoyam purano ...'; 'Veda vinashinam nityam ya enamajamavyayam,'; and 'Vasamsi jeernani yatha vihaya navani grihnnati navani dehi,'; (2-19 to 22, Gita).

¹⁴⁸ 'Nainam chhindanti shastrani, nainam dahati pavakah,'; and 'Achchhedyayamadahyoyamakledyoshoshya eva cha,'; (2-23 and 24, Gita).

¹⁴⁹ 'Avyaktoyamachintyoyamavikaryoyamuchyate,'; (2-25, Gita).

¹⁵⁰ 'Avyaktadeeni bhootani vyaktamadyani bharata,'; (2-28, Gita).

¹⁵¹ 'Asharyavatpashyati kashchidenamashcharyavadvadati tathaiva chanyah, ashcharyavachchainamanyah shrunoti shrutvapyena, veda na chaiva kashchit'; (2-29, Gita).

¹⁵² 'Na mam karmani limpanti na me karma fale spriha,'; and '....., Tasya kartaramapi mam viddhyakartaramavyayam'; (3-14 and 13, Gita).

¹⁵³ 'Na kartritvam na karmani lokasya srijati prabhuh, na karmafalasamyogam svabhavastu pravartate'; and 'Nadatte kasyachitpapam na chaivam sukritam vibhuh, ajnanenavritam jnanam tena muhyanti jantavah'; (5-14 and 15, Gita).

¹⁵⁴ 'Bahyasparsheshvasaktatma vindatyatmani yatsukham, sa brahmayogayuktama sukhamakshayyamashnute'; 'Ye hi samsparshaja bhogah dukkhayonaya eva te, adyantavantah kaunteya na teshu ramate budhah'; 'Shaknotehaiva yah sodhum praksharirvimokshanat, kamakrodhodbhavam

vegam sa yuktah sa sukhi narah'; 'Yontahsukhontararamastathantarjyotireva yah, sa yogi brahmanirvanam brahmabhootodhigachchhati'; and 'Labhante brahmanirvanam rishayah kshinakalmashah, chhinnadvaidha yatatmanah sarvabhootahite ratah'; (5-21 to 25, Gita).

¹⁵⁵ 'Kamakrodhaviyuktanam yatinam yatachetasam, abhito brahmanirvanam vartate viditatmanam'; 'Sparsankritvabahibahyanshchakshushchaivantare bruvoh, pranapanau samau kritva nasabhyantaracharianau'; and 'Yatendriyamanorbuddhirmunirmokshaparanah, vigatechchhabhayakrodho yah sada mukta eva sah'; (5-26 to 28, Gita).

¹⁵⁶ 'Bhoktaram yajnatapasam sarvalokamaheshwaram, suhridam sarvabhootanam jnatva mam shantimrichchhati'; (5-29, Gita).

¹⁵⁷ 'Manushyanam sahasreshu kashchidyatati siddhaye, yatatamapi siddhanam kashchinmam veti tattvatah'; (7-3, Gita).

¹⁵⁸ 'Bhoomiraponalo vayuh kham mano buddhireva cha, ahankaram iteeyam me bhinna prakritirashtheadha'; (7-4, Gita).

¹⁵⁹ 'Apareyam itastvanyam prakritim viddhi me param, jeevabhootam Mahabaho yayedam dharyate jagat'; (7-5, Gita).

¹⁶⁰ 'Etadyoneeni bhootani sarvanityupadharaya, aham kritsnasya jagatah prabhavah pralayastatha'; and 'Mattah parataram nanyatkinchidasti Dhananjaya, mayi sarvamidam protam sootre manigana iva'; (7-6 and 7, Gita).

¹⁶¹ 'Rasohamapsu kaunteya prabhasmi shashisooryayoh, pranavah sarvavedeshu shabdah khe paurusham nrishu'; 'Punyo gandhah prithivyama cha tejashchasmi vibhavasau, jeevanam sarvabhooteshu tapashchasmi tapasvishu'; 'Beejam mam sarvabhootanam viddhi partha sanatanam, buddhirbuddhimatamasmi tejastejasvinamaham'; and 'Balam balavatamasmi kamaragavivarjitam, dharmaviruddho bhooteshu kamosmi bharatarshabha'; (7-8-11, Gita).

¹⁶² 'Ye chaiva sattvka bhava rajasastamasashcha ye, matta eveti tanviddhi na tvaham teshu te mayi'; 'Tribhirgunamayairbhavairebhih sarvamidam Jagat, mohitam nabhi janati mamebhyah paramavyayam'; and 'daivi hyesha gunamayi mama maya duratyaya, mameva yo prapadyante mayametam taranti te'; (7-12 to 14, Gita).

¹⁶³ 'Na mam dushkritino moodhah prapadyante naradhamah,'; to '....., ...loko mamajamavyayam'; (7-15 to 25, Gita).

¹⁶⁴ 'Tesham jnani nityayukta ekabhaktirvishishyate, priyo hi jnaninotyarthamaham sa cha me priyah'; 'Udarah sarva evaite jnani tvatmaiva me matam, asthitah sa hi yuktatma mamevanuttamam gatim'; and 'Bahunam janmanamanante jnanavanamam prapadyate, vasudevah sarvamiti sa mahatma sudurlabhah'; (7-17 to 19, Gita).

¹⁶⁵ 'Yesham tvantagatah papam jananam punyakarmanam, te dvadvamohanirmukta bhajante mam dridhavratah'; 'Jaramaranamokshaya mamashritya yatanti te, te brahma tadviduh kritsnamadyatmam karma chakhilam'; and 'Sadhibhootadhi daivam mam sadhiyajnam cha ye viduh, prayanakalepi cha mam te viduryuktachetasah'; (7-28 to 30, Gita).

¹⁶⁶ 'Vedaham samateetani vartamanani cha arjuna, bhavishyani cha bhootani mam tu veda na kashchana'; and 'Ichchhadveshasamutthena dvandvamohena bharat, sarvabhootani sammoham sarge yanti parantapa'; (7-26 and 27, Gita).

¹⁶⁷ 'Aksharam brahma paramamsvabhavadhyatmamuchyate, bhootabhavodbhavakaro visargah karmasanjnitah'; and 'Adhibhooto ksharo bhavah purushashchadhidaivatam, adhiyajnohamevatra dehe dehabhritam vara'; (8-3 and 4, Gita).

¹⁶⁸ 'Abhyasayogayuktena chetasa nanyagamina, paramam purusham divyam yati parthanuchintayana';'; to 'Omityekaksharam brahma vyaharanmamanusmaran, yah prayati tyajandeham sa yati paramam gatim'; (8-8 to 13, Gita).

¹⁶⁹ 'Abrahmabhuvanalloka punaravartinorjuna,'; to ', yasyantahsthani bhootani yena sarvamidam tatam'; (8-16 to 22, Gita).

¹⁷⁰ 'Maya tataamidam Sarvam jagadavyaktamoortina, matsthani sarvabhootani na chaham teshvasthitah'; 'Na cha matsthani bhootani pashya me yogamaishvaram, bhootabrinna cha bhootastho matatma bhootabhavanah'; and 'Yathakashashthito nityam yauh sarvatrago mahan, tatha sarvani bhootani matsthanityupadharaya'; (9-4 to 6, Gita).

¹⁷¹ 'Sarvabhootani kaunteya prakritim yanti mamikam,'; to ' Jnatva bhootadimavyayam'; (9-7 to 13, Gita).

¹⁷² 'Avajananti mam Moodha manushim tanumashritam, parama bhavamajananto mama bhootamaheshvaram'; to 'Mahatmanastu mam partha daivim prakritimashritah,'; (9-11 to 13, Gita).

¹⁷³ 'Aham kraturaham yajnah,'; to ', amritam chaiva mrityushcha sadasachchahm arjuna'; (9-16 to 18, Gita).

¹⁷⁴ 'Ananyashchintayanto mam yo janah paryupasate, tesham nityabhiyuktanam yogakshemam vahamyaham'; (9-22, Gita).

¹⁷⁵ 'Yepyanyadevatabhakta yajante shraddhayanvitah, tepi mameva kaunteya yajantyavidhipoorvakam'; 'Aham hi sarva yajnanam bhokta cha prabhureva cha, na tu mamabhijananti tattvanatashchyavanti te'; and 'Yanti devavrata devan pitriinyanti pitrivratah, bhootani yanti bhootejya yanti madyajinopi mam'; (9-23 to 25, Gita).

¹⁷⁶ 'Patram pushpam falam toyam yo me bhaktya prayachchhati, tadaham bhaktyupahritamashnami prayatatmanah'; 'Yatkaroshi yadashnasi yajjuhoshi dadati yat, yattapasyasi kaunteya tatkurushva madarpanam'; and 'Shubhashubhafaalairavam mokshasye karmabandhanaih, sanniyasayogayuktatma vimukto mamupaaishyasi'; (9-26 to 28, Gita).

¹⁷⁷ 'Samoham sarvabhooteshu,'; to 'Kim punarbrahmanah punya, lokamimam prapya bhajasvamam'; (9-29 to 33, Gita).

¹⁷⁸ 'Manmana bhava madbhakto madyaji mam namaskuru, mamevaishyasi yuktaivamatmanam matparayanah

¹⁷⁹ 'Name viduh suraganah prabhavam na maharshayah, ahamadirhi devanam maharshinam cha sarvashah'; and 'Yo mamaajamanadim cha vetti

lokamaheshwaram, asam moodhah sa martyeshu sarvapapaih pramuchyate'; (10-2 and 3, Gita).

¹⁸⁰ 'Atha va bahunaitena kim jnatena tavarjuna, vishtabhyahamidam kritsnamekamshena sthito jagat'; (10-42, Gita).

¹⁸¹ 'Adveshta sarvabhootanam maitrah karuna eva cha,'; to '....., shraddadhana matparama bhaktasteteeva me priyah'; (12-13 to 20, Gita).

¹⁸² 'Prakritim purusham chaivaviddhyanadi ubhavapi,'; to 'Ya evam veti purusham prakritim ccha gunaih saha,'; (13-19 to 23, Gita).

¹⁸³ 'Dhyanenatmani pashyanti kechidatmanamatmana, anye sankhyrna yogena karmayogena chapare'; and 'Anye tvevamajanantah shrutvanyebhya upasat, tepi chantitarantyeva mrityum shrutiparayanah'; (13-24 and 25, Gita).

¹⁸⁴ 'Yavatsanjayate kinchitsattvam sthavarajangamam,'; to '....., bhootaprakritimoksham cha ye viduryanti te param'; (13-26 to 34, Gita).

¹⁸⁵ 'Param bhooyah pravakshyami jnananam jnanamuttamam, yajnatva munayah sarve param siddhimito gatah'; and 'Idam jnanamupashritya mama sadharmyamagatah, sargepi nopajayante pralaye na vyathanti cha'; (14-1 and 2, Gita).

¹⁸⁶ 'Mama yonirmahadbrahma tasmingarbha dadamyaham,'; to '....., jnanamavritya tut amah pramade sanjayatyuta'; (14-3 to 9, Gita).

¹⁸⁷ 'Nanyam gunebhyah kartaram yada drashthanubhipashyati, gunebhyashcha param veti madbhavam sodhigachchhati, (14-19, Gita).

¹⁸⁸ 'Rajastamashchabhibhooya sattvam bhavati bhārata,'; to '....., jaghanyagunavrittistha adho gachchhanti tamasa'; (14-10 to 18, Gita).

¹⁸⁹ 'Kleshakarmavipakashayairaparamrishtah purushavisheshah ishwarah'; 1-24, Pys

¹⁹⁰ 'Brahmano hi pratisthahamamritasyavyayasya cha, shashvatasya cha dharmasya sukhasyekantikasya cha'; (14-27, Gita).

¹⁹¹ 'Prakasham cha pravrittim cha ..., ...; to '....., sarvarambhaparityagi gunatitah sa uchyate'; (14-22 to 25, Gita).

¹⁹² 'Mam cha yobhyabhicharena bhaktiyogena sevate, sa gunan samateetyetan brahmabhooyaya kalpate'; (14-26, Gita).

¹⁹³ 'Urdhvamoolamadahshakham ashwattha prahuravyayam, ...'; to '....., ashwatthamensm suviroodhamoolamasangashastrena dridhena chhittva'; (15-1 to 3, Gita).

¹⁹⁴ 'Tatah padam tatparimargitavyam yasmingata na nivartanti bhooyah, tameva chadyam purusham prapadye yatah pravrittih prasrita puranee'; (15-4, Gita).

¹⁹⁵ 'Nirmanamoha jitasangadosha adhyatmanitya vinivrittakamah, dvandvaivimuktah sukhaduhkhsajnaih gachchhantyamoodhah padamavyayam tat'; (15-5, Gita).

¹⁹⁶ 'Mamaivamsho jeevaloke jeevabhootah sanatanah, manahshashtthaneendriyani prakritisthani karshati'; to '....., ... nainam pashyantyachetasah'; (15-7 to 11, Gita).

¹⁹⁷ 'Yadadityagatam tejo ..., ...'; to '...., ... vedantakridvedavideva chaham'; (15-12 to 15, Gita).

¹⁹⁸ 'Dvavimau purushau loke ksharashchakshara eva cha, ksharah sarvani bhootani kootasthokshar uchyate'; 'Uttamah purushastvanyah paramatmetyudahrtah, yo lokatrayamavishya bibhartyavyaya ishwarah'; and 'Yasmatksharamateetohamaksharadapi chottamah, atosmi loke vede cha prathitah purushottamah'; (15-16 to 18, Gita).

¹⁹⁹ 'Yo mamevasammodho janati Purushottama, sa sarvavidbhajati mam sarvabhavena bharata'; (15-19, Gita).

²⁰⁰ 'Iti guhyatamam shastramidamuktam mayanagha, etad buddhva buddhimansyat krikriyashcha bharat'; (15-20, Gita).

²⁰¹ 'Abhayma sattvasamshuddhi ..., ...'; to '...., ...daivimabhijatasya bharata'; (16-1 to 3, Gita).

²⁰² 'Dambho darpobhimanashcha ..., ...'; (16-4, Gita).

²⁰³ 'Trividham narakasyedam dvaram nashanamatmanah, Kamah krodhastatha lobhah tasmadetat trayam tyajet'; 'Etairvimukta kaunteya tamodvaraistribhinnarah, acharatyatmanah shreyah tato yati param gatim'; 'Yah shastravidhimritsajya vartate kamakaratah, na sa siddhimavapnoti na sukham na param gatim'; and 'Tasmachchhastram pramanam te karyakaryavyavasthitau, jnatva shastravidhanoktam karma kartumiharhasi'; (16-21 to 24, Gita).

²⁰⁴ 'Tajjapastadarthabhavanam'; and 'Tasya vachakah pranavah'; (1-28 and 27, Pys).

²⁰⁵ 'OM tatsaditi nirdesho brahmanastrividhah smritah, brahmanastena vedashcha yajnashcha vijitah pura'; (17-23, Gita).

²⁰⁶ 'Sannyasasya mahabaho tattvamichchhami veditum, tyagasya cha hrishikesha prithak keshinishoodana'; (18-1, Gita).

²⁰⁷ 'Sve sve karmanyabhiratah samsiddhim labhate narah, svakarma niratah siddhim yatha vindati tachchhrinu'; (18-45, Gita).

²⁰⁸ 'Yatah pravrittirbhootani yena sarvamidam tatam, svakarmana tamabhyarcha siddhim vindati manavah'; (18-46, Gita).

²⁰⁹ 'Yogasthah kuru karmani sangam tyaktva dhananjaya, siddhasiddhayoh samo bhootva samatvam yoga uchyate'; (2-48, Gita).

²¹⁰ 'Buddhiyukto jahateeha ubhe sukritadushkrite, tasmadyogaya yujyasva yogah karmasu kaushalam'; and 'Karmajam buddhiyukta hi falam tyaktva maneeshinah, janmabandhavinirmuktah padam gachchhantyanamayam'; (2-50 and 51, Gita).

²¹¹ 'Prasade sarvaduikhnam hanirasyopajayate, prasannachetaso hyashu buddhih paryavatishtthate'; (2-65, Gita).

²¹² 'Ya nisha sarvabhootanam tasyam jagarti samyamee, yasyam jagrati bhootani sa nisha pashyato muneh'; 'Apooryamanamachalapratishtham samudramapah pravishanti yadvat, tadvatkama yam pravishanti sarve sa shantimavapnoti na kamakami'; 'Vihaya kamanyah sarvanpumanshcharati nisprahah, nirmamo nirahankarah sa shantimadhigachchhati'; and 'Esha brahmi sthitih partha

nainam prapya vimuhyati, sthitvasyamantakalepi brahmanirvanamrichchhati'; (2-69 to 72, Gita).

²¹³ 'Lokesmindvididha nishththa pura prokta mayanagha, jnanayogena sankhyanam karmayogena yoginam'; (3-3) and 'Yatsankhyaih prapyate sthanam tadyogairapi gamyate, ekam sankhyam cha yogam cha yah pashyati sa pashyati'; (5-5), (Gita).

²¹⁴ 'Tasmadasaktah satatam karyam karma samachara, asakto hyacharankarma paramapnoti purushah'; (3-19) and 'Evam vivasvate yogam proktavanahamavyayam, vivasvanmanave praha manurikshvakave braveet'; (4-1), (Gita).

²¹⁵ 'Brahmarpanam brahma havirbrahmagnau brahmana hutam, brahmaiva tena gantavyam brahmakarmasamadhina'; (4-24, Gita).

²¹⁶ 'Shreyandravyamayadyajnadjnanayajnah parantapah, ...'; to 'Yogasannyastakarmanam jnanasanchhinnasamshayam, atmavantam na karmani nibaghnanti dhananjaya'; (4-33 to 41, Gita).

²¹⁷ 'Tadviddhi pranipatena pariprashnena sevaya, upadekshyanti te jnanam jnaninah tattvadarshinah'; (4-34) and 'Sannyasastu mahabaho duhkhamaptumayogatah, yogayukto munirbrahma na chirenadhigachchhati'; and 'Yogayukto vishuddhatma vijitatma jitendriyah, sarvabhootatmabhootatma kurvannapi na lipyate'; (5-6 and 7), (Gita).

²¹⁸ 'Brahmanyadhaya karmani sangam tyaktva dhananjaya, lipyate na sa papena padmapatramivambhasa'; and 'Kayena manasa buddhya kevalairindriyairapi, yoginah karma kurvanti sangam tyaktvatmashuddhaye'; (5-10 and 11, Gita).

²¹⁹ 'Jnanena tu tadjnanam yesham nashitamatmanah, teshamadityavajnanam prakashayati tatparam'; and 'Tadbuddhayastadatmanastannishthastatparayanah, gachchhantyanaravrittim jnanam nirdhootakalmashah'; (5-16 and 17, Gita).

²²⁰ 'Vidyavinayasampanne brahmane gavi hastini,'; to '....., abhitobrahmanirvanam vartate viditatmanam'; (5-18 to 26, Gita).

²²¹ 'Uddharedatmanatmanam natmanamavasadayet, atmaiva hyatmano bandhuh atmaiva ripuratmanah'; and 'Bandhuratmatmanastasya yenatmaivatmana jitah; anatmanastu shatrutve vartetatmaiva shatruvat'; (6-5 and 6, Gita).

²²² 'Yogin yunjita satatamatmanam rahasi sthitah,'; to '....., shantim nirvanaparamam matsamsthamadhigachchhati'; (6-10 to 15); and 'Sparshankritva bahirbahyan chakshushchaivanatare bhruvoh, pranapanau samau kritva nasabhyantaracharinau'; and 'Yatendriyamanobuddhirmunirmokshaparanah, vigatechchhabhayakrodho yah sada mukta eva sah'; (5-27 and 28), (Gita).

²²³ 'Natyashnastu yogosti na chaikantamanashnatah, na chatisvapnasheelasya jagrato naiva charjuna'; and 'Yuktaharaviharasya yuktacheshtasya karmasu, yuktasvapnavabodhasya yogo bhavati dukkha'; (6-16 and 17, Gita).

²²⁴ 'Yada viniyatam chittamatmanyevavatishtthate, nisprihah sarvakamebhyo yukta ityuchyate tada'; to '...., sa nishchayena yoktoavyo yogo nirvinnachetasa'; (6-18 to 23, Gita).

²²⁵ 'Sankalpaprabhavankamanstyaktva sarvanasheshatah,'; to 'Yunjanevam sadatmanam yogi vigatakalmashah, sukhena brahmasamsparshamatyantam sukhamashnute'; (6-24 to 28, Gita).

²²⁶ 'Sarvabhootasthamatmanam sarvabhootani chatmani, eekshate yogayuktatma sarvatra samadarshanah'; to 'Atmaupamyena sarvatra samam pashyati yorjuna, sukham va yadi va dukkham sa yogi paramo matah'; (6-29 to 32, Gita).

²²⁷ 'Yoyam yogastvaya proktah samyena madhusoodana,'; to '...., shraddhavanbhajate yo mam sa me yuktatamo matah'; (6-33 to 47, Gita).

²²⁸ 'Antakale cha mameva smaranmuktva kalevaram, yah prayati sa madbhavam yati nasyatra samshayah'; and 'Yam yam vapi smaranbhavam tyajatyante kalevaram, tam tamevaiti kaunteya sada tadbhavabhavitah' (8-5 and 6, Gita).

²²⁹ 'Tasmatsarveshu kaleshu mamananusmara yuddhya cha, mayyarpitamanobuddhirmamevaishyasyasamshayah'; (8-7, Gita).

²³⁰ 'Abhyasayogayuktena chetasa nanyagamina, paramam purusham divyam yati parthanuchintayan'; to 'Omityekaksharam brahma vyaharanmamanusmaran, yah prayati tyajandeham sa yati paramam gatim'; (8-8 to 13, Gita).

²³¹ 'Ananyachetah satatam yo mam smarati nityashah, tasyaham sulabham partha nityayuktasya yoginah'; 'Mamupetya punarjanma dukkhalayamashashvatam, napnuvati mahatmanah samsiddhim paramam gatah'; and 'Aa brahmabhuvanalloka punaravartinorjuna, mamupetya tu kaunteya punarjanma na vidyate'; (8-14 to 16, Gita).

²³² 'Manmana bhava madbhakto madyaji mam namaskuru, mamevaishyasi yuktvaivamatmanam mtparayanah'; (9-34, Gita).

²³³ 'Siddhim prapto yatha brahma tathapnoti nibodha me, samasenaiva kaunteya nishthta jnanasya ya para'; (18-50, Gita).

²³⁴ 'Bhaktya mamabhijanati yavanyashchashmi tatttvatah, tato mam tatttvato jnatva vishate tadanantaram'; (18-55, Gita).

²³⁵ 'Sarva karmanyapi sada kurvanomadyapashrayah, matprasadaavapnoti shashvatam padamavyayam'; (18-56, Gita).

²³⁶ 'Manmana bhava madbhakto madyajii mamnamaskuru, mamevaishyasi satyam te pratijane priyosi me'; and 'Sarvadhanparityajya mam ekam sharanam vraja, aham tvam sarvapapebhyo mokshayishyami ma shuchah'; (18-65 and 66, Gita).

²³⁷ 'Nashto mohah smritirlabdha tvatprasadanmayachyuta, sthitosmi gatasandehah karishye vachanam tava'; (18-73, Gita).

²³⁸ 'Yatra yogeshwarah krishno yatra partho dhanurdharah, tatra shreervijayo bhootirdhrivaneetirmatirmama'; (18-78, Gita).

²³⁹ 'Antakale cha mameva smaranmuktva kalevaram, yah prayati sa madbhavam yati nasyatra samshayah, (8-5, Gita).

- ²⁴⁰ 'Tasmatsarveshu kaleshu mamanusmara yuddhya cha, mayyarpitamanobuddhirmamevaishyasyasamshayam'; (8-7, Gita).
- ²⁴¹ 'Abhyasayogayuktena chetasa nanyagamina, paramam purusham divyam yati parthanuchintayan'; (8-8, Gita).
- ²⁴² 'Kavim puranamanushasitaramanoraneeyamsamanusmaredyah, sarvasya dhataramachintyaroopamadityavarnam tamasah parastat'; and 'Prayanakale manasachalena bhaktya yukto yogabalena chaiva, bhruvormadhye pranamaveshya samyak sa tam param purushamupaiti divyam'; (8-9 and 10, Gita).
- ²⁴³ 'Mayi chittasamarpanavishayabhoote ekasmin tulyapratyayavritttilakshano vilakshanapratyayanantaritah abhyasah'; (8-8, Gita-bhashya).
- ²⁴⁴ 'Manasa achalena chalanavarjitena bhaktya yukto bhajanam bhaktih taya yukto yogabalena cha eva yogasya balam yogabalam tena yuktah ityarthah. Poorvam hridayapundarika vashikritya chittam, tat udrhvagaminya Nadya bhoomijayakramena bhroovoh madhye pranam aveshya sthapayitva, samyag apramattah san. (8-10, Gitabhashya).
- ²⁴⁵ 'Yadakasharo vedavido vadanti, vishanti yadyatayo veetaragah, yadichchhanto brahmacharyam charanti, tatte padam sangrahe na pravakshye'; 'Sarvadvarani samyamya mano hridi nirudhya cha, moordhnyadhayatmanah pranamasthito yagadharanam'; and 'Omityekaksharam brahma vyavaharanmamanusmaran, yah prayati tyajandeham sa yati paramam gatim'; (8-11 to 13, Gita).
- ²⁴⁶ 'Ananyachetah satatam yo mam smarati nityashah; tasyaham sulabhah partha nityayuktasya yoginah'; and 'Mamupetya punarjanma dukkhalayamashashvatam, napnuvanti mahatmanah samsiddhim paramam gatah'; (8-14 and 15, Gita).
- ²⁴⁷ 'Abrahmabhuvanalloka punaravartinorjuna, mamupetya tu kaunteya punarjanma na vidyate'; (8-16, Gita).
- ²⁴⁸ 'Sahasrayugaparyantamaharyadbrahmano viduh, ratrim yugasahasrantam tehoratravido janah'; (8-17, Gita).
- ²⁴⁹ 'Avyaktadyaktayah sarvah prabhavatyaharagame, ratryagame praleeyante tatraivavyaktasamjnake'; (8-18, Gita).
- ²⁵⁰ 'Bhootagramah sa evayam bhootva bhootva praleeyaate, ratyragamevashah partha prabhavatyaharagame'; (8-19, Gita).
- ²⁵¹ 'Parastamattu bhavonyovyaktavyaktatsanatanah, yah sarveshu bhooteshu nashyatsu na vinashyati'; (8-20, Gita).
- ²⁵² 'Avyaktokshara ityuktasmahuh paramam gatim, yam prapya na nivartante taddhama parama mam'; (8-21, Gita).
- ²⁵³ 'Purushah sa parah partha bhaktya labhyastvananyaya, yasyantahsthani bhootani yena sarvam idam tatam'; (8-22, Gita).
- ²⁵⁴ 'Yatra Kaletvanavrittimmavrittimm chaiva yoginah, prayati yanti tam kalam vakshyami bharatarshabha'; (8-23, Gita).
- ²⁵⁵ 'Agnirjyotirahah shuklah shanmasa uttarayanam, tatra prayata gachchhanti brahma brahmavido janah'; (8-24, Gita).

²⁵⁶ 'Dhoomo ratristatha krishnah shanmasa dakshinayanam, tatra chandramasam jyotiryogi prapya nivartate'; (8-25, Gita).

²⁵⁷ 'Shuklkrishne gati hyete jagatah shashvate mate, ekaya yatyanavrittmanyayavartate punah'; (8-26, Gita).

²⁵⁸ 'Naite sriti parth jananyogi muhyati kashchana, tasmatsarveshu kaleshu yogayukto bhavarjuna'; (8-27, Gita).

²⁵⁹ 'Vedeshu yajneshu tapahsu chaiva, daneshu yatpunyafalam pradishtam, atyeti tatsarvamidam veditva, yogi paramasthanamupaiti chadyam'; (8-28, Gita).

²⁶⁰ 'Hanta ta idam pravakshyami guhyam brahma sanatanam, yatha cha maranam prapya atma bhavati gautama'; and 'Yonimanye prapadyante shariratvaya dehinah, sthanumanyenu samyati yathakarmam yathashrutam'; (6 and 7-2-2, Katha.).

²⁶¹ 'Dvai sriti ashrinavam pirinamaham devanam muta mataram cha'; (1-88-15, Rigveda).

²⁶² 'Yokamo nishkama aptakama aptakamo na tasya prana utkramanti brahmaiva san brahmapyeti'; (4-4-6, Brihad. Upa.).

²⁶³ 'Yavadadhikaramavasthitiradhikarinam'; 3-3-32, Brahma-sootra).

²⁶⁴ 'Prakritanam yoginam pranavaveshitbrahmabuddhinam kalantaramuktibhajam brahmapratipattaye uttaro margo vaktavya iti yatra kale ityadi vivakshitarthasamarpanartham uchyate, avrittimagopanyasa itara marga stutyarthah'; (8-22, Gita Bhashya).

²⁶⁵ The number hereafter will be the serial number of the respective Abhanga from the Namadeva Abhanga Gatha (NG).

²⁶⁶ Ref: Sri Sri Paramhansa Yoganand: The Bhagvad Gita.

²⁶⁷ 'Yatro paramate chittam niruddham yogasevaya, yatra chaivatmanatmanam pashyannatmani tushyati'; and 'Sukhamatyantikam yattad buddhigrahyamateendriyam, veti yatra na chaivayam sthitashchalati tattwatah'; (6-20 and 21, Gita).

²⁶⁸ 'Yam labdhva chaparam labham manyate nadhikam tatah, yasminsthito na dukkhena gurunapi vichalyate'; and 'Tam vidyad dukkhasamyogamviyogam yogasajnitam, sa nishchayena yuktavyam yogonirvinnachetasa'; (6-22 and 23, Gita).

²⁶⁹ 'Sankalpaprabhavankamanstyaktva sarvanasheshatah, manasaivendriyagramam viniyamya samantatah'; and 'Shanaih shanairuparamedabuddhya dhritigrihitaya; atmasamstham manah kritva na kinchidapi chintayet'; (6-24 and 25, Gita).

²⁷⁰ 'Yato yato nishcharati manashchanchalamasthiram; tatastato niyamyetadatmanyeva vasham nayet'; and 'Prashantamanasam hyenam yoginam sukhamuttamam, upaiti shantarajasam brahmabhootamakalmasham'; (6-26 and 27, Gita).

²⁷¹ 'Yunjannevam sadatmanam yogi vigatakalmashah, sukhena brahmasamsparshamatyantam sukhamashnute'; (6-28, Gita).

²⁷² 'Sarvabhootasthamatmanam sarvabhootani chatmani, eekshate yogayuktatma sarvatra samadarshanah'; and 'Yo mam pashyati sarvatra sarvam cha mayi pashyati, tasyaham na pranashyami sa cha me na pranashyati'; (6-29 and 30, Gita).

²⁷³ 'Sarvabhootasthitam yo mam bhajati ekatvamasthitah, sarvatha vartamanopi sa yogi mayi vartate'; (6-31, Gita).

²⁷⁴ 'Atmaupamyena sarvatra samam pashyati yorjuna, sukam va yadi va duhkham sa yogi paramo matah'; (6-32, Gita).

²⁷⁵ 'Yoyam yogastvaya proktah samyena madhusoodana, etasyaham na pashyami chanchalatvatsthitim sthiram'; and 'Chanchalam hi manah krishna pramathi balavaddridham; tasyaham na pashyami vayoriva sudushkaram'; (6-33 and 34, Gita).

²⁷⁶ 'Asamshayam mahabaho mano durnigraham chalam; abhyasena tu kaunteya vairagyena cha griyate'; and 'Asamyatatmana yogo dushprapa iti me matih; vashyatmana tu yatata shakyovaptumupayatah'; (6-35 and 36, Gita).

²⁷⁷ 'Ayatih shraddhayopeto yogachchalitamanasah; aprapya yogasamsiddhim kam gatim krishna gachchhati'; (6-37, Gita).

²⁷⁸ 'kachchinnobhayavibhrashtashchhinnabhramiva nashyati; apratishttho mahabaho vimoodho brahanah pathi'; and 'Etanme samshayam krishna chhettumarhasyasheshatah; tvadanyah samshayasyasya chhetta na hyupapadyate'; (6-38 and 39, Gita).

²⁷⁹ 'Partha naiveha namutra vinashastasya vidyate; na hi kalyanakritkashchid durgatim tata gacchchhati'; (6-40, Gita).

²⁸⁰ 'Prapya uyakritam lokan ushitva shashvatih samah; shuchinam shrimatam gehe yogabhrashtobhijayate'; and 'Athava yoginameva kule bhavati dheematam; etaddhi durlabhataram loke Janma yadidrisham'; (6-41 and 42, Gita).

²⁸¹ 'Tatra tam buddhisamyogam labhate paurvadehikam; yatate cha tato bhooyah samsiddhau kurunandana'; 'Poovabhyasena tenaiva hriyate hyavashopi sah; jijnasurapi yogasya shabdabrahmativartate'; and 'Prayatnadyatamanastu yogi samshuddha kilbishah; anakajanmasamsiddhah tato yati param gatim'; (6-43 to 45, Gita).

²⁸² 'Tapasvibhyodhiko yogi jnanibhyopi matadhikah, karmibhyashchadhiko yogi; tasmadyogi bhavarjuna'; (6-46, Gita).

²⁸³ 'Yoginamapi sarvesham madgatenantaratmana; shraddhavanbhajate yo mam sa me yuktatamo matah'; (6-47, Gita).

²⁸⁴ 'Adveshta sarvabhootanam maitrah karuna eva cha; nirmamo nirahankarah samaduhkhasukhah kshami'; and 'Satushtah satatam yogi yatatma dridhanishchayah; mayyarpitamanobuddhih yo me bhaktah sa me priyah'; (12-13 and 14, Gita).

²⁸⁵ 'Yasmanodvijate loko lokannodvijate cha yah; hasrhamarshabhayodvegairmukto yah sa cha me priyah'; and 'Anapekshah

shuchirdaksha udaseeno gatavyathah; sarvarambhaparityagi yo madbhaktah sa me priyah'; (12-15 and 16, Gita).

²⁸⁶ *'Yo na hrishyati na dveshti na shochati na kankshati; shubhashubhaparityagi bhaktiman yah sa me priyah'; (12-17, Gita).*

²⁸⁷ *'Samah shatrau cha mitre cha तथा मानापमानयोः; sheetoshnasukhaduhksheshu samah sangavivarjिता'; and 'Tulyanindastutirmauni santushto yenakenachit; aniketah sthirmatirbhaktimanme priyo narah'; (12-18 and 19, Gita).*

²⁸⁸ *'Mayyaveshya mano yemam nityayukta upasate; shraddhaya parayopetah te me yuktatama matah'; (12-2, Gita).*

²⁸⁹ *'Ye tu dharmyamritamidam yathoktam paryupasate; shraddadhana matparama bhaktasteteeva me priyah'; (12-20, Gita).*

²⁹⁰ *'Sa paramapremaroopa'; and 'Amritaswaroopa cha'; (2 and 3, Nbs).*

²⁹¹ *'Yallabdhva puman siddho bhavati amrito bhavati tripto bhavati'; 'Yatprapya na kinchidvanchhati na shochati na dveshti notsahi bhavati'; and 'Yajnatva matto bhavati stabdho bhavati atmaramo bhavati'; (4 to 6, Nbs).*

²⁹² *'Sa na kamayamana nirodharoopatvat'; and 'Nirodhastu lokavedavyaparanyasah'; (7 and 8, Nbs).*

²⁹³ *'Tasminnanyata tadvirodheshudaseenata cha'; and 'Ananyashrayanam tyagonanyata'; (9 and 10, Nbs).*

²⁹⁴ *'Loke vedeshu tadanukoolacharanam; tadvirodheshoodaseenata'; (11, Nbs).*

²⁹⁵ *'Bhavatu nishchayadarddhyamdoordhva shastrararakshanam'; 'Anyatha patityashankaya'; and 'Lokopi tavadeva kintu vyaparstvashareera dharanavadhi' (11 to 13, Nbs).*

²⁹⁶ *'Poojadishvanuraga iti parasharyah'; 'Kathadishviti gargah'; and 'Atmaratyavirodheneti shandilyah'; (16 to 18, Nbs).*

²⁹⁷ *'Naradastu tadarpitakhilacharata tadvismarane paramavyakulateti'; and 'Astyevamevam'; (19 and 20, Nbs).*

²⁹⁸ *'Yatha vrajagopikanam'; 'Tatrapa na mahatmyajnanavismrityapavadah'; 'Tadvihinam jaranamiva'; and 'Nastyeva tasmitsukhasukhitvam'; (21 to 24, Nbs).*

²⁹⁹ *'Sa tu karmajnanayogebhyopyadhikatarah'; and 'Falaroopatvat'; (25 and 26, Nbs).*

³⁰⁰ *'Ishwarasyapyabhimanadveshitvad dainyapriyatvachcha'; (27, Nbs).*

³⁰¹ *'Tasyajnanameva sadhanamityekam'; 'Svayamfalaroopatveti brahmakumarah'; and 'Tasmatsaiva grahya mumukshubhih'; (29, 30 and 33, Nbs).*

³⁰² *'Tattu vishayatyagat sangatyagachcha'; 'Avyavritabhajanat'; and 'Lokepi bhagavadgunashravanakeertanat'; (35 to 37, Nbs).*

³⁰³ *'Shravanam keertanam vishnoh smaranam padasevanam, archanam vandanam dasyam sakhyamatmanivedanam'; and 'Iti pumsarpita vishnau bhaktishchennavalakshana, kriyate bhagavatyaddha tanmanyedheetamuttamam' (7-5-23 and 24, Shreemadbhagavata).*

³⁰⁴ *'Mukhyatastu mahatkripayaiva bhagavatkripaleshadva'; (38, Nbs).*

³⁰⁵ 'Mahatsangastu durlabhogamyoshcha'; 'Labhyatepi tatkripayai'; 'Tasminstajane bhedabhavat'; and 'tadeva sadhyatam tadeva sashyatam'; (39 to 42, Nbs).

³⁰⁶ 'Duhsanga sarvathaiva tyajyam'; kamakrodhamohasmritibhramshabuddhinashasravanashatvat'; 'Tarangayita apime sangatsamudrayanti'; (43 to 45, Nbs).

³⁰⁷ 'Idam te natapaskaya nabhaktaya kadachana; na chashushrushave vachyam na cha mam yobhyasooyati'; (18-67, Gita).

³⁰⁸ 'Kama esha krodha esha rajogunasamudbhava; mahashano mahapapma viddhyenamihavairinam'; (3-37); 'Kamamashrityadooshpooram dambhamanamadanvitah; mohad grihitvasadgrahan pravartanteshuchivratat'; (16-10); 'Ahankaram balam darpam kamam krodham cha samshritah; mamatmaparadehesu pradvischantobhyasooyakah'; (16-18); 'Trividham narakasyedam dvaram nashanamatanah; kamah krodhastatha lobhah tamadetatrayam tyajet'; (16-21); 'Dhyayato vishayanpumsah sangasteshoopajayate; sangatsanjayate kamah kamatkrodhobhijayate'; (2-62); 'Krodhatbhavati sammohah sammohat smritivibhramah; smritibhramshat buddhinasho buddhinashat pranashyati'; (2-63) (Gita).

³⁰⁹ 'Kastarati kastarati mayam; yah sangastyajati; yo mahanubhavam sevate nirmamo bhavati'; (46, Nbs).

³¹⁰ 'Yo viviktasthanam sevate lokabandhanmulayati; nistraigunyo bhavati; yogakshemam tyajati'; 'Yah karmafalam tyajati karmani sanhyasyati tato nirdvandvo bhavati'; 'Yo vedanapi sanhyasati kevalavichchinnanuragam labhate'; and 'Sa tarati sa tarati sa lokanstarayati'; (47 to 50, Nbs).

³¹¹ 'Yogin yunjeeta satatamatmanam rahasi sthiti; ekaki yatachittatma nirasheeraparigraha'; (6-10); 'Viviktasevi laghvashi yatavakayamanasah; dhyanyogaparo nityam vairagyam samupashritah'; (18-52); 'Ahankaram balam darpam kamam krodham parigraha; vimuchya nirmamah shanto brahmabhooyaya kalpate'; (18-53); 'Amanitvamadamahitvamahimsa kshantirarjavam; acharyopasanam shaucham sthairyamatmavinigraha'; (13-7); 'Indriyartheshu vairagyam anahankara eva cha; janmamrityujaravyadhidukhadoshanudarshanam'; 'Asaktiranabhishvanga putradaragrihadishu; nityam cha Samachittatvam ishtanishtopattishu'; 'Mayi chananyayogena bhaktiravyabhicharini; vivitadeshasevitvam aratirjanasamsadi'; and 'Adhyatmajnananityatvam tattvajnanarthadarshanam; ...'; (13, 8 to 11); 'Yasya sarve samarambhah kamasankalpavarjitah;'; (4-19); and 'Tyaktva karmafalasangam nityatripto nirashrayah; karmanyabhipravritttopi naiva kinchitkaroti sah'; (4-20) (Gita).

³¹² 'Anirvachaneeyam premaswaroopam'; 'Mookasvadanavat'; 'Prakashayati kvapi patre'; 'Gunarahitam kamanarahitam pratikshanavardhamanam; avichchinnam sookshmataram anubhavaroopam'; and 'Tatprapya tadevalokayati tadeva shruniti; tadbdhashayati tadeva chintayati'; (51 to 55, Nbs).

³¹³ 'Ashcharyavatpashyati kashchidenam ashcharyavadvadati tathaiva chanyah, ashcharyavachchainyanyah shruti; shrutvapyenam veda na chaiva kashchit'; (2-29, Gita).

³¹⁴ 'Gauni tridha gunabhedat va'; (56, Nbs).

³¹⁵ 'Chaturvidha bhajante mam janah sukritinorjuna; arto jijnasurartharhi jnani cha bharatarshabha'; (7-16, Gita).

³¹⁶ 'Anyasmat saulabhyam bhakta'; (58); and 'Paramanantarasyanapekshatvat svayam pramanatvat cha; shantiroopat paramanandaroopachcha paramanandaroopachcha'; (60) (Nbs).

³¹⁷ 'Lokahanau chinta na kuryat niveditatma lokavedanasheelatvat'; (61); 'Na tatsiddhau lokavyavaharo heyah kintu falatyagah tatsadhanam cha karyameva'; (62); 'Stridhananastikavairicharitam na shravaneeyam'; 'Abhimanadambhadikam tyajyam'; 'Tadarpitakhilacharah san kamakrodhabhimanadikam tasminneva karaneeyam'; and 'Tribhangapoorvakam nityadasanityakantabhajanatmakam premakaryam premaiva karyam'; (64 to 66) (Nbs).

³¹⁸ 'Vado navalambya'; and 'Bahulyavakashatvadaniyatvachcha'; (67 and 68, Nbs).

³¹⁹ 'Bhaktishastrani mananeeyani tadudbodhakakarmani karaneeyani'; 'Sukhaduhkhechchhalabhadityatyakte kale prateekshyamane kshnardhamapi vyartha na neyam'; and 'Ahimsasatyashauchadayastikyadicharitryani paripalayani'; (76 to 78, Nbs).

³²⁰ 'Bhakta ekantino mukhyah'; (67); 'Sarvada sarvabhavena nishchintitairbhagavananeva bhajaneeyah'; (79); 'Sa keertyamanah sheeghramevavirbhavati; anubhavayati cha bhaktan'; (80); and 'Trisatyasya bhaktireva gareeyasi bhaktireva gareeyasi'; (81); (Nbs).

³²¹ 'Gunamahatmyasakti roopasakti poojasakti smaranasakti dasyasakti sakhyasakti Kantasakti vatsalyasakti atmanivedanasakti tanmayasakti paramavirahasaktiroopa-ekadhapyekadashadha bhavati'; (82, Nbs).

³²² 'Kantthavarodharomanchashrubhih parasparam lapamanah pavayanti kulani prithivim cha'; and 'Teerthee kurvanti teerthani sukarmi kurvanti karmani sachchhastri kurvanti shashtrani'; (68 and 69, Nbs).

³²³ 'Modante pitarau nrityanti devatah sanatha cheyam bhoorbhavati'; (71, Nbs).

³²⁴ 'Nasti teshu jativedyaroopakuladhanakriyadibhedah'; (72, Gita).

³²⁵ 'Ityevam vadanti janajalpanirbhayah ekamatah kumarvyasashukashandilyagargavishnukaundinyahsheshoddhavarunibali hanumad vibhishanadayo bhakatacharyah'; (83, Nbs).

³²⁶ 'Ya idam naradaproktam shivanushasanam vishvasati shraddhate sa bhaktiman bhavati sa preshtam labhate; sa preshtam labhate'; (84, Nbs).

³²⁷ 'Sa paranuraktireeshvare'; (1, Shandilya Bhakti Sootras) (Sbs).

³²⁸ 'Heya ragatvaditii chennottamaspadattvat sangavat' (2, Sbs).

³²⁹ 'Tatsamsthasyamritatvopadeshat'; (3, Sbs).

- ³³⁰ *'Jnanamiti chenna dvishato jnanasya samsthithe'; and 'Tayopakshachcha'; (4 and 5, Sbs).*
- ³³¹ *'Na kriya krityanapekshanajnanavat'; and 'Ataeva falanantyam'; (7 and 8, Sbs).*
- ³³² *'Gaunyayu samadhisiddhih'; (20, Sbs).*
- ³³³ *'Api chetsuduracharo bhajate mamananyabhak; sadhureva sa mantavyah samyagvyavasito hi sah' (9-30, Gita).*
- ³³⁴ *'Mahapatakinantvatau'; (82, Sbs).*
- ³³⁵ *'Mam hi partha vyapashritya yepi syuh papayonayah; striyo vaishyastatha shoodrastepi yanti param gatim'; (9-32, Gita).*
- ³³⁶ *'Param krityeva sarvesham tatha hyaha'; (84, Sbs).*
- ³³⁷ *'Tasu pradhanayogat faladhikyameke'; (90, Sbs).*
- ³³⁸ *'Ananya bhaktya tadbuddhi layadatyantam'; (96, Sbs).*
- ³³⁹ *'Avistirobhava vikarah syuh kriyafala samyogat'; (100, Sbs).*
- ³⁴⁰ *'Yogastoobhayartamapekshanat prayajavat'; (19, Sbs).*
- ³⁴¹ *Abhanga = Abhangamala referred earlier in this part.*
- ³⁴² *'Yatra pranasya na prakritavaikritakhayau'; (10, YT).*
- ³⁴³ *'Sarechapoorairanilasya kumbhaih; sarvasu nadishu vishodhitasu; anahatakhyo bahubhih prakaraih; antahpravartatet sada ninadah; (3, YT).*
- ³⁴⁴ *'Nadanusandhana namostu tubhyam; vileeyate vishnupade mano me'; (4, YT).*
- ³⁴⁵ *'Jalandharoddyanamoolabandhan; jalpanti kantthodarapayumoolan; bandhatrayesminvaricheeyamane; bandhahkuto darunakalapashat'; (5, YT).*
- ³⁴⁶ *'Oddyanajalandharamoolabandhaih; unnidritayamuraganganayam; pratyangmukhatvatpravishansushumnam; gamagamau munchati gandhavahah; (6, YT).*
- ³⁴⁷ *'Utthapitadharahutashanolkaih; akunchanaihshashvadapanavayoh; santapitanchandramasah patantim; peeyushadharam pibateeha dhanyah;' (7, YT).*
- ³⁴⁸ *'Bandhatrayabhyasavipakajatam; vivarjitam rechaka poorakabhyam; vishoshayanti vishayapravaham; vidyam bhaje kevalakumbharoopam'; (8, YT).*
- ³⁴⁹ *'Anahate chetasi savadhanaih; abhyasashoorairanubhooyamana; samstambhitashvasamanahpracharah; sa jrimbhate kevalakumbhakashreeh'; (9, YT).*
- ³⁵⁰ *'Sahasrashah santu hatheshu kumbhah; sambhavyate kevalakumbha eva; kumbhottame yatra tu rechapurau; pranasya na prakritavaikritakhau'; and 'Trikutanamni stimitentorange; khe stambhite kevalakumbhakena; pranailo bhanushashankanaddyau; vihaya sadyo vilayamprayati'; (10 and 11, YT).*
- ³⁵¹ *'Pratyahritah kevalakumbhakena; prabuddhakundalyupabhuktasheshah; pranah prateechenapathena mandam; vileeyate vishnupadantarale'; and 'Nirankushanam shvasanodgamanam; nirodhanaih kevalakumbhakena; udeti sarvendriyavrittishoonyo; marullayah kopi mahamatinam'; (12 and 13, YT).*

³⁵² 'Na drishtilakshani na chittabandho; na deshakalo na cha vayurodhah; na dharanadhyana-parishramo va; sa medhamane sati rajayoga'; and 'Asheshadrishyoyijhitadringmayanam; avasthitanamiha rajayoga; na jagaro napi sushuptibhavah; na jeevitam no maranam vichitram'; (14 and 15, YT).

³⁵³ 'Aham matatvadyapahaya Sarvam; shreerajayoge sthiramanasanam; na drashtuta nasti drishyabhavah; sa jimbhate kevalasamvideva'; (16, YT).

³⁵⁴ 'Netre yayonmeshanimeshashoonye; vayuryaya varjitarechapoorah; manashcha sankalpavikalpashoonyam; manonmani sa mayi samvidhattam'; and 'Chittendriyanam chirnigrahena; shvasaprachare shamite yameendra; nivatadeepa iva nishchalanga; manonmaneemagnadhiyo bhavanti'; (17 and 18, YT).

³⁵⁵ 'Unmanyavasthadhigamaya vidvan; upayamekam tava nirdishamah; pashyunnudaseenataya prapancham; sankalpamunmulaya savadhanah'; 'Prasahya sankalpaparamparanam; sammardane santatasavadhanam; alambanashadapacheeyamanam; shanaih shanaih shantimupaiti chittah'; and 'Nishvasalopainirbhritaih shariraih; netrambujaairardhanimeelitaishcha; avirbhavantee amanaskamudram; alokayamo munipungavanam'; (19 to 21, YT).

³⁵⁶ 'Ami yameendra sahajamanaskat; aham matatve shithilayamane; manotigam maratavrittishoonyam; gachchhanti bhavam gaganavashesham'; and 'Vivartayanti nikhilendriyani; pravartayanti paramatmayogam; samvinmayeem tam sahajamanaska; kada gamishyami gatanyabhavam'; (22 and 23, YT).

³⁵⁷ 'Pratyagvimarshatishayena pumsam; pracheenagandheshu palayiteshu; pradurbhavetkashchidajadyanidra; prapanchachintam parivarjayanti'; 'Vichinnasankalpavikalpamoole; nihsheshanirmoolitakarmajale; nirantarabhyasanitanta-bhadra; sa jimbhate yogini yoganidra'; and 'Vishrantimasadyaturiyatalpe; vishvadyavasthatritayoparisthe; samvinmayeemkamapi sarvakale; nidramsakhe nirvisha nirvikalpam'; (24 to 26, YT).

³⁵⁸ 'Prakashamane paramatmabhanau; nashatyavidyatimire samaste; aho budha nirmaladrishtayopi; kinchinna pashyanti jagatsamagram'; (27, YT).

³⁵⁹ 'Siddhim tathavidhamanovilayam samadhau; shrishailashringakuhareshu kadopalapse; gatram yada mama latah pariveshtayanti; karne yada virachayanti khaganshcha needan'; (28, YT).

³⁶⁰ 'Vicharatu matiresha nirvikalpe samadhau; kuchakalashayuge va krishnasarekshananam; chaturjadamate va sajjananam mate va; matikritagunadosha mam vibhum na sprishanti'; (29, YT).

³⁶¹ 'Sama asana aseena samakayo yathasukham; hastavutsanga adhaya svasasagrakritekshanah'; (11-14-32, Shrimadbhagavat).

³⁶² 'Jnanamiti chenna dvishatopi jnanasya samsthithe'; 'Tayopakshayachcha'; 'Na kriya krityanapekshanat jnanavat'; 'Ataeva falanantyam'; (4 to 8); and 'Ananyabhktiya tadbuddhi layadatyantam'; (96) (Shandilya Bh.Sootra).

³⁶³ 'Sarvaguhyatamam bhooyah shrinu me paramam vachah, ishtosi me driddhamiti tato vakshyami te hitam'; (18-64, Gita).

- ³⁶⁴ 'Manmana bhava madbhakto madyaji mam namaskuru; mamevaishyasi satyam te pratijane priyosi me'; (18-65, Gita).
- ³⁶⁵ 'Sarvadharmam parityajya mamekam sharanam vraja; aham tva sarvapapebhyo mokshayishyami ma shuchah'; (18-66, Gita).
- ³⁶⁶ 'Lokesmin dvidvidha nishthita pura prokta mayanagha; jnanayogena sankhyanam karmavogna yoginam'; (32-, Gita).
- ³⁶⁷ 'Machchitah sarvadurgani matprasadat tarishyasi; atha chettvamahankarat na shroshyasi vinankshyasi'; (18-58, Gita).
- ³⁶⁸ 'Yat ahankarama ashritya na yotsya iti manyase; mithyaisha vyavasayaste prakritih tvam niyokshyati'; (18-59, Gita).
- ³⁶⁹ 'Svabhavajena kaunteya nibaddhah svena karmana; kartum na ichchhasi yat mohat karishyasi avashopi tat'; (18-60, Gita).
- ³⁷⁰ 'Ishwarah sarvabhootanam hriddesherjuna tisththati; bhramayan sarvabhootani yantrarooddhani mayaya'; and 'Tameva sharanam gachchha sarvabhavena bhārata; tat prasadat param shantim sthanam praapyasi shashvatam'; (18-61 and 62, Gita).
- ³⁷¹ 'Ya Nisha sarvabhootanam ..'; (2-69); 'Brahmarpanam brahma havih ...'; (4-24); 'Sthirabuddhirasammoodho brahmaid brahmani sthitah'; (5-20); 'Sukhamatyantikam yattadbuddhigrahyamatindriyam; ..'; (6-21); 'Atmaupamyena sarvatra samam pashyati ...'; (6-32); 'Tesham jnani nityayukta ekabhaktirvishishyate'; ...'; (7-17); 'Mamupetya punarjanma dukkhalayamashashvatam;...'; (8-15); 'Yam prapya na nivartante taddhama paramam mama; ...'; (8-21); 'Yogin parama sthanamupaiti chadyam'; ...'; (8-28); 'Striyo vaishyastatha shoodrastepi yanti param gatim'; (9-32); 'Bhaktya tvananyaya shakya ahamevamvidhorjuna'; ...'; (11-54); 'Brahmano hi pratisthahamamritasyavyayasya cha'; ...'; (14-27); 'Na tadbhasayate sooryo na shashanko na pavakah; yadgatva na nivartante taddhama paramam mama'; (15-6); 'OM tatsaditi nirdesho brahmanastrividhah smritah'; ...'; (17-23); 'Sve sve karmanyabhiratah samsiddhim labhate narah; ...'; (18-45); 'Asaktabuddhih sarvatra jitatma ...'; (18-49); 'Sarvakarmanyapi sada kurvano madvyapashrayah; ...'; (18-56); and 'Tameva sharanam gachchha Sarvabhavena bhārata; ..'; (18-62); and others; (Gita).
- ³⁷² 'Iti te Jnanam akhyatam guhyat guhyataram maya; vimrishya etat asheshena yatha ichchhasi tatha kuru'; (18-63, Gita).
- ³⁷³ 'Idam te natapaskaya nabhaktaya kadachana; na chashushrushave vachyam na cha mam yobhyasooyati'; (18-67, Gita).
- ³⁷⁴ 'Ya imam paramam guhyam madbhakteshvbhidhasyati; bhaktim mayi param kritva mamevaishyatyasamshayah'; and 'Na cha tasmanmanushyeshu kashchinme priyakrittamah; bhavita na cha me tasmadanyah priyatara bhuvi'; (18-68 and 69, Gita).
- ³⁷⁵ 'Bhakteh punah grahanat bhaktimatrena kevalena shastrasampradane patram bhavati iti gamyate'; (Gita Bhashya, 18-68).

³⁷⁶ 'Adhyeshyate cha ya imam dharmyam samvadamavayoh; jnanayajjena tenahamishtah syamiti me matih'; (18-70, Gita).

³⁷⁷ 'Shraddhavananasooyashcha shrinuyadapi yo narah; sopi muktanshubhanllokanprapnuayatpunyakarmanam'; (18-71, Gita).

³⁷⁸ 'Kachchidetachchhrutam partha tvayaikagrena chetasa; kachchidajnanamasammohah pranashtaste dhananjaya'; (18-72, Gita).

³⁷⁹ 'Nashto mohah smritirIabdha tvatprasadanmayachyuta; sthitosmi gatasandehah karishye vachanam tava'; (18-73, Gita).

³⁸⁰ 'Ityaham vasudevasya parthasya cha mahatmanah; samvadamimamashraushadbhutam romaharshanam'; and 'Vyasaprasadachchhriva guhyamaham param; yogam yogeshwaratkrishnat sakshatkathayatah svayam'; (18-74 and 75, Gita).

³⁸¹ 'Rajansamsmritya samsmritya samvadamimadbhutam; keshavarjunayoh punyam hrishyami cha muhurmuuh'; and 'Tachcha samsmritya samsmritya roopamatyadbhutam hareh; vismayo me mahan rajan hrishyami cha punah punah'; (18-76 and 77, Gita).

³⁸² 'Yatra yogeshvarah krishno yatra partho dhanurdharah; tatra shreervijayo bhootirdhriva neetirmatirmama'; (18-78, Gita).

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